

THE MISSIONARY REVIEW OF THE WORLD

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DELANVAN L. PIERSON, *Editor*

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WILLIAM R. KING

CHRIST AND THE WORLD OF ISLAM
SAMUEL M. ZWEMER

PRIMITIVE TRIBES OF THE CARIBBEAN
THOS. C. MOFFETT

Dates to Remember

December 30-January 3, 1932—STUDENT VOLUNTEER CONVENTION, Buffalo, New York.

January 2-3—COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING, Toronto, Canada.

January 4-6—HOME MISSIONS COUNCIL, ANNUAL MEETING, Toronto, Canada.

January 9-11—FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS, ANNUAL MEETING, Bronxville, N. Y.

January 12-15—FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, Atlantic City, New Jersey.

January 18-19—COUNCIL OF CHURCH BOARDS OF EDUCATION, Cincinnati, Ohio.

January 24—CHILD LABOR DAY.

February 4—INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Chicago, Illinois.

February 12—WORLD DAY OF PRAYER.

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

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SAMUEL M. ZWEMER, Editor

IN THE JANUARY NUMBER:

BISHOP LINTON, OF PERSIA, writes on present-day "Evangelism through Schools in the Near East". This will awaken lively discussion, because of contrasting policies and methods now at work.

Islam claims to have an Evangel, as Professor Frank Hugh Foster of Oberlin points out in an excellent article on "Mohammed's Evangel" to the world of his day.

Perhaps the most important contribution in this issue is by the Orientalist Professor Duncan B. Macdonald of Hartford. It is a scientific study on the meaning of *Ruh* (Spirit) in Islamic thought,—a term which needs elucidation.

More popular are the articles on "Medical Missions" by Dr. E. M. Dodd, formerly of Persia; on the "Sources of the Koran", by Dr. E. E. Calverley; and on "Chinese Moslem Chronology", by Isaac Mason of Shanghai.

Professor Richard Bell of Edinburgh, and Professor Nathaniel Schmidt of Cornell, contribute studies on "Men on the A'raf" and on "Ibn Khaldun's Prolegomena". A Turkish Professor discusses the meaning of the *Hanif* referred to in the Koran.

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Editorial Chat

THE REVIEW comes to you at the beginning of a new New Year, in a new form. We hope you will like it. The reasons for the change are many—chiefly to save expenses in printing, while giving the same wealth of material and attractive illustrations. It is the most popular size for magazines today.

We welcome this month a new member of our Editorial Family, Mrs. Estella S. Aitchison of Granville, Ohio, who will present attractive and "Effective Ways of Working" to arouse missionary interest in the home, the church and the school. Do not overlook these excellent plans.

Read the list of articles promised for coming issues (page 8). Do not fail to renew your subscription—if it has expired—and enlist your friends as new subscribers. They will not regret it.

Our new printer, The Wm. B. Burford Printing Company of Indianapolis, is giving us an attractive magazine typographically and promises courteous and efficient service such as we have received from our recent printers, The Evangelical Press of Harrisburg, Pa.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LV

January, 1932

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SOME SPEAKERS AT THE STUDENT VOLUNTEER CONVENTION

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

JANUARY, 1932

NUMBER ONE

Topics of the Times

WITH GOD IN THE NEW YEAR

What a wonderful experience it would be to see the present world situation from the viewpoint of God and eternity. How insignificant would seem the petty financial worries of the movement. How trivial would appear the international jealousies and suspicions, the covetous contests for a little patch of earth in Europe or Asia; how foolish would seem the racial conflicts in India and the political strife in the Americas.

The infinite Ruler of the great universe, watching these petty strifes and efforts of mankind, must experience something of the reaction that comes to a student of entomology watching the feverish strife of swarms of minute insects as they hurry here and there, heaping up little piles of earth and straw and grain, quarrelling with one another, competing for supremacy and organizing their forces for hostile conflicts. Their brief span of life is occupied only with the earth! An interesting but a pitiful scene!

Almighty God planned and created not only the little ball we call the earth with all its wonderful resources; He created and rules the vast universe, in comparison with which man is less than a speck of dust. Must He not look with some such interest and pity on the anxieties, the feverish activity, the covetousness and jealousies that characterize human society today? He who made the universe knows no financial depression; He must have marvelous purposes for the universe and for his creature man; He offers something better than political preferment and material wealth; He who is omnipotent and eternal considers events from a viewpoint other than that of events of the passing moment.

But the most marvelous and overwhelming conception is that the Almighty God who is Eternal Spirit has put into this insignificant creature man, a spirit akin to His own spiritual nature so that man, the creature, can have fellowship with God, the Creator, and can grow in His spiritual likeness and power! Still more marvel-

ous is it that the eternal Creator has revealed Himself and His way of life to man and has offered to him the possibility of fellowship and partnership in the work of making God and His way of life known to all mankind! What compassion and patience must characterize the Divine Mind and Heart as He sees finite man, with infinite possibilities, absorbed in the insignificant things of earth rather than with great affairs of the Heavenly Kingdom!

Truly the love of God, which passes knowledge, is the only explanation for the patience of God with human failure. While there is no such thing as depression with God due to economic distress, there must be a deeper sorrow as He views man's spiritual poverty and a deep disappointment because of man's failure to use divine gifts for service in the divine partnership. For two thousand years the eternal God patiently sought to train a physically redeemed people to understand His nature and way of Life; and now for nearly two thousand years He has patiently sought to encourage a spiritually redeemed people to share their knowledge and Life with their fellowmen of all races. The work has grown, light has spread, the Life has been revealed, but how slowly.

The New Year dawns, with new opportunities and possibilities. Shall this new year be used more consistently and devotedly to stress the spiritual realities, to build up Godlike character, to carry out His program, to use His gifts for spiritual enrichment and to share with others in every land the wonderful blessings of revelation and Life of God that have come through Jesus Christ?

BRIGHT SPOTS IN DARK DAYS

When we look at the world as a whole, the progress of Christianity during the past year seems to have been slow and almost imperceptible. In America the liquor question is a real problem; the economic depression has thrown millions out of work; human failure and un-

Christian short-sighted methods have brought distress to coal miners in the South; banditry and vice have made our cities breeding places of criminals; these and other evils have filled the newspapers and have not commended the national character abroad. In Europe jealousy and suspicion have characterized international relations; the financial disputes over reparations, the conflict in Poland and Austria, the atheistic communism in Russia, political unrest in Germany and Italy have continually threatened the world's peace. In Asia, a reign of terror has been threatened in the agitation for self-government in India, temporarily in suspense awaiting the results of the Round Table Conference; the Burman rebellion has been subdued by British arms; civil war in China has been overshadowed by the disastrous floods and by banditry and the conflict between Chinese and Japanese in Manchuria; Korea has been greatly disturbed by mob attacks on Chinese residents; under-cover conflict is being waged in Japan between political and military forces for supreme control. In the South Seas the agitation for independence has aroused the Filipinos and Australia has been on the verge of bankruptcy due to a prodigal labor government. Latin America has been the scene of revolutions and changes of rulers—in Cuba, Brazil, Chile, Argentina, Peru, Colombia and Venezuela. The earth has not been the scene of peace and goodwill during the year 1931.

But if we have eyes to see and can look more minutely at the scenes of conflict we note many signs of encouragement. Widespread philanthropy has greatly relieved distress in China and Europe and America; the Round Table Conference in London has seriously sought a way of peace for India; the international courts and conferences in Europe have diligently been working for disarmament, economic readjustment and a solution of the Manchurian problem. Peace organizations are eagerly seeking to educate nations to live as brothers and Church forces are promoting unity and cooperation among the followers of Christ. Spain, after centuries of religious bigotry, has become a republic and has proclaimed religious freedom.

But the real cause of hope and the assurance of victory comes from the quiet, effective work of spiritual forces in all parts of the world. "The Kingdom of God comes not with observation" but the seed of life is planted and grows. In North America, religious awakening has followed the financial depression, the effect being seen in churches and in colleges. In Latin America new life is evident in evangelical churches, and the next World's Sunday School convention is to meet in Brazil. As the crust of the earth settles down

after an earthquake so in Mexico, Central and South America revolutions are followed by a period of quiet and often by new spiritual progress. In the midst of China's turmoil Christians are quietly carrying on their ministry of love; and lives are being transformed; Japan and Korea are honeycombed with Christian life and service. In Africa, the Kingdom of God is coming in spite of all the obstacles of superstition and ignorance; many thousands are under Christian instruction and multitudes show transformed lives; men and women, filled with the spirit of Christ, are overcoming the menace of social degradation. In every land of Asia the spirit-filled missionaries are winning men and women, are founding churches and are training Christians to be ambassadors of Christ to their fellows.

While in the large, the picture of world conditions gives cause for disappointment and distress, when we see the Christlike lives that are lived in every land—even in Russia—and the Christlike work at hundreds of thousands of centers in all parts of the world, we thank God and take courage. More than ever today both the regeneration of the individual and the reformation of society need to be stressed.

It is the purpose of THE REVIEW, during the coming year, to point out some of the neglected and needy areas, geographical and social, where the Gospel of Christ should be made known, and to report encouraging signs of Christian progress in every land and among all people, at home and abroad.

THE INCOMPLETED WORK

Not only has the work which Christ commissioned His Church to do been imperfectly done in the transformation of individuals and of society, but many areas are still almost untouched or unclaimed for Him.

In Japan, one of the best cultivated mission fields, the evangelization of the country seems scarcely begun. Seventy-five per cent of the inhabitants are still Buddhists. All Christians together number only one-half of one per cent. Large rural districts are still untouched and thousands of towns and villages are entirely without Christian preachers or teachers.

In Korea, which is nominally occupied, there are still sixty non-Christians to each Christian.

In Formosa nine native tribes, with about 143,420 members in more than 700 villages, are without any permanent Christian work.

In China, which only a short time ago had almost 8,000 Protestant missionaries, there is so far one Christian among 1,000 inhabitants. Large racial groups of Tibetans, Mongols and other natives are entirely unreached by the Gospel. Almost

one-fourth of all China is not the field of any Chinese or foreign mission society. This field is as large as the United States, excluding Alaska. The unoccupied territory includes practically all of Mongolia, Sinkiang (East Turkestan), Kuku-nor, Chwanben, Tibet, and large parts of Manchuria, Yünnan, Kansu, Kwangsi, and Kweichau.

Siam is occupied by one Protestant mission and there is only one Protestant communicant to every 1,000 inhabitants. In large districts there is not one Christian. In East Siam with 2,500,000 inhabitants there is not one missionary. Thousands of villages are unreached and yet the people are very friendly and willing to listen to the Gospel.

In British Malaysia there is little mission work outside of a few cities. Most of the Malays are nominally Mohammedans. Sarawak, Brunei, British North Borneo are nearly untouched and every attempt to convert Mohammedan Malays in those regions is prohibited. Much of the Celebes and of New Guinea is also untouched.

India, although one of the greatest mission fields, has over 600,000 villages in which, so far as one knows, there is not one Christian. Nepal, Bhutan, Tibet and 500 "native states" are unoccupied and desire no Christian effort. Burma has more than 35,000 villages, but Christians are found in only 2,333. Ceylon has nearly 10,000 villages without one Christian inhabitant and 450 of them have a population of more than 500 each.

In Mohammedan countries there are still 100 million women and children not yet reached by the Gospel and an equal number of men and boys almost untouched. Afghanistan, with a population of 8,000,000 Mohammedans, is a country entirely closed to Christian missions. In Mesopotamia (Iraq) there is one Protestant united mission at work. In Persia large stretches are not yet touched and in the south only a small part of the country has any Christian work. Arabia has a few isolated missions on its borders. The interior is unreached.

The 40,000,000 inhabitants of Asiatic Russia are without Gospel preaching. Only isolated Protestants are found there.

In large sections of Turkey there are no Christian missionaries and in all Turkey, Christians are forbidden to influence minors.

Who will say that no more missionaries are needed?

Africa is still the Dark Continent with a million square miles of territory unevangelized and millions of Africans still in utter darkness or brought into harmful contact with godless Europeans. Here is still being waged the conflict between witchcraft, the False Prophet (Mohammed) and Christ.

Russia and Central Asia are fields where the greatest opposition is encountered by missionaries today.

Latin America and other nominally Christian lands have not yet been truly evangelized. Large areas are without a witness for Christ and among even educated classes, materialism and atheism are increasing.

No one can look over the world field and believe that the day has come to withdraw missionaries or to decrease their activity. The fruits of the work are encouraging and the Christian Church is growing and extending the sway of Christ in all these lands. Until the work which the Risen Lord gave His disciples to do has been completed there is a call for greater devotion, larger sacrifice, more prayer and an increased number of faithful missionaries of the Gospel.

INDIA AND ITS FUTURE

The Round Table Conference in London has proved a disappointment to the Indian Nationalists and Mahatma Gandhi returns home with the threat of another civil disobedience campaign. The British Government has, however, promised to promote an All India Federation which will embrace the independent states and the British Indian provinces. This seems the best solution of India's governmental problems at present, but its success depends largely on the cooperation of the Moslem population and the Indian National Congress. The Round Table Conference is to be kept in existence in India through a small committee to which will be committed the task of forming a federal constitution, determining the electorate and planning Indian finance. Moslems and other minorities are promised reasonable representation and protection. The Northwest Frontier Province and Sind, which are predominantly Moslem, will be made into separate "Governor's Provinces," with provincial self-government. Lord Sankey's federal structures committee gives India a Federal Constitution which provides for a central Parliament of two houses. The upper house of 200 members is to be chosen by Provincial legislatures and the lower house of 300 members by direct popular vote on a populations basis.

There is hope that Mahatma Gandhi will return to India with the purpose to cooperate in giving his people as large a measure of self-government as possible. Until the various Indian elements are ready to work together there is not much hope of peace and a successful self-government. The British must in the meantime maintain control of the army and must decide foreign policies; they must for some time largely control the courts, the railroads and other public communications and

utilities; there must be cooperation in education and social welfare. Liberty and justice must be guaranteed by the British until India is able to maintain them.

Mahatma Gandhi is a remarkable character, showing an unusual spirit of self-sacrifice and idealism, but many of his economic, religious and political ideas seem unpractical and inconsistent. While he has confessedly received most of his idealistic inspiration from Jesus Christ, he denies His claims to universal supremacy. While claiming to be a pacifist, he creates strife.

Lord Irwin, the recent Viceroy of India, in a speech in London, made reference to Mr. Gandhi's inconsistent attitude towards missionary work, and testified to his own attitude as follows:

"People have been puzzled by some remarks reported to have been made by Mr. Gandhi on the subject of the work of Christian missionaries. From my knowledge of him, I can only say this: It would require very strong proof to convince one that he, who is one of the greatest social reformers India has known, has failed to recognize that the real work of Christian missions is poles asunder from 'proselytising' as commonly understood. I am sure he knows, as we do, that the work springs only from the irresistible impulse of men and women who, knowing themselves to possess a treasure beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves in lifting the fallen, ministering to the oppressed, and bringing hope to those who have never before known its meaning. Truly, it is by the spirit of service that these men and women are inspired.

"While I was Viceroy, I was able to see a good deal of the work and to appreciate not only its moral and social results, but also the spirit in which it is conducted. Over and over again I saw the work among outcastes and lepers, among criminal tribes and aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills. I have seen men and women struggling to translate the message of Christ into the practical language of everyday life, spending themselves to bring Christianity to India. As a man, I value such work as this. The missionaries are doing work of incalculable value in India, and their most powerful sermons are their own lives."

The work of the Christian missionaries is most important for the establishment of peace, righteousness, brotherly love and goodwill among the Indian peoples. Already as a result of their work, the name of Christ is widely revered, whereas a half century ago He was either unknown or despised. Today He is becoming more and more a

great factor in Indian life and thought and He offers the only solution of India's problems.

In view of these great and varied problems it is interesting and illuminating to note the facts disclosed by the latest government census, which shows the total population of India to be 352,986,876, of which 181,921,914 are males and 171,064,962 females, an increase of 10.6 per cent since 1921. The population by religions shows that Hindus number 238,330,912, Moslems 77,743,928, Sikhs 4,366,442, and Christians 5,961,794. During the last decade Christians show an increase of 32.6 per cent. Moslems increased 13.1 per cent, while the Hindus increased only 10 per cent compared with a rise of 10.6 per cent in the total population.

Of the total Christian population 3,968,623 are in South India, including the Indian states of Travancore and Cochin (which have a Christian population of 1,958,811), Mysore and Hyderabad. About three-fifths of the total Christian population of India is in the south. The rates of increase in Christians by provinces and Indian states, indicate that in the Hyderabad state (ruled by a Moslem prince) there has been the largest increase—nearly 150 per cent. This has been due to the mass movement towards Christianity among the Hindu outcastes of this state. In Assam and in Behar also there are notable increases due mostly to the coming into the Christian Church of the aboriginal races of these regions.

CHRISTIANS AND THE MANCHURIAN MUDDLE

China and Japan are in a difficult situation. Twenty-five years ago the problem would probably have been solved by Japan taking full possession of Manchuria by force of arms. Meanwhile Europe and America would have looked on, perhaps disapprovingly, but without protest.

Today times have changed. What is one country's business concerns all of the civilized world, where international problems and relations are touched. The World Court, the Kellogg Pact, the League of Nations and treaties guaranteeing the preservation of China's territorial integrity—all cause America and Europe to have something to say when Japanese armed forces invade Chinese territory, kill Chinese, take over Chinese public offices, telephone, telegraph, railways, arsenals, waterworks, radio and airplanes.

Japan disclaims all purpose of territorial aggrandizement and claims only a desire for the recognition of treaty rights. At the same time all realize that Japan needs room to expand. She has a population of sixty-five million people residing in 152,000 square miles, an average of 400 to the

square mile. Three-fourths of the land is unproductive and there are few mineral resources. Manchuria, on the other hand, has over double Japan's area and one-third the population. She has an abundance of timber, arable land and mineral resources. The Chinese do not develop the territory as effectively as Japan, who desires to colonize and develop Manchuria. She wishes also markets for her silk and other products on which her prosperity depends. Chinese mobs and bandits resent Japanese aggression and have at times made life unpleasant for Japanese soldiers and residents in Manchuria. The Japanese military forces, which are directed by the Military Council and are not under control of the Japanese Diet, undertake to maintain order, keep control of the railway and impose terms of peace on China. A practical state of war results which threatens to embroil Russia, Europe and America.

Japanese civil authorities favor peace, for they realize the disastrous results of a Chinese economic boycott against Japanese goods. It is most important for Japan to cultivate the goodwill of other peoples in order to extend her markets. There is hope that clearer wisdom and the pressure brought on Japan by America and the League of Nations will effect a peaceful settlement.

The influence of Christian sentiment in China and Japan is encouraging in the midst of this conflict. The federation of Chinese churches of Peiping, the former capital of China, sent to the National Christian Council of Japan the following telegram:

"Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating with their respective governments peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighboring peoples."

It is also reported that Madam Chiang Kai Shek is holding daily groups in her home to pray for China. As Rev. W. C. Fairfield remarks in *The Congregationalist*, "The truth is that the Chinese Christians are taking their Christianity more seriously than we ourselves would think of doing! Their criticism of missions is not that it goes too far in imposing an alien faith on the Chinese, but that *in America* it fails to go far enough into its own implications, *i. e.*, into the implications of a universal religion, supreme, therefore, in the moral and intellectual, as well as in the spiritual, realms."

The Chinese Christians have called on the Japanese Christians to join them in efforts to find a Christian solution and to maintain peace. The presence in Japan of a strong anti-military party makes it incorrect to think or speak as if the

Japanese were all militaristic. This is not true of China or Japan or Germany or America or any other intelligent nation. Japanese Christians have expressed a desire for a peaceful solution of the difficulty.

Manchuria is very inadequately occupied by Christian missions. Nine-tenths of the people are Chinese, the other tenth being made up of Manchus, Mongols, Tungus tribes, Koreans, Japanese and Russians. The principal mission work for the Chinese is carried on by the Scotch Presbyterians, Irish Presbyterians and Danish missions. The British and Foreign Bible Society and the Y. M. C. A. and Y. W. C. A. also are at work in various centers, and Presbyterians and Methodists have missions among Koreans and Japanese colonists. The total number of Protestant missionaries is 172, of whom 55 are Danish Lutherans, 44 are Irish Presbyterians, 61 are Scotch Presbyterians and 6 are Seventh-Day Adventists. They labor in thirty-seven stations—including Mukden, Chinchow, Harbin and Kirin. The Protestant Church membership numbers about 25,000 and there are reported to be 60,000 Roman Catholics.

Large portions of Manchuria, and almost all of Mongolia, are still unoccupied by any Christian workers. "It is worthwhile to remember," says W. C. Fairfield of the American Board, "that the existence of these workers for peace in China and Japan is the direct result of Christian missionary work. It is the strong belief of many that the only permanent foundation for world peace is the spread of Christian goodwill and sympathy until it controls public opinion in every country. The foreign missionary societies are still the most effective agency to bring this about."

KAGAWA'S MESSAGE TO AMERICA

Probably no Christian Japanese and few in any station in life are as widely known and as influential for good as is the Japanese Christian author, preacher, lecturer and social worker, Dr. Toyohiko Kagawa, who has been in America lecturing in various colleges and cities. The readers of *THE REVIEW* are already well acquainted with his life and work, including his inauguration of the Kingdom of God Movement in Japan, which aims to win a million souls to Christ and apply the principles of Jesus to the social, economic and other phases of life in that empire.

At a recent luncheon, given to Dr. Kagawa in New York and attended by leading representatives of national and international Christian organizations, the guest of honor expressed his deep conviction that *now* is the time of greatest crisis in the world. It is a time when, as in the days when Christ was on earth, we are called to leave all and follow Him if we would spread His King-

dom among men. We should be "gamblers for God," putting all we have and are on His altar and devoting all to His service. "Being a lukewarm Christian is not interesting or profitable," said Dr. Kagawa. He emphasized the fact that the Kingdom of God Movement in Japan is based on the teachings of Christ and on prayer. "Where there is true prayer the Church grows." We must take Christ and His program seriously and put His principles into practice if we would win the battle against communism and against atheism, against sin and selfishness.

In Japan there are 70,000 Shinto priests and about 200,000 Buddhist priests, while there are only 2,000 Christian preachers. In 800 Japanese churches there was an addition of only about 800 new members last year. We need a revival in Japan. Through the Kingdom of God Movement some 50,000 converts have been won in the past four years. There is need for more preachers. The scholastic standing required by the theological seminaries in Japan is too high for the ministers who would go out to preach the Gospel to the millions of unreached Japanese farmers. Dr. Kagawa proposes to train 5,000 Japanese lay preachers for this purpose — giving them short-term courses in Bible, in social service, in evangelism, and in farming and handicrafts.

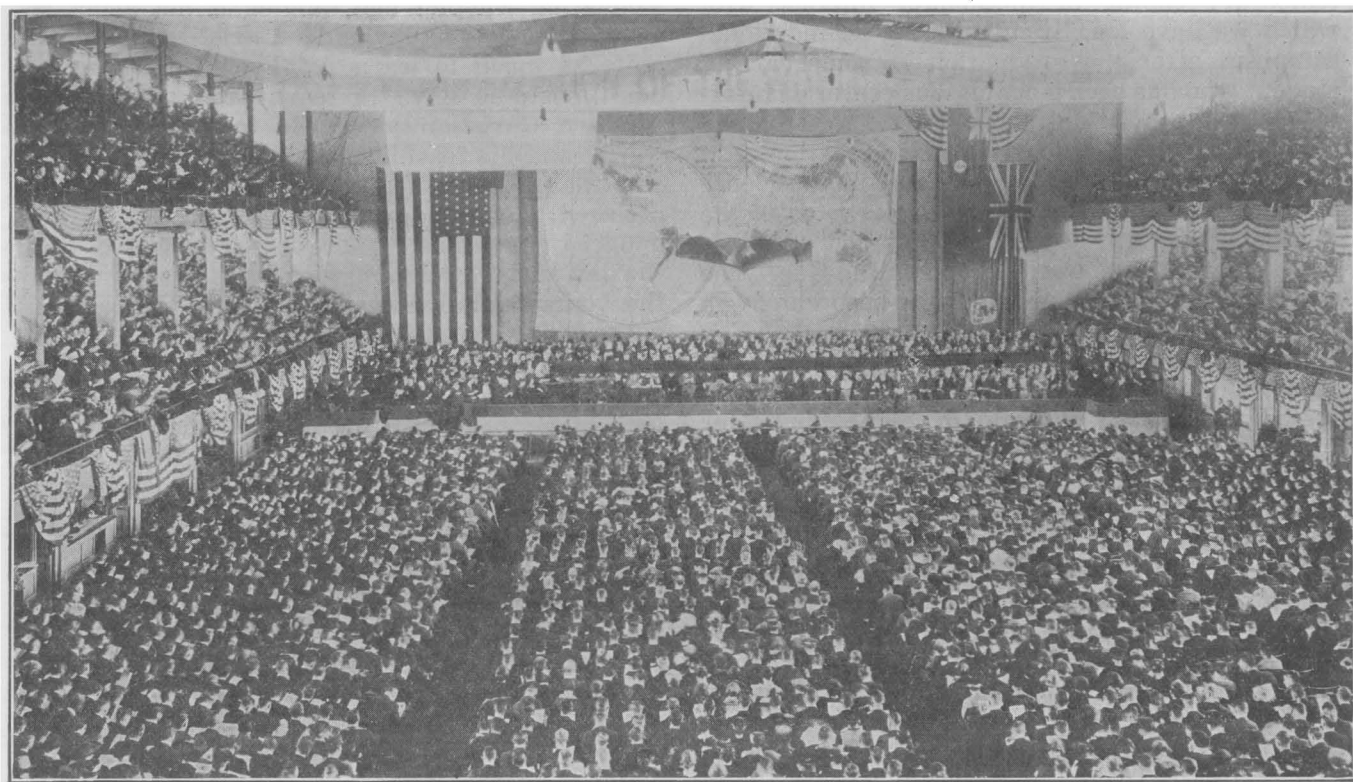
There is great need for Christian teachers, and Dr. Kagawa proposes to establish itinerating short-term Christian schools in country districts to meet the present great need for Christian education among the peasants and industrial workers. This is the best way to counteract irreligion, communism and social evils. Cooperative farming

under Christian leadership has proved very successful and has led Japanese farmers to look to God and to the Christian cooperation, rather than to communism, for a solution of their problems.

When Dr. Kagawa was asked what American Christians can do to help make this program effective, he replied: "The greatest need is for a revival of spiritual life in America. How can the army at the front receive much help from a reserve army that is weak or asleep? I find in America both the worst and the best; the lowest morality and the highest spirituality. America must purify and strengthen her own life. Why is it that while the divorce rate in Japan has decreased from 40 per cent to 10 per cent, the divorces in America have increased from 3 per cent to 17 per cent? Why is it that there are more murders in New York in one month than in all of England in a year?" Will American Christians accept this challenge, and not only seek a revival of spiritual life in our own hearts and churches, and an expunging of the blots on the 'scutcheon of our own nation, but can we not also help this devoted and valiant soldier of the Cross in Japan to fight the battle for righteousness and to extend the Gospel of Christ among his countrymen? As Dr. Kagawa remarked, "The missionaries of communism who come to Japan do not speak of themselves as 'foreign missionaries' but as representatives of 'The Third International.' The missionaries of Christ are the representatives of the 'Heavenly International' to all peoples. The time has come to drop the word 'foreign missions' and adopt the term *World Missions*. Advance the cause of Christ anywhere and we help to advance it everywhere."

Up-To-Date Coming Articles in the REVIEW

Students Rallying for Foreign Service.....	The Buffalo Convention
Do Men Really Need Christ?.....	Cleland B. McAfee
The Future of Foreign Missions.....	Robert E. Speer
Are Home Missions Making Progress?.....	William R. King
The Religious Situation in Italy.....	W. H. Rainey
Why Mission Boards Are Worthwhile.....	Arthur J. Brown
Why Is Arabia Still Neglected?.....	Samuel M. Zwemer
A Christian Among the Mormons.....	Andrew J. Montgomery
Do Christ's Methods Apply Today?.....	Sam Higginbottom
World Friendship Books for Children.....	Hazel V. Orton
Successful Ways of Working.....	Estella S. Aitchison



A PART OF THE GREAT STUDENT VOLUNTEER CONVENTION IN DES MOINES TWELVE YEARS AGO

Seven thousand students were present and five hundred from foreign mission fields. On the platform were seated as many delegates as attended the first Student Volunteer Convention in Cleveland in 1891. Above the platform hung the Watchword of the Movement, "The Evangelization of the World in This Generation." At the back was the map showing the mission fields into which over 8,000 Student Volunteers had gone in the thirty-three years of the Movement.

Modern Youth and the Missionary Appeal

By PROFESSOR KENNETH S. LATOURETTE

New Haven, Connecticut, Professor of Missions and Oriental History at Yale University; author of "History of Christian Missions in China"

THOSE of us whose contacts with students go back twenty or thirty years have seen on many campuses great changes in attitude toward the appeal to life service as foreign missionaries. There are quite a number of colleges and universities, which two or three decades ago had strong groups of Student Volunteers, where today there are no students preparing to be missionaries. Among these are some which were founded as Christian institutions, which still are officially such, and which have a long and honorable history as sources of personnel for the foreign work of the Church. On one such campus, for instance, from which have gone forth in the past some of the most distinguished leaders of the missionary enterprise and which was founded

and nurtured by one of our great denominations, so far as the Christian Association knows, there is not one undergraduate who is planning to be a foreign missionary. In another university with a somewhat similar missionary past, the man assigned to organize a delegation to the last quadrennial convention of the Student Volunteer Movement could not find an undergraduate who was planning to be a missionary. He, himself, deeply religious and conscientious and of outstanding intellectual ability and the son of a man who has given his life in notable service to missions, had—and has—no intention of becoming a missionary.

These are not isolated or meaningless phenomena. They seem not to be instances of that

temporary ebbing of missionary interest with which we have long been familiar on individual campuses after the graduation of some earnest student who has been a contagious center of information and conviction. On at least one of the two campuses instanced above are two older men in close touch with students, who have the confidence of the Christian group. They are devoted to the missionary enterprise and seek to enlist others in it, but have been powerless to stem the tide. The waning of interest, moreover, has been chiefly in certain types of institutions—those supported by the state, and the older more heavily endowed colleges and universities, most of the latter professedly Christian—usually of high repute for scholarship and social standing.

The decline cannot be ascribed to any single cause. It is due partly to the prevailing climate of opinion of many of our campuses. Criticism of religion in and out of the classroom, and secularistic attitudes toward life are dominant in a large number of our institutions and make difficult any interest in missions. Then, too, there is widespread ignorance of missions, even in Christian student groups. This is probably greater than it was two decades ago, although it was dense enough then. Twenty or twenty-five years ago in student Christian summer conferences a period each day was usually assigned to mission study and appeals for missions were heard regularly from the platform. Today mission study has dropped out of practically all, if not all, such gatherings. Addresses on missions may still be heard from the platform, but slighting remarks about them from speakers are also not unknown.

Moreover, student idealism tends to be diverted into other channels. Two decades ago it was widely felt in student Christian circles that the highest form of consecration was the dedication of one's life to foreign missions. The foreign missionary enterprise was regarded as the best medium through which to express that idealism which fortunately is characteristic of many of our youth. Today student idealism seeks to rid the world of war, to solve race conflicts, and to discover an escape from some of our industrial ills. More often than not, moreover, this idealism does not think of Christian missions as a means toward the attainment of these goals.

A smaller factor, but still important, is the declining incomes of the boards and the consequent failure to appoint some individuals whom the campus has known. The impression thus gets abroad that more missionaries are not really needed.

Then again, widespread uncertainty exists as to the need for missions. Even strong Christian leaders, both graduate and undergraduate, are

wondering whether one religion is not about as good as another and whether Christians have not quite as much to learn from non-Christians as non-Christians have to learn from Christians. Western Christianity is held to have obscured Christ and his teachings and a man like Gandhi, who makes no profession of being Christian, is declared to be more Christlike than most announced Christians. There is a feeling, too, that the day of the foreign missionary is past, and that the younger churches are now able to carry on without foreign assistance other than financial.

Not all of these factors operate on any one individual or on every campus, but they are all to be found somewhere in our academic life. The crux of the situation is the many and rapid changes induced by our machine and scientific age which are revolutionizing all life. Those who are older and have watched some of these changes come are often bewildered and set adrift from their accustomed moorings. We must not be surprised if those who are younger and who are hurried into our kaleidoscopic age grow up uncertain, unable to give themselves to the old with conviction, and having nothing new to which to tie.

But the contrast between half a generation ago and now must not be exaggerated. We are prone to view the past through rose-hued glasses and to look backward for some golden age. Except on a very few campuses, and intermittently even there, missions have never been a consuming interest of more than a small minority of students. The majority of their fellows have always regarded prospective missionaries as a little eccentric and perhaps even mildly demented. It is a rare institution in which the ignorance about missions has ever been anything but colossal. Even though the prevailing atmosphere is less favorable today than it was a quarter of a century ago, it was not then particularly conducive to commitment to missionary service.

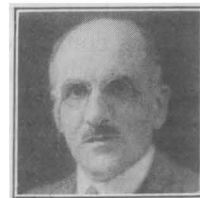
Moreover, and fortunately, colleges, universities, and theological schools still exist where the environment is favorable to missions. From them students continue to offer themselves for service abroad. They may be declared by the pessimist to be survivors of an older era, the last remnants of rapidly crumbling bulwarks against the new age. This, however, cannot be said of all of them, for among them are some of the most progressive and highly esteemed schools in the land. Students are, moreover, offering themselves today with as devoted a spirit as they ever have—even though in smaller numbers. There are indications that the tide may have begun to turn. Reports of an increasing serious interest in religion come from British universities, and may be the fore-

On the Program of the Coming Student Volunteer Convention



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STUDENTS OF YESTERDAY WHO ARE MISSIONARY LEADERS TODAY

runner of what is to happen in America. Those who have recently traveled a good deal through the colleges in the interest of missions report greater openmindedness and less disillusioned sophistication than they found four or five years ago.

The number of new student volunteers has increased, as compared with four or five years ago. Those of us who have been present at some of the conferences for outgoing missionaries, held during the past few years, have been impressed with the commendable quality of the new appointees. It is probably impossible to compare accurately the average ability of the recent appointees of the major boards with those of a few decades since, but some of us have the impression that it is, if anything, somewhat higher than it was. Certainly it seems to be higher than it was in the years just after the World War when large numbers were sent abroad, financed by the wave of *post bellum* giving. At least some of the boards are today unusually careful in making appointments and are more strict than ever in their application of a wide range of tests given to applicants.

In some respects the form in which the appeal for missionary service is made today differs radically from that of twenty or thirty years ago. Then students were often told that as missionaries they would be leaders, possibly holding positions of prominence in helping bewildered peoples through the revolutionary transition into the world of Occidental culture. It was an age of Western imperialism, in which idealism spoke in terms of "the white man's burden"—of serving "backward" peoples with the conviction that they were "lesser breeds" who for an indefinitely long period would be incapable of self-government. Today, after the humiliation of the Great War and the rising tides of nationalism in the East, the white man is more humble and in missionary circles we talk of cooperation with younger churches, we say to the prospective missionary that he must rid himself of any remnants of a superiority complex, must keep himself in the background, and must seek to be great by being servant of all. We are a bit sensitive, too, about using military terms which may seem to imply that missions are a form of imperialism, and such phrases as "the Christian Occupation" or the "Conquest of the Cross" are not in good odor.

Rightly or wrongly, moreover, the watchword "the evangelization of the world in this genera-

tion," which had such compelling power upon students of twenty-five or thirty years ago, has been allowed quietly to slip into the background. We speak rather of trying to meet some of the social and economic problems of our day which must be at least partially solved if civilization is to go on. Many of us have a conviction that the program of the missionary enterprise must be radically readjusted to meet the rapidly changing challenges of our day—that if it is to endure and serve the present age it must not perpetuate all of the program of an older generation.

Beneath all these changes in the form of the appeal and in the organization and program of missions there are motives and objectives which abide. In more than one group of outgoing missionaries, with which some of us have met in these later years, the emphasis upon the need of personal transformation through the Gospel of Christ has been quite as great as it was two or three decades ago. Altered though many of the missionary methods and machinery may need to be, and different though the conditions under which missionaries work undoubtedly are, the basic convictions which send young people out into the enterprise have remained constant. There is a profound sense of the world's need and of the power of the Gospel of Christ to meet that need. There is, too, the belief that any social renovation must come through reborn individuals. We may not hear quite so much of such terms as sin, repentance, faith, and regeneration, but the facts back of these terms are still prominent in the consciousness of the outgoing missionary. It is significant that addresses on the Cross of Christ are making a profound appeal to some of our most modern-minded American youth, and that here and there groups of students are trying by earnest practice to discover for themselves the resources of prayer.

Is this, after all, anything but what we should expect? As Christians we believe that the Spirit of God is still at work in the world, that He still convinces men of sin and of righteousness, and that the Gospel of Christ remains the power of God unto salvation to every one who believes. Centuries ago Paul told the Corinthian Christians that changes would be ever with us—old knowledge and old conditions giving place to new—but that faith, hope, and love are abiding needs and realities. He spoke as truly for our age as for his own.

The primary interest of the Christian college is in persons rather than in subjects or things. Its fundamental aim is the development and encouragement of the personality of the student.

—PROFESSOR LUTHER WEIGEL.

The Present Day Summons^{*}

A New Call to Service—By John R. Mott

A Review by the REV. ARTHUR J. BROWN, D.D.
Author of "The Foreign Missionary"

IN his latest volume on the present world situation Dr. Mott deals with a crisis. Perhaps the word has been rather overdone, but no other so adequately expresses the situation that confronts the Christian people of this generation. That situation is certainly a crisis to them. No other living man has a wider background of knowledge and experience in dealing with it than Dr. Mott. He occupies a unique position of influence in the Christian world. He has been one of the leaders of the Student Volunteer Movement for Foreign Missions for forty years. In 1895, he organized the World's Student Christian Federation and for twenty-five years was its General Secretary, and then its Chairman. He was for a long period Secretary of the Foreign Department of the International Committee of the Y. M. C. A., and General Secretary of its National Council. He was Chairman of the two greatest missionary conferences of the twentieth century—The World Missionary Conference in Edinburgh in 1910, and the Jerusalem Conference in 1928. He has traveled more widely in the mission field than any other man, and has probably a wider acquaintance with Christian leaders, both at home and abroad. In all these varied positions he has displayed the ability and wisdom of a true Christian statesman.

The publication of his "The Present-Day Summons to the World Mission of Christianity" is therefore an important event. The basis of the volume is the lectures that he delivered on the Cole Foundation in 1931 at Vanderbilt University, but he has added considerable material. In a series of suggestive chapters he discusses World Trends, The Summons of Rural Life, The Summons of Industry, The Summons of Race, The Summons to Share, The Summons to Serve, The Summons to Cooperate, The Summons of the Living Message, The Summons to the Home Base, and The Leadership for this Momentous Day. An extensive bibliography and a full index add to the value of the book. It is not easy to make a selection from such a wealth of material, but we feel

sure that the readers of the REVIEW will be interested in the following statements by Dr. Mott:

"The past twenty years have witnessed incomparably greater changes in the world than any other period of like extent. The same is true of the world mission of Christianity itself, whether one has in view its field of concern, its complexity, its pace, or its governing motives or objectives. These changes and present-day trends, if we but grasp their implications, present an irresistible summons to the Christian forces of both Occident and Orient. . . . It is evident that the period on which we have entered is to be the most exacting in its demands because of the forces which oppose us, the many grave and emergent issues which demand attention, and, above all, the fact that there are so many more Christians now living than ever before who have awakened to the heroic implications of the Christian Gospel. . . .

"World-wide trends and outlook compare favorably with those I have found at any time since the beginning of my first-hand observations in 1895. I do not overlook certain adverse facts which would seem to contradict this contention. For example, we cannot ignore the existence and gravity of the misunderstandings among nations. It would be difficult to name a country which, judged by words and actions, understands its neighbors near and far. . . .

Grounds for Optimism

"If adverse facts like these can be given, the question may well be raised: How can the position be maintained that on the whole the international outlook now is more reassuring than it was, for example, two and three decades ago? I would venture to support the statement by a few facts. In the first place, there are today twenty voices and pens speaking and writing to foster right understanding between nations and to promote good will and cooperation among them where there was one such voice or pen thus engaged twenty or thirty years ago. This is in itself a most potential fact. It means that through the influence of men who do much to affect thought and action, the attitudes and practices of peoples which might formerly have been characterized as

^{*} "The Present-Day Summons to the World Mission of Christianity", By John R. Mott, LL.D., 325 pp. \$2.50. Cokesbury Press, Nashville, Tennessee, 1931.

passive or as drifting can now be spoken of as attitudes and practices of taking initiative and accepting responsibility for bringing about larger understanding and cooperation. The light is now being turned upon situations, practices, and problems which might otherwise have been the occasion of serious misunderstanding, bitterness, and strife. . . .

"Another ground for optimism regarding the international outlook is the fact that all over the world there is coming forward a new generation who expect to devote themselves to ushering in a new day in respect to furthering good will and constructive cooperation among the peoples of all lands. In countries like China and Japan they are rapidly rising into the ascendant. Within two decades, probably less, a sufficient number of them will be in positions of major importance to determine the policy and practice of the nations. . . . The great internationalism is the world mission of Christianity. The tens of thousands of missionaries, as ambassadors, interpreters, and mediators, are doing more than any other one factor to throw out strands of understanding friendship and unselfish collaboration between the peoples of Asia, Africa, and Latin America on the one hand, and those of Europe, North America, and Australasia on the other. . . .

"The most notable social trend of our day is the world-wide awakening and uprising of women. The changes which have been wrought in their social status and outlook during the past thirty years make a difference not of decades but of centuries. Still greater changes are now in progress. No one can foretell what the next two decades will witness. . . . The world over, education has been the key which has unlocked the door to higher life and greater opportunity for women. . . . The most significant fact is that women everywhere owe their present enlarged opportunities to only one of the founders of the great religious systems. This is naturally more evident in those lands where other religious systems still hold sway, where life is not so complex, and, therefore, where the lives of women as affected by these systems are as yet an open book. . . . The general trend has been upward and outward and onward, and since the Great War the acceleration is ever more rapid. . . .

"Every period of transition has its dangers, but the present is heavy-laden with them. When old religions and social sanctions are going or gone and no others equally binding are being substituted, there must be confusion and human wreckage. Almost too quickly are these women breaking out from seclusion and oppression and restraints into the swift currents of this modern age. In early days, girls were sheltered as well as educated in

Christian schools only; now the majority are in government secular schools. . . . They also study abroad. Just now the number in the United States from Japan, China, the Philippines, Korea, India, and Turkey is 550. No one can estimate the influence of each one of these as she returns to her native land. We might make the attempt by thinking of each one as one thousand. Mrs. Herman Liu comments in a suggestive way on the results of study abroad: 'It is very interesting to notice that returned girl students . . . from America usually become doctors, social workers. A great many of them marry and become better home-makers. Returned girl students from England are practically all teachers and usually stay single; from France they are usually "free in their thinking"; while from Russia they are revolutionists, and, nay, Communists, too!' . . .

Tendencies in Education

"In the realm of education we witness developments, emphases, and tendencies of great significance. Within the past two or three decades there has been throughout Asia and in parts of Africa and the Pacific island world a great multiplication of universities, colleges, and schools under government or other secular control. In these areas, as in the West, the increase in enrollment of students has been enormous. Whereas formerly the attendance upon these institutions was drawn largely from more favored groups, it is becoming increasingly democratic. More and more the emphasis is being laid upon the purely secular or materialistic. This is seen in the curricula, in the expenditure on equipment, and in the general influence on the studying youth. . . .

"Thus we find advancing by leaps and bounds vast secular systems of education with limitless governmental resources and authority at their back. At the best their attitude toward religion is neutral. In practical effect, however, it is more often anti-religious. The net influence all over the non-Christian world is to develop indifference toward all religion. This tendency is strengthened by the aggressive propaganda of anti-religious movements. . . . The result is that the traditional beliefs of vast numbers of students in the lands of the non-Christian religions have been undermined; and in many nominally Christian countries, such as those of Latin America, South-eastern and Eastern Europe, and Western Asia, the students have become, as the Germans says, *konfessionslos*—that is, without religious affiliation. One cannot without alarm contemplate this trend. What could be more serious than a leadership for the generation of tomorrow without the anchoring, guiding, and uplifting power of reasonable and vital religious faith? . . .

"Happily, by the side of many of these non-Christian systems of education, the world mission of Christianity has established its own educational work. . . . If the cause of Christian education is to triumph in the face of this grave situation, it must concentrate on the qualitative, as contrasted with the quantitative, aspect of its program. It cannot hope in the matter of numbers to keep pace with the government and other purely secular institutions, but in the realm of character building—the development of the entire personality—it can, if it will, not only excel but also make an indispensable spiritual contribution which no government or other secular agency can supply. The supreme advantage of Christian education is that it seeks to counteract the destructive effects of the purely intellectual approach by providing education for the whole life. To this end, while the Christian educational movement must preserve and strengthen its position of respect and influence in point of the thoroughness, up-to-date-ness, and truly progressive character of its intellectual leadership and processes, it must with conviction make its major contribution in the sphere of religious education. Its chief and constant concern must be its product in character and spirit. This involves paying great prices. It must turn a deaf ear at times to alluring appeals to concern itself chiefly with large numbers. Rather let it deliberately and resolutely center on developing only so many institutions as can be maintained with the highest Christian efficiency. This principle, in turn, involves preserving at all costs an adequate staff—adequate in contagious Christian conviction and character. Central in all their thinking, planning, contacts, and service will be the influencing of the motives, the springs of idealism, the action of the will through laying secure through bases of faith and through exposure to the Ever-Living and Ever-Creative God as revealed in Jesus Christ. . . .

"It is impossible to characterize in any adequate general terms the religious trends and outlook,

because the religious forces are so numerous and varied and are manifesting such widely different aspects. The impression which one today receives from face-to-face contacts with the non-Christian religions is that of gradual disintegration. Under the influence of modern science, secular civilization, and historical criticism, as well as of the world mission of Christianity, these systems of faith are losing their hold as sources of vital energy and as practical regulative influences on life. This is particularly true of the educated classes.

"Notwithstanding any handicaps which the world mission of Christianity may suffer because of divisions between or within the great Christian communions, the overmastering fact is that the influence of Jesus Christ was never so widespread, so penetrating, and so transforming as it is today. It is impossible to furnish accurate figures, but it is probably a conservative estimate, based on such returns as are available, to say that fully twenty millions of men and women in non-Christian areas of Asia and Africa are now looking to Christ for guidance, for redemption, and for power infinitely greater than human, where there were less than two millions looking Christward thirty years ago. If this be true, it is a stupendous fact. . . . Moreover, the Christward movement is gathering momentum from decade to decade. Quite as significant as Christ's conquest of individual lives is His ever-widening sway over whole areas of life and of human relationships. There are multiplying signs on every continent of the quickening of the social conscience. One might almost maintain that Jesus Christ creates the social conscience. Be that as it may, of one thing we are certain: that where He is best known and obeyed there we find conscience most sensitive and responsive. It is highly significant that more and more in the lands of the non-Christian religions Christ is being recognized as the last court of appeal in morals. 'He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know.' "

If the simple, straight, thoroughgoing religion of Jesus Christ could be given free course all through the life and work of each Christian, we should see this world emerging from the bondage of corruption into the glorious liberty of the sons of God. We must believe that Jesus knew what He was talking about and meant what He said. We must care supremely about His way, and very little about anything else. What would happen if the whole Church of Jesus Christ should put aside its man-made rituals and creeds and should give itself over to one thing—the finding and following of the way of life which Jesus teaches? This is a hard and anxious time. The world is losing faith in its other gods. The spirit of science is more humble; big business is less sure of itself; the world is lonely and afraid. It is a great day in which to be a Christian.

THE REV. WILLIAM P. MERRILL, D.D.

PRAISE AND PRAYER FOR THE NEW YEAR

REASONS FOR THANKSGIVING AND PRAISE

The eternal Good News that Christ brought to men to show the way out of troubles and sin and into right relations with God and our fellow men.

The more than twenty thousand ambassadors of Christ who are working amid difficulties in the non-Christian lands.

The many thousands of Christians who are working as missionaries in the home mission fields of Europe and America.

The faithful Christians in every land and of every race who are proving by their characters and lives the power of Christ to transform character and equip for life.

The Christian stewards in the home lands who are earnestly promoting the work of Christ by their prayers, their sacrificial gifts and their service—in the home, in the Church, in business and in society.

The Christian Churches and other organizations that are working to make known Christ and His message, to lead children and youth in the way of Life, to educate, to enlist for service, to help the weak and the suffering—under the direction of the Divine Saviour.

The widespread Christian spirit of brotherhood that leads men to relieve suffering, to bring economic relief, to promote social justice and international and interracial goodwill among men.

The signs of spiritual awakening in America in individuals, in colleges and in churches; for the revivals in Korea and India, in the Philippines and Papua, in Africa and Persia; for the great forward movements in Japan and China and Burma.

SUBJECTS FOR SPECIAL PRAYER

The special Week of Prayer, January 3rd to 9th, in all churches. Never was this more needed. The financial depression, suffering, widespread unrest and prevailing sin, call for prayers of faith. The following topics are recommended by the Federal Council of Churches for the Week of Prayer, under the general subject: "Preparing the Way for the Living God":

Sunday, January 3—A Deepening of the Consciousness of God. Proverbs 29:18; John 14:6.

Monday, January 4—Faith in and Loyalty to a Conquering Christ. Ephesians 3:14-21.

Tuesday, January 5—The Leadership of the Holy Spirit. Acts 1:1-8; John 16:7-14.

Wednesday, January 6—International Goodwill and Cooperation. Isaiah 2:15; Micah 4:4-7.

Thursday, January 7—The Protection of the Home and of Youth. Deut. 6:1-9; 2 Timothy 2:1-16.

Friday, January 8—The World in a Day of Depression. Luke 4:18-19; Matt. 25:31-46.

Saturday, January 9—A World-Wide Spiritual Revival. Habakkuk 3:2.

More than ever this year, in a period of depression, when countless men are disheartened and fearful, our churches are summoned to united prayer and intercession in order that the awakened sense of our inexhaustible resources in God may inspire the faith and hope and love which the world so sorely needs.

These suggestions for prayer, selected and prepared by the Commission on Evangelism, are submitted to pastors and people everywhere, in the hope that the prayers of many may ascend to the Lord as the prayer of one man.

It is to be remembered that not only in America, but in many other lands, as a result of the circulation of a similar call for prayer by the World's Evangelical Alliance, this same period will be observed as a time of prayer.

Thomas Carlyle said, "Prayer is and remains the native and deepest impulse of the soul of man." These times of distress and strain should drive Christians everywhere to the place of prayer and make them more dependent upon God. A revival of prayer in the churches of America will go a long way toward helping us to meet the deepest ills of the present day.

Let us begin the New Year in prayer; then, with ever-increasing faith as the weeks go by, we may end it with a great shout of Christian triumph.

Some New Trends in Latin America

By JOHN A. MACKAY, Litt. D.

Mexico City, Young Men's Christian Association

IN his book the "Epic of Artigas" the Uruguayan poet, Zorilla de San Martin, describes the Andean region of South America as a "rosary of craters in eruption." Having in view recent happenings throughout the Latin-American world, this descriptive phrase might very well be applied to political conditions not only on the Pacific seaboard but throughout the whole area. At least fifteen of the twenty republics which compose the Latin American group of nations have been convulsed by revolutionary movements in the course of the last year or two, and others are not without internal rumblings.

To a superficial observer these countries might appear to be hopelessly committed to revolutions as a political method. A knowing and sympathetic student of the situation is aware, however, that recent revolutionary movements have had very special causes and that in a number of cases they represented a decided break with former political ideology, in spite of the violent method employed to give expression to the new ideals. The fact is that in the political life of Latin America principles begin to take the place traditionally occupied by "caudillos." There is a decided trend towards the impersonalisation of politics. These countries have undoubtedly before them a long and bitter period of storm and stress, but no one is entitled to be cynical or skeptical regarding their future.

On the other hand, the present situation is one in which thought and life have gone into the cru-

cible in a way which has not happened for generations and so becomes a challenge to all the creative Christian forces which can be brought to bear on the life of these nations.

The Cordoba Student Movement

In 1918 a revolutionary movement broke out among the students of the old Argentine University of Cordoba which will doubtless acquire increasing significance in the life of Latin America. The students rose in revolt against the traditional university regime. They launched a *Manifesto* to the "free men of South America." This *Manifesto* is a symbolic document; it represents the advent of a class consciousness in the new generation of South American youth. Formerly youth had been no more than a colorful biological episode in the life history of men. It now became sculptured into a social class.

This movement spread through most of the university centres of the Continent.

At first it represented no more than a reaction against the University regime, but in the course of time it took on a distinctly social, and later a political color. University students, members of a class which traditionally had been uninterested in labor and in the problems of the proletariat, suddenly discovered a burning social passion in many parts of the Continent. This was specially true in such countries as Chile, Peru and Mexico, where the labor problem was most acute.

The Peruvian movement was the most interest-

Latin America has been called a "rosary of craters in eruption." Few people realize the great significance of these recent revolutionary movements in fifteen republics. They represent a change in ideals and are a challenge to creative Christian forces. As Dr. Mackay clearly shows, the student revolts show a new class consciousness. There is a religious awakening and a new "Spanish Christ" is proclaimed — a living Christ in contrast to the eternal babe or a dead Christ. Read what Dr. Mackay says of the evidences of the evangelistic movement as "an increasing force."

ing and dynamic. Under the leadership of Háyá de la Torre, a young man of old colonial blood, the students and labor organizations of the Peruvian capital formed a united front of manual and intellectual workers. They organized a People's University to which they gave the name of González Prada, the famous Peruvian radical of the previous generation. His dictum: "Age to the grave; youth to the task" formed the battle cry of the new movement. Every evening classes were held for working men and women in some part of the city or surrounding districts. An ethical passion inspired the pedagogical task. A multitude of workers received a new vision of life and of human dignity. Some industrial districts became wholly transformed; the Indians of the Sierra began to send delegates to Lima to plead that something similar be done for them. However, a dictatorial government which was keeping a watchful eye upon the movement realized that student leaders were obtaining too much power. Suddenly the latter were exiled and the movement was smashed.

Banished to different parts of Europe and the Americas those students clung together in thought. Their brilliant and indefatigable leader sketched a new organization called the *Popular Revolutionary Alliance of America*. In 1924 he entered Russia as a communist at the special invitation of the Soviet Government. He saw everything and left Russia, as he said, "cured of Communism forever." New influences began to play upon his life. Studies in Ruskin College, Oxford, in the London School of Economics and in Berlin; close contact with British and continental socialists; enthusiasm for the Chinese Kuo-ming-tang; a profound study of the economic and sociological situation of Latin American countries, led Háyá de la Torre to dream of an anti-imperialistic league formed by Latin American lands. In this way a new political ideology came to the birth which is as genuinely South American as the expression of Fascism is Italian and that of Communism is Russian.

The significant thing about all this is that at the last Peruvian election Háyá de la Torre and his new party, in spite of their very radical program, and the fact that the party was a completely new one and their leader had been back to the country for only a few months before the elections took place, came very near winning at the polling booths. Sooner or later this party will come into power and with it another era will break in South American politics. One of the major issues which will be tackled by the Cordoba generation, and undoubtedly on a continental scale, will be the problem of Latin America's economic independence. A new Ayacucho is being dreamed of which will

do for the economic and spiritual emancipation what the last battle of the Revolutionary War did for political freedom. Religion, as a purifying and creative force, will be treated with sympathy, but clericalism and parasitic religion will be combated as it has been in Spain.

This whole trend sets a new task for the missionary forces interested in Latin America. If they are to have a real future in these countries and are to make a genuine spiritual contribution to them, they must see to it that in the domain of politics and economics the countries from which they come shall deal with Latin Americans in accordance with Christian principles. If not, then the day may conceivably arrive when, in utter desperation, these Latin countries will follow Russia and exclude every kind of spiritual influence emanating from lands which they regard as their oppressors.

The New Status of Religion

A few years ago a distinguished Argentine writer, Juan B. Terán, described South America as the most irreligious part of the world. He meant to say that in spite of the prevalence of traditional religious forms, true religion as a fountain of inspiration for conduct and the transformation of life practically did not exist. While admitting to a large extent the truth of this indictment one is bound to say that in recent years religion has been set in a new perspective by thinking people, while abundant evidence exists that religious preoccupation of a very real kind is making its presence felt in Latin American society at large. Nowadays the so called "intellectual" can have religious interests and lead a religious life without it being thought, as would have been the case a few years ago, that he had sacrificed all claim to be considered intellectually respectable.

One striking index of the rising tide of religious interest is the popularity of semi-religious sects and societies which have made their appearance on the Continent. Theosophy in particular has been making very great progress, especially in the more cultured section of society. Less than three years ago the President of the Theosophical Society, a Hindu and a doctor of philosophy of the University of Cambridge, made a triumphal lecture tour around South America. Garbed in Oriental attire and lecturing in faultless Spanish, he filled the largest theatres and university auditoriums in the centres which he visited, expounding the principles of Theosophy and addressing himself on each occasion to the *élite*.

Theosophy makes a many sided appeal at the present time. Its orientalism proves extraordi-

narly attractive in countries where everything Eastern has come to be surrounded by a rosy nimbus. The fact that Stanley Jones knew India and Gandhi gave him a drawing card in South America. Theosophy also appeals because it offers an architectonic world view and inculcates methods of concentration which help in daily life.

One of the most interesting institutions in Mexico City is a new organization called the *Universal Institute of the Impersonal Life*. A few years ago a booklet, issued by one of the many original sects in the United States, fell into the hands of an employee of the Post Office Department in the Mexican capital. He became attracted by it, was converted to its tenets, and translated it into Spanish. The little volume became the basis of a new indigenous sect which, in the course of a few years, has made thousands of converts in Mexico City and the provinces. The organ of this group is called *Dios: una Revista Filosófica* (God, a Philosophic Review).

The new attitude towards religion in university circles is demonstrated by the fact that in the course of the last few years several Christian lecturers have given courses on religion, or distinctly religious addresses in a number of universities in Latin America. One thinks in particular of courses given on the Philosophy of Religion in the universities of La Plata, Argentina, and Lima, Peru, by Don Julio Navarro Monzó, an Argentine journalist and writer, who, for a number of years has been lecturing on Christianity throughout the Continent under the auspices of the Young Men's Christian Association. A few months ago Dr. George P. Howard, who represents a number of mission boards in a cooperative evangelistic effort in South America, lectured on Christianity in the University of La Paz. The present writer can bear testimony to the fact that students and faculty groups throughout the continent are willing to give a most attentive and enthusiastic hearing to any one who is able to present to them the fundamental truths of religion in relation to the problems of modern life and thought. All this is entirely new in the Latin American world and has taken place within the last few years.

Recent happenings in Spain are bound to have a far reaching influence not only upon political but also upon the religious life of Latin America. The prestige of the Roman Catholic Church, as an institution bound up historically and organically with the Spanish state and the Spanish spirit, has been shattered. The way is now open, as it has never been before in the history of Spain and Hispanic countries, for a revaluation of the reform movement in the sixteenth century, and for a serious consideration of the question as to whether the Iberian race did not lose its way religiously.

The Other Spanish Christ

The student of Spanish Catholicism is aware that a double religious tradition has been running through the religious life of Spain and the countries of Latin America. One tradition has been symbolised by the typically Spanish Christ, a dead figure who is never regarded by the popular religious consciousness as anything save the immortalization of death. This Christ has never said anything to living men. When an ordinary Argentine citizen of today wishes to express the thought that somebody or other has sub-human qualities or is a "poor devil," he says "He is a poor Christ!"

The other tradition centres around the Christ of the great Spanish mystics of the sixteenth century; the Christ of St. John of the Cross, of Santa Teresa and St. Luis de León; the Christ of the great Spanish reformers, the Valdez brothers, Juan Pérez and Cipriano de Valera; the Christ of the eminent Spanish Christian writer, Don Miguel de Unamuno. For all these Christ is the living one who was dead.

"The Lord walks among the kitchen pots," said Santa Teresa, writing to the inmates of one of the religious houses she had founded, encouraging them by these words to realise that they could have their Lord's presence amid the most menial tasks.

"Christ lives in the fields" said Fray Luis de León focusing religion in the open air and on the world's highways.

"Christ is Jesus" and "Jesus means health" said the same writer in a great book "The Names of Christ" which he wrote during a five years imprisonment in a dungeon of the Inquisition in Valladolid. He had been confined there for having translated part of the Scriptures into Spanish prose. By saying that Christ is "Jesus" Fray Luis meant that true Christianity is spiritual health introduced into the soul by the presence and power of Christ.

In our own day Don Miguel de Unamuno, the restorer and successor of the Spanish mystic tradition, finds in the famous painting "The Christ" of Velasquez the true Christian significance of Jesus Christ. Influenced by the thought of Blaise Pascal, who said that Christ has not ceased to agonize in the souls of His people for the redemption of the world, Unamuno maintains that "The Christ" of Velasquez represents the eternal truth of Christianity, Christ never ceases to carry on an agonizing struggle in the lives of His followers. In this conception the soul and its Lord, life and religion, are indissolubly bound together.

These great souls are beginning to speak afresh to the Spanish world. It is gradually being borne in on the minds of thoughtful Spaniards and Latin

Americans that there is another Christ in the religious tradition of their race. A first striking recognition of the fact that the Christ of popular faith does not represent the Christian Christ takes the form of a notable book entitled "The Invisible Christ." It was written four years ago by one of the leading literary men of Latin America, Dr. Ricardo Rojas, ex-rector of the University of Buenos Aires. In the course of an analysis of the Image, the Word and the Spirit of Christ, Rojas repudiates the "poor Christ" of popular tradition. He proclaims himself a denominationally unattached Christian, but one for whose life and thought Christ means everything. The publication of this book marks a new era in the attitude of Latin American intellectuals towards Christ.

The Evangelical Movement

Little space is left in which to express one's appraisal of the evangelical movement on the Latin American Continent. Evangelical Christianity is becoming an increasingly potent spiritual force and in a number of countries it has now become a national indigenous movement.

This is particularly true in Mexico and Brazil. The new religious laws in Mexico obliged the evangelical churches to a thoroughgoing nationalization which has been most beneficial for their spiritual life. In 1930 there took place in Mexico

City the ordination of the first Mexican bishop of the National Methodist Episcopal Church. In 1931 a suffragan bishop was ordained to guide the destinies of the National Protestant Episcopal Church in the country.

The development of the evangelical movement in Brazil is little less than extraordinary. This great republic has now within its borders nearly one million evangelical Christians, including the families of church members. The new Federation of Evangelical Schools is the largest organization of private schools in the Republic. The young evangelical churches now support a Brazilian Missionary Society to Portugal and another to the Indians of the interior. It was the recognition of the real indigenous character of the evangelical movement in Latin America which led the International Missionary Council at its enlarged meeting in Jerusalem in 1928 to invite these countries to become represented on the Council by three full members.

When one considers the growing potency of the new evangelical youth movement in the River-Plate republics of Argentina and Uruguay, the ability, ideals and enthusiasm of their members, there seems to be no limit to what may be expected of the evangelical movement in Latin America in the years ahead.

The Bible, a Cure for Depression

By Robert E. Speer

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war.



A VIEW OF THE SHIPPING IN RIO DE JANEIRO HARBOR FORTY-FIVE YEARS AGO

Brazil—Yesterday, Today and Tomorrow

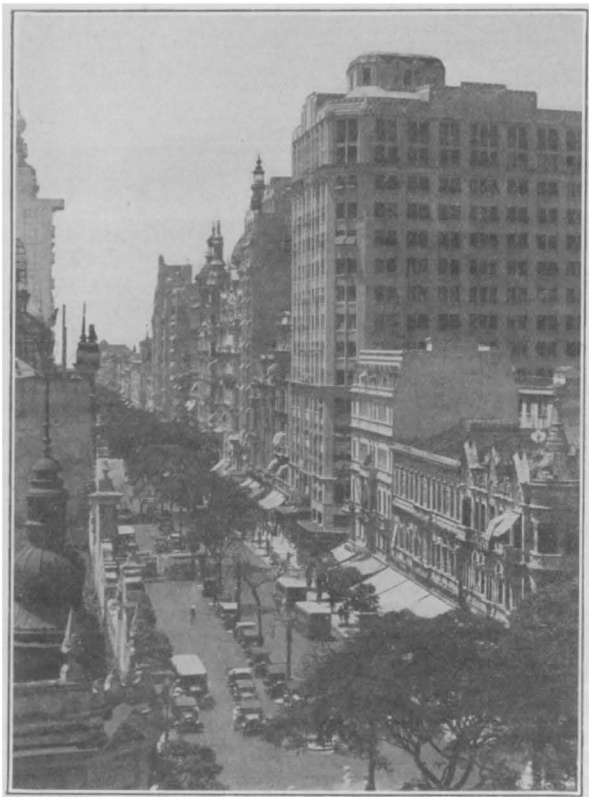
By the REV. H. C. TUCKER, D. D.
Rio de Janeiro Agent of the American Bible Society

WHEN I first went to South America in 1886 Brazil was an empire with a population of about 14,000,000, of whom a million and a half were slaves of African origin. The official census four years later, reported that racially 6,200,000 were whites, 2,000,000 blacks, 1,200,000 Indians and 4,600,000 mixed. Educational facilities were provided chiefly for sons of an aristocracy of wealth; fifteen per cent of the population had acquired some education and the teaching force was largely clerical. Roman Catholicism was the state religion, though a degree of religious liberty was guaranteed by law. The census showed 13,851,500 Roman Catholics, only 20,000 Evangelical Protestants, and 120,000 of other sects; 7,000 claimed to have no religious beliefs.

Forty-five years ago Brazil was practically without the Bible. Religious instruction was confined to the Roman Catholic Catechism, the oral traditions of the Church and the observance of rites and ceremonies were perfunctorily performed in Latin. Prevailing moral ideals and

standards were generally of a low order. Social custom made the home largely a place of seclusion and woman's position one of retirement. An enlightened free press existed in only a limited degree. The supply of wholesome, instructive literature dealing with social, moral and religious problems was very meager.

Along the coast the cities and towns were poorly built and badly kept; the streets were narrow, roughly paved and dimly lighted. Comparatively little attention was given to hygiene and health measures; sewerage systems, if they existed, were mostly of a primitive type, and the water supply was often very inadequate. Yellow fever, small-pox and other diseases were prevalent and disastrous epidemics were frequent. Malaria, tuberculosis, venereal diseases, and leprosy were widespread through the country, and there was apparently little thought or effort to control or exterminate these evils. Hospitals were poorly equipped and accommodations were limited. There were no professionally trained nurses. The



AN AVENUE IN RIO AS IT IS TODAY

rate of infant mortality was very high. Organized play and athletics were unknown.

In those days industries were few, life was chiefly rural; agriculture was the principle occupation, and was carried on with primitive methods, and without equipment and transportation facilities except by the pack-mule and ox-cart. There were few factories; only a few railroads ran from coast cities short distances into the interior without cross-country connections. There were no modern port improvements in any of the many harbors along Brazil's three thousand miles of coast.

The Imperial Government had diplomatic and consular representatives in some foreign countries and a few Brazilians occasionally traveled abroad, but the nation did not figure largely in international affairs, or in scientific and other world conferences.

What of Today?

The first great social and economical change in Brazil was the freeing of a million and a half of slaves by Imperial decree signed in May, 1888, by the Princess Isabel, who was then on the throne temporarily in the absence of her father, Don Pedro II, who was in Europe. He was growing old and the daughter was heiress to the throne. Abolitionists persuaded her that this stroke would

enhance her popularity and give security to her position. The measure quickened interest in ideas of freedom and liberty.

A military uprising in November, 1889, overthrew the monarchy, it banished the Imperial family to Europe and established a dictatorship. There was no organized resistance to the sentence of banishment. The Emperor quietly submitted and on the night of his embarkation he called a servant and had him fill a little sack with earth from the garden, saying: "When I die in Europe I wish my head to rest on Brazilian soil, for they will never let my body be buried here."

In the St. Vincent Church, Lisbon, in 1913, I saw the former emperor's embalmed body with the head resting on that pillow of Brazilian earth. Later the sentence of banishment was revoked and the bodies of the Emperor and Empress were removed to Brazil.

The military dictatorship, dominated by August Comte's philosophy of Positivism, issued a series of liberal decrees of far-reaching influence. These decrees included the complete separation of Church and State, establishment of civil marriage as being the only legal marriage, the secularization of the cemeteries; the substitution of lay for clerical teaching in the schools and the swing from languages to mathematics as the basis of the educational program.

A constituent assembly was also convoked to organize a constitution and the Assembly adopted the Constitution of the United States of America, with a few slight changes, and the political and civic machinery for the Republic was inaugurated.

These social and political changes were followed by others of far-reaching influence in the industrial and economic order. These included largely the gradual introduction of modern machinery and office appliances—such as the typewriter, electricity, automobiles, wireless telegraphy, moving pictures, radio, aeroplanes, etc. Many new products for home consumption and exportation have been added to gold, diamonds, hard woods, coffee and rubber. Cotton mills have increased fifty fold since 1886 and many factories have been established. Railroads and telegraph lines have been extended, and extensive city and town improvement schemes have been carried out together with the development of harbors and methods for handling shipping and freight.

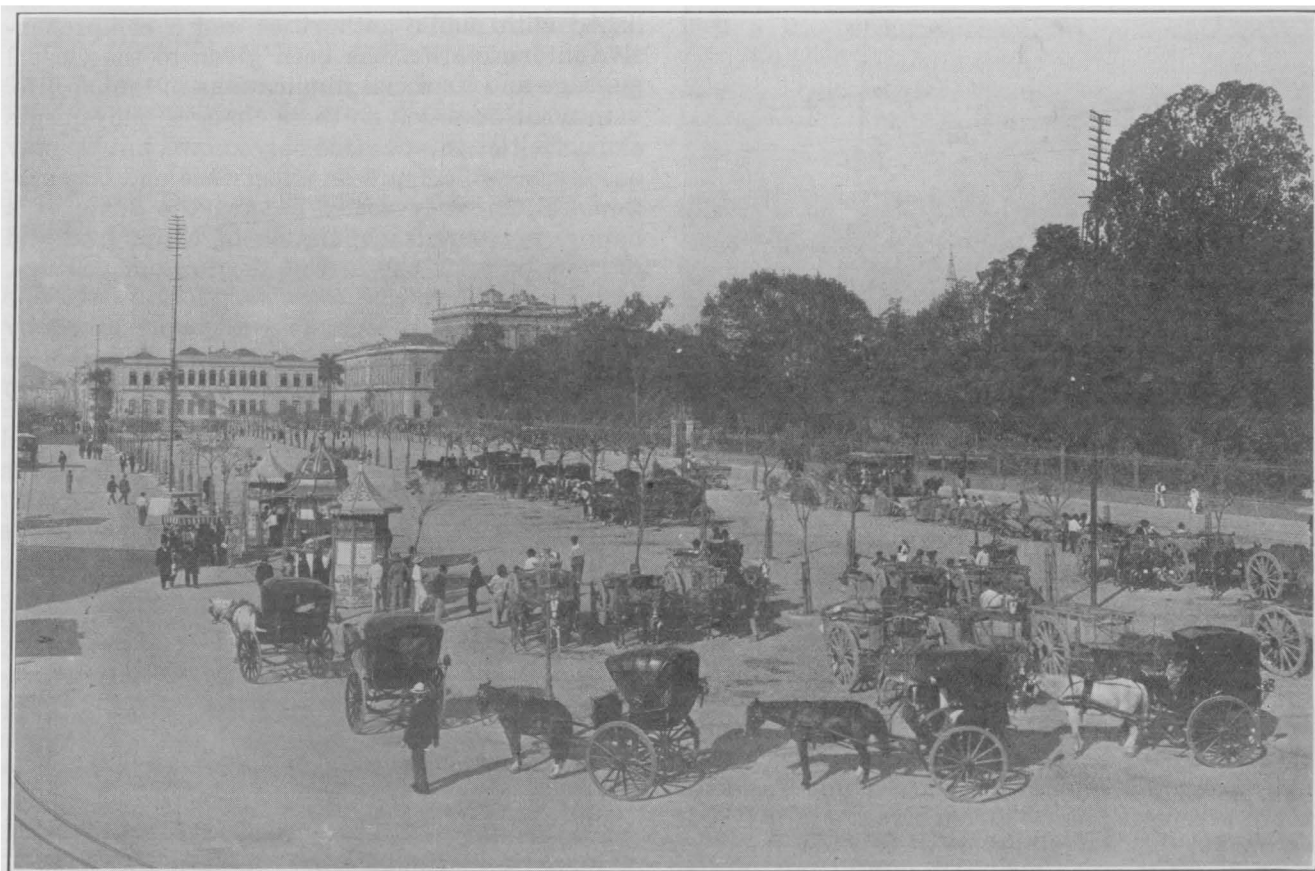
Brazil has also become increasingly interested in world affairs and in more recent years has been worthily represented in scientific, economic, industrial and cultural congresses. Her representatives at the Hague, in the League of Nations and at other international and world conferences, have made real contributions to these gatherings.

The abolition of slavery, the overthrow of the

monarchy, and the establishment of a republic, and the promulgation of liberal decrees have incited the Brazilian mind to work on new intellectual and social problems. Personal liberty, the right of the individual to think for himself, and greater freedom for the press have liberalized thought and stimulated research. Popular education has been extended and improved technical and professional courses have been provided. The population has increased from fourteen to nearly forty-two millions, while literacy has grown from

tional responsibility have developed. Brazil has begun to make a more scientific survey of her tribulation she will be called upon to make to human welfare in the development of these resources.

Along with the new ideas and imported devices have come some dangerous influences. One has been the development of a disastrous materialism. Rapid industrial and economic expansion has given rise to extravagance and waste; huge debts have accumulated, and the credit of the country has been seriously damaged.



A SCENE IN A PUBLIC SQUARE IN RIO FORTY-FIVE YEARS AGO

fifteen to twenty-five per cent. The cry heard on every hand today is for the education of the masses.

Interest has also been awakened in the large Indian population of the interior. The Federal Government and religious organizations are endeavoring to educate, elevate and christianize these red brothers of the forests. Colored freedmen and their offspring enjoy equal privileges with the whites, and it is claimed that no color line is drawn. These conditions have brought about a number of interesting social, racial and ethnological problems which students and sociologists have begun to study.

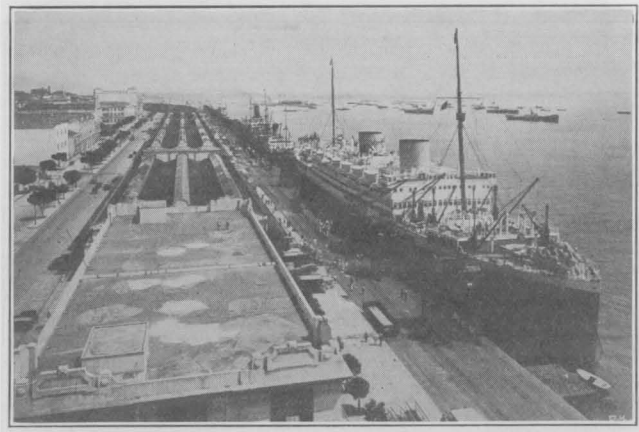
A national consciousness and sense of interna-

These changes have also affected social customs. natural resources and to evaluate the possible con- Women now go about the streets of the cities unaccompanied and hundreds are employed in stores and offices. A real feminist movement is making rapid headway. Problems of health and hygiene are being studied and dealt with efficiently. Nurse training courses are sending well equipped young Brazilian women as professionals into hospitals and private homes. Interest in organized play for children, games and athletics introduced by the Protestant missions are spreading everywhere.

Moral ideals and religious thought and life also show marked change. The Brazilian mind was shocked to find that by a stroke of the pen the in-

fallible and all-powerful Church could be set aside and the Roman Catholic Church has had to adjust herself to the new conditions. The necessity for self-support has caused an increasing activity during these recent years.

Protestant missionary work has increased and its influence has become a recognized factor of growing importance in the intellectual, social, moral and religious life of the nation. Its educational work creates interest in helpful literature



MODERN SHIPPING IN RIO HARBOR

for all ages and stations in life. Evangelism and the preparation of a native evangelical ministry have been rewarded with encouraging success. The communicant membership of the 20,000 has increased to more than 135,000 among native Brazilians. The Sunday School enrollment has grown from a few hundred to more than 121,000 and a number of self-supporting, self-governing churches, with Brazilian pastors, have been built up. Including immigrant and foreign residents there are more than 300,000 Evangelicals. It is estimated that, including children, more than one in forty of the population are adherents of Protestant Christianity.

The Coming World's Convention

The progress of evangelism and Christian education has justified the Worlds Sunday School Association in accepting an invitation to hold the Eleventh World Convention at Rio in July, 1932.

Popularizing the reading of the Bible has been one of the chief factors in this Evangelical movement. Two great Bible societies, the British and Foreign and the American, and their representatives, with the cordial cooperation of missionaries and national workers, have increased the annual circulation of Scriptures from 15,000 forty-five years ago to about 400,000. Publicity given to the work of translating the Bible into Portuguese

from the original Hebrew and Greek and the increasing circulation of the Scriptures have provoked the Roman Catholic Hierarchy to provide the New Testaments in Portuguese with notes and comments of the Church fathers.

Evangelical missionaries have also done valuable pioneer work in efforts to exterminate yellow fever, combat the spread of tuberculosis, venereal diseases and leprosy, in promoting health and hygiene, the care of the teeth, proper feeding and directed play for children and other features of social welfare. Close contacts have been established with public authorities and a comprehensive interpretation has been given to the Gospel message and its social implications in human life.

In what direction do these changes, movements and activities point? God only knows, but we may base reasonable hopes on experience and observation. Brazil may easily become the home of a happy, prosperous population of a hundred and fifty millions by the end of the present century, and there will still be room for more. Over one million uncivilized Indians will be absorbed by the amalgamation process and in a few centuries there may develop a homogeneous race made up



AN AMERICAN BIBLE SOCIETY COLPORTEUR AT WORK

of the Portuguese, Indian, African, German, Italian, Japanese and other elements now mingling freely together. It is quite certain that the traits of the white races will predominate as at present. Brazil will become more and more the greatest laboratory in the world for the student of ethnology, eugenics and sociology.

Natural resources will be developed and the nation will become increasingly industrial, though she will continue predominantly agricultural. Popular education for the masses will bring higher intellectual and social levels if secularism is counteracted by spiritual forces and the message of God's revelation. There is great hope for the triumph of the living Christ in the hearts of the nation.

India and the Round Table Conferences

By the REV. WM. I. CHAMBERLAIN, Ph. D.

New York

Secretary Board of Foreign Missions, Reformed Church
in America

A FEW months ago a writer in the *New York Times* Book Review brought under review three recent books presenting three contrasting views of the tangled Indian question. They were Romain Rolland's "Prophets of the New India," Will Durant's "The Case for India" and Edward Thompson's "Reconstructing India."

These three books belong to strongly contrasting types because they come from different levels of the mind. The first book is inspired by religious emotion, with enthusiasm which might sometimes be more persuasive if it were more measured. The second book is inspired by political emotion to such a degree that the author appears to see only one side of every question where India is concerned. The third stands apart. The author really knows India from residence in that country and participation in its intellectual life. He writes with accurate care and is scrupulously fair to all parties.

Romain Rolland undertook a difficult task and carried it out with scholarly patience, but with a certain lack of the sense of measure. He has made far more available than before a mass of well documented material regarding the life and activity of a group of remarkable men, distinguished for the breadth, as well as the depth, of their thought. As to the manner of his presenting Ram Mohun Roy and Keshub Chunder Sen, one has nothing but praise; but when he comes to Ramakrishna and Vivekananda, one feels that his emotions get the better of his judgment.

Dr. Durant's book is inspired by political emotion. One who is acquainted with India cannot but conclude that he is somewhat uncertain as to his facts. For example, he lays the blame for India's famines on British rule, but the highly authoritative Cambridge History tells us that in the reign of Muhammad Tughluq, a contemporary of Chaucer, there was "the most severe famine of which we have any record in India," lasting for seven years. Again he speaks of Mr. Gandhi as "the spiritual and the political leader of 320,000,000 Hindus," apparently forgetting that there are many millions of Mohammedans and Sikhs in

India. Dr. Durant speaks contemptuously of the distinguished Indians who attended the first Round Table Conference at London, apparently because they did not include the Irreconcilables, whom he seems to favor.

It is with a feeling of solid satisfaction that one takes up the book of Professor Thompson, who really knows modern India and is eminently fair minded. He admits serious faults of British rule. At the same time, he does full justice to the many Indian reformers and advocates of progress. He sees both sides and is fair to both. He is a believer in Dominion Status for India and holds high hopes of the Round Table Conference.

Lord Macaulay, who was a member of the Viceroy's Council in India in the third decade of the last century, made this significant statement in the House of Commons in 1833: "It may be that, having become instructed in European knowledge, they may in some future age demand European institutions. Whether such a day will come I know not. Whenever it comes, it will be the proudest day in English history."

The Round Table Conferences held in London at the close of 1930 and of 1931 would seem to be of the nature of a fulfillment of this prophetic utterance of the great historian. They have opened new epochs in the history both of India herself and of the relations between India and Great Britain. For the first time considerable delegations of Indians, representing all races and religions and classes in India, have sat around a table with a delegation representing all parties of both Houses of the British Parliament to discuss, on a basis of complete equality and with nothing excluded from the field of conference, what the future of Indian government should be. For the first time Indian Princes sat around the table with the representatives of all classes in British India and agreed together that the new Constitution should include all India within a single federal constitution, under which responsibility for both central and local government should rest, subject to a few important and specified limitations, in Indian hands. For the first time the representa-

tives of Great Britain declared that the time had come for the primary responsibility for the Indian government to pass from British to Indian shoulders, provided that a constitution could be drawn up and accepted which would do justice to the minorities in India, subject to certain safeguards and reserve powers for which Great Britain will remain responsible, to the interest no less of India than of Great Britain, during the period of transition.

Whatever the future may bring forth, it will be impossible to undo the fundamental work thus done by the Round Table Conferences. They have started India and Great Britain on a new road, from which there can be no turning back. This is indeed a recent trend which, in all human probability, will give permanent direction to the progressive responsible government of India by the Indians.

Hitherto most of the energies of Indian politicians have been devoted to getting rid of British control, which they felt both humiliating in itself and incompatible with their own political, social and economic achievement. Hereafter the problem before them is the framing, and then the working, of a constitution which will enable the races and religions, the princes and people, of India to govern themselves on constitutional lines, in the adoption of which they have had the controlling part. The British people and the statesmen who have represented them in recent years, with a few emphatic exceptions, would seem to have reached the conclusion that, provided a workable constitution can be framed, responsibility for Indian government shall pass to Indian control, in the center as well as in the Provinces, subject only to safeguards in the interest of justice to minorities and of stable government.

The vital question today is whether Indians themselves can agree upon the constitution under which their government shall in future be conducted. For at this writing there would seem to be little doubt that, if they succeed in reaching agreement on a constitution which is at once workable and just to minorities, the British Parliament will enact it as it did in the case of the constitutions drawn up by and with other Dominions.

The Alternatives

There can be little doubt that the completeness with which the Round Table Conferences and the mass of British public opinion have accepted the principle that Indians should in future be responsible for their own government, both in the center and in the Provinces, subject to safeguards during the process of transition, came with something of a shock and surprise to those who have been

familiar with the India of the past, in which the effective responsibility for Indian government has rested in British hands. It seemed so venturesome and gigantic a move in a continent containing as many people as Europe without Russia, and divided within itself as Europe is divided. But it seems quite clear in the developments of recent months and weeks that, except in certain relatively narrow circles, the discussions of the Conferences have convinced not only the British members, but public opinion in general, that the time has come when in India, as in Australia, Canada, South Africa and Ireland, a definite breach must be made with the old type of empire, that India must follow in the footsteps of the other Dominions and be free to work out her future by constitutional means in her own way. This conclusion seems to have been arrived at not only because it was right in itself in this day and generation, and the only course consistent with the new British Commonwealth, but because it was the only way of avoiding, both for India and Great Britain, the disasters of the American Revolutionary era. Some have wanted to believe that the transition to responsibility in India could come gradually and imperceptibly, but there is no evidence in history to justify this belief. At this stage of the proceeding the transfer of governmental power from one set of hands to another is truly a tremendous event and it takes place, not imperceptibly, but either by violent revolution or by definite constitutional action. The significance of the critical but definite decisions of the Round Table Conferences is that the time for a constitutional revolution has arrived.

At the time when the old British Raj was built up, government in India was exclusively the concern of hereditary or military autocrats. The basis had always been the same, military power reinforced by hereditary or religious sanctions. Nowhere had it any popular or democratic character. The will of the autocrat was absolute and public opinion in the modern sense had almost no instrument of expression, nor any effective sway. So long as the old structure of Indian thought and society continued, India, save for a few patriots, was content. Government was not the concern of the people but of the princes and the gods. Great Britain had proved herself the strongest among the rulers who were forever competing among themselves for power and prestige. To the mass of the people it meant little who was ruler; the life of the countryside, the rotation of plowing and reaping, birth, maturity and death, the ritual of caste and religion, went on unchanging and unchanged. Good rulers kept taxes low; bad rulers brought poverty in their train. In so far as the British Raj brought the end of war and

kept taxes low, it was acquiesced in as the agent, on the whole, of a beneficent Providence.

But for some decades, conspicuously since the Great War, that point of view has been changing. India has been following, at first slowly but later with startling speed, in the footsteps of the rest of the world. Macaulay opened the sluice gates of Western education in 1835, when his vote on the Viceroy's Council decided the great question of making English and Western culture dominant in the educational systems of India. The Civil Service of India, recruited so largely from Englishmen of broad education and a controlling sense of justice, has led inevitably, by the process of self-communication of ideals, to the dominance of the principle of self-determination. The resistless determination of the modern world, that law and government should reflect national opinion, that economic life should be brought under conscious control, that poverty and inequality should be removed or destroyed, is actively at work in India also. There is hardly a village which is not now reached by the vernacular press preaching a discontent, or which has not had a returned soldier telling about the outside world and of Asiatic nations which have emancipated themselves from white domination.

The old India has gone, or is rapidly going, and with it the old British Raj is inevitably going also. The old form of government through a bureaucracy, efficient but detached from the new life stirring among the people, is as inadequate for modern India as it has proved to be for Great Britain and America. Government must now rest with a body amenable in constitutional ways to Indian opinion. Not only is such a step right in itself, and the logical result of the presence in India of the British and of British institutions themselves; it is the only way of avoiding in India government by repression which, when it is continued by an alien power against the consent of the governed, never has lasted and never can last in the modern world.

It is sternly true, therefore, that the alternatives which lie before India today are constitutionalism or chaos. The third policy still adhered to by a few strong statesmen in England, of trying to maintain the old British Raj through the resolute determination of the British Government to govern India whatever the cost, is an alternative no longer. The consent of all classes in India to such a solution has clearly been withdrawn and British public opinion, in the light of the development of the diminishing British Empire but the growing British Commonwealth,

would certainly refuse to be a party to the continuing repression and probable bloodshed by which the old British Raj could alone now be maintained. The Round Table Conferences have certainly been right in concluding, with the practical unanimity of their widely differing membership in so far as representation is concerned, that the one hope for the future is to place the responsibility for Indian government, subject to safeguards and reserves in the transition period, on Indian shoulders, under a sane and well balanced constitution.

Conclusion

Immense, therefore, as are the risks and difficulties which lie ahead, difficulties of casting in a vast sub-continent like India the conventions and habits of mind which will make it possible for a stable government to be derived from a still largely illiterate population; the difficulty of creating a political party system in a country in which minorities claim separate and special representation, there is practically no alternative to following the trail clearly and courageously blazed by these Round Table Conferences. It would seem to be that road or chaos. The primary difficulty in India will probably be to secure the abandonment of the campaign for immediate independence by non-violent civil disobedience, and the co-operation of all elements in the far more laborious and less exciting task of agreeing upon a constitution which will actually enable Indians to become responsible for their own government. That is the real test of Swaraj. Can India develop the statesmanship which will recognize this? Can she agree to accept a constitution and work it patiently and successfully? On the answer, by Indians themselves, to that question will depend whether India is to be a self-governing, constitutional unit or not.

In any event, there would seem to be no practical alternative to proceeding along the lines roughly mapped out by the Round Table Conferences. In this difficult and dangerous situation the road of responsibility, with safeguards in the period of transition, is apparently the only road which will lead India past the Scylla of chaos and dismemberment on the one side, and the Charybdis of military despotism on the other side, to constitutional self-government. It is the only road by which it is now possible to win over India to contentment as a Dominion—an equal partner within the circle of the British Commonwealth of Nations.

A Banker Looks at the World*

By HUGH R. MONRO, Montclair, New Jersey

*President of the Montclair National Bank; Vice-President of
the Niagara Lithograph Company*

THERE can be little doubt that one of the least cultivated areas of our common thinking is that which has to do with an intelligent outlook upon world conditions. It is not that we are wholly ignorant of political movements in other lands or the major happenings in world affairs; but there is singular absence of knowledge concerning the social and moral status of a large portion of mankind. Even among Christians who profess a deep interest in the world-wide work of the Church, there are few who can summon anything approaching a comprehensive picture of the present state of human society. This is an important question. From the standpoint of a proper standard of culture such a world view must be regarded a first essential; from the Christian standpoint its lack is a sign of unpardonable ignorance.

A recital, which may be considered more than parable, will add point to this observation:

Mr. Green, a well-to-do merchant, has been for a number of years a resident of Maple Avenue, one of the newer and more attractive streets of our city. He is cultured, respected, an elder of the nearby Park Church. As we returned from church together yesterday he spoke with enthusiasm of the increasing beauty of the neighborhood, mentioning especially the new high school building, regarded as one of the finest in the state. Mr. Green was of the opinion that modern education, supplemented of course by the work of the Church, was rapidly spreading enlightenment throughout the world. He said that the present world troubles are but the growing pains of an advancing civilization. I gained the strong impression from our talk that Mr. Green thought of Maple Avenue with its architectural dignity,

its intellectual opportunity, and its domestic tranquility, as more or less typical of America and the rest of the world. Of course he knows that there are certain backward nations and a number of formidable social evils to be dealt with; but his sense of these things is distant; they are merely disagreeable facts which in the light of general world progress may be regarded as having diminishing importance.

After leaving Mr. Green I found myself with a flood of thoughts, chief among them this: Is Maple Avenue really a true sample of the world? Take for example that steaming New York East Side on an August night with its din, its smells, its pallid children, its fire escape bedrooms, its suffering and its crime. I thought of vast sections of similar squalor in Philadelphia, Chicago, San Francisco and other cities. The people of America as a whole enjoy a standard of living unparalleled in history; and yet how small a portion of the land resembles Maple Avenue in the slightest degree.

My mind turned to the festering East End of London; to the sodden conditions of great sections of Glasgow, Manchester and Liverpool; to the widening areas of destitution in such cities as Paris, Berlin, Vienna, Rome and Naples. I was occupied not alone with the poverty and physical distress of these cities, but with visions of their breeding plots of discord, disease, crime and social unrest against which education and sanitation appear to make little advance. The drear aspects of the scene are not unrelieved by brighter vistas, especially as the smaller nations of northern Europe are brought within view; but with all such values fully considered there remains an enormous debit of human misery.

Turning toward eastern Europe the prospect darkens perceptibly. People live under unstable

How does a banker—one who deals largely with money and material things—look at the present moral and economic crisis in the world? Does he see chiefly the weakness of international credits, the problems of transportation and the supply of the world's markets? Does he look upon the millions of China and India as possible purchasers? What is the chief cause of trouble and what is the cure? These and other questions this Christian banker answers for himself—and perhaps for you.

* The author disclaims responsibility for the title of this article as well as for the implied economic outlook. H. R. M.

and in some cases despotic governments even though they may be nominally republics. There are State Churches which admit of little or no true religious freedom; economic conditions are oppressive. Russia is increasingly recognized as the chief menace to world security and peace. If imperialistic autocracy has been overthrown, a social order has been substituted under which masses of the people are reduced to practical slavery. This new order has not only discarded most of the recognized elements of civilized society, but has attempted to abolish religion, to uproot the moral sanctities, to destroy the home and to make mockery of the marriage tie. This is the plight of more than one hundred and fifty millions of people who less than a score of years ago were citizens of a proud empire occupying a conspicuous place in the family of nations.

The peoples under review thus far represent approximately one-third of the world's population. It is that portion of the world whose civilization has been moulded in some measure by Christian conceptions and ideals. And while it is sadly true that only in small degree and in much the lesser part of this vast area have these conceptions taken deep root, it remains that Europe and America, including such English-speaking dominions as Australia and New Zealand, embrace nearly all of the enlightenment, humanitarianism, progressiveness, beneficence, and physical well-being to be found on the face of the globe.

As we turn to the so-called "backward" peoples of Asia and Africa, the scene undergoes violent change. However broad our racial sympathies, we can find little satisfaction in an attempt to view these great human problems from the standpoint of the backward peoples themselves, since their whole outlook is distorted by the corruptions and limitations by which their lives are confined. Ignorance will always remain the antithesis of knowledge; superstition of enlightenment; cruelty of humanity; and degradation of character. Moreover the emancipation of a portion of the human race from these malign influences has been the main fruit of centuries of advancing civilization.

This great non-Christian world raises issues which stagger the imagination. Here we find more than two-thirds of the human family living under conditions little understood by the vast majority of those who bear the name Christian.

China, with its four hundred and twenty millions, embraces one-fourth of all mankind. It is probable that ninety per cent of Americans have never seen a Chinese boy or girl, or a Chinese woman, and yet every fourth boy and girl and woman in the world is a Chinese. And how does

the lot of this vast human sector compare with our own? A press dispatch reports that one million children in a single Chinese province died last winter of cold and hunger. Another item says that ninety-five per cent of the population can neither read nor write. This vast country is without any effective central government. Revolution is on every side. War-lords oppress the people for their own gain; bands of brigands sweep down from the hills to harass the terror-stricken people; opposing national armies move across the scene, leaving a scene of death and desolation. There have been recent disasters of flood and famine. A correspondent has recently cabled his New York daily that one-half of the population of China is in a condition of destitution and distress on account of warfare, famine and flood.

Terrible as these calamities are they do not complete the story. Gigantic moral evils are eating like a cancer at the life of China; hoary superstitions hold the people in bondage to fear; traditions and customs effectively bar the way to emancipation and progress. Their misery makes them an easy prey of Communists. It is entirely clear that the one hope for the future lies in that deposit of saving salt which Christian missionary effort has planted in the midst of the life of China. Even a small group of enlightened native leaders, incorruptible in character might, as in the history of other nations, turn the tide of evil and lead these bewildered, suffering millions into a brighter day.

In India many aspects of the picture appear even darker. The three hundred and forty millions (one-fifth of the human race) endure a distressingly sorrowful and despairing existence. During the last generation, through improved living conditions, the people of America have added ten years to the life span, whereas the people of India have lost ten years. Several recent and widely read books on Indian life will reveal the nature of this virus which is destroying the fibre of this unhappy people. The plight of more than fifteen million child widows is one of the most shuddering tragedies which has ever come to womanhood. The Hindu religion is responsible for widespread moral corruption which is manifest in degrading scenes sculptured upon its temple walls, the evils of child marriage, the social inequity of the caste system, and slavery to many forms of vice. Poverty in India is so oppressive that at least sixty millions of the people are never free from the gnawing pangs of hunger. One would despair for the future of this distressed people were it not for the growing strength of the Indian Christian Church; in its vital influence and leadership is India's one ray of hope.

In Africa, what devastating sorrows have swept over the one hundred and forty millions of dark-skinned people during the past century. The iniquitous slave traffic, the rum traffic, and other cruel oppressions for which the white races have been largely responsible, have been supplemented by such indigenous evils as tribal warfare, cannibalism, witch doctors, degrading superstition, and revolting heathen customs inherited from a hoary past. While a century of missionary effort has lessened the gloom of dense African darkness with streaks of light, nevertheless it still remains "the dark, sobbing continent."

Another vast continental domain—and perhaps the least understood—lies almost at our doors. We hear much of the glamor of the beautiful coast cities of Latin America, as it is called from the racial origin of its peoples, but much less of the great interior with its primitive life and its intellectual and moral desolation. A large part of the seventy millions of South America must still be numbered among the backward peoples of the earth; illiteracy in many parts reaching as high as eighty and even ninety per cent. Warfare and revolution are almost constant, and political morality at a low ebb. There has been much exploitation of the poor Indians and the ecclesiastical oppression by the powerful Roman Church is comparable with that of the pre-Reformation period in Europe. Great stretches of unevangelized territory are still found in the heart of South America.

To deal separately with the lesser nations would mean too great an expansion of this narrative. There are vast areas that are still practically untouched by the Christian Gospel. In fact there are millions more of unevangelized people in the world today than when the era of modern missions began.

Expressed in figures the spiritual balance sheet is as follows: Out of a world population of 1,800,000,000 less than one-third (500,000,000) have been brought into touch with the Christian Gospel in either the sense of a knowledge of its saving message or the experience of its benefits as expressed in well-ordered civilized society. If only evangelical Christians are included the figure would be reduced to a fraction of the above.

While there is little in the world outlook to suggest the peace and happiness of Maple Avenue and the tranquil outlook of Elder Green, yet history reminds us that Maple Avenue, and all other havens of social content, are the fruits of a Christian inheritance. A mere glance at the moral and social status of Europe in the Middle Ages shows how profound was the influence of the recovery of the Bible, with its liberating message, upon every phase of life, also the source from which all the

higher values of our American civilization have come. Miracles of social transformation and spiritual uplift support the highest hopes of like conquests even among the earth's most backward and oppressed.

A banker's well known predilection for analysis may justify the following by way of summary:

(1) The Christian holds the key to a correct understanding of present disturbed world conditions. The causes of present economic distress are at root moral: they were introduced by an iniquitous war; they were advanced by an orgy of senseless speculation; they are perpetuated by world-wide fear and distrust.

(2) Benevolence has become sadly unbalanced. Millions of dollars have been poured out for the mere aesthetics of college and university equipment in America, when millions of boys and girls are wholly without educational opportunity in other parts of the world. Luxurious hospitals multiply in number; and the medical profession has become overcrowded, while vast sections of the world's population have no medical attention whatever. In some areas the ratio is one physician or nurse to each half million people, in contrast to one to each one hundred in America engaged in the war against disease. Many of our philanthropists find it difficult to discover worthy objects, and frequently bestow vast sums on undertakings of little value, while modest sums intelligently used abroad are changing the lives and environment of many thousands. There are in certain backward countries opportunities for judicious investment which would go far toward ameliorating the distressed condition of millions of people and even might have a decisive influence in directing the course of an entire civilization.

(3) At the root of the most serious difficulties which beset the world today is the decrease of vital Christian faith. On every hand there are signs that the influences of a materialistic age have not only had a benumbing effect upon the life of the Church at home, but have brought a chill to its enterprises abroad. In each of the many similar eras of spiritual declension during the past nineteen centuries the corrective has been a widespread spiritual awakening. There can be no other remedy now.

The one essentially new feature in the world situation is the drawing together of the peoples of the earth through easy communication and commerce, so that solidarity and interdependence now exists. Today the influence of any powerful movement in one nation is immediately felt by all the others. We believe that the next great Spiritual Visitation will be international in its scope.

The New Vision of Home Missions

By REV. WILLIAM R. KING, D. D., New York
Executive Secretary, Home Missions Council

A number of Conferences have been held to carry forward the constructive program of the North American Home Missions Congress held in Washington, D. C., a year ago. Cincinnati, Ohio; Seattle, Washington; Portland, Oregon; Oakland, San Francisco, Berkeley, Sacramento and Los Angeles, California; and Denver, Colorado, were the centers in which programs of strong Home Mission interest were presented. The 1932 series of conferences begins in Indianapolis, January 18th and other conferences will follow through the year to carry to the Churches the message, spirit and conclusions of the Home Missions Congress, with the results of the studies of the new Five Year Program.

THE North American Home Missions Congress, which was held in Washington in December, 1930, and the Findings of the Five Year Program of Survey and Adjustment of the Home Missions Council, have given us a new vision of Home Missions. They have enabled us to *see Home Missions* as never before. Several things stand out clearly in the picture.

1. We see more vividly the long and interesting road over which we have been traveling for three centuries.

Some have said that Foreign Missions are more interesting than Home Missions because of their romance. Distance seems to lend enchantment to the one, while familiarity breeds contempt for the other. That depends upon what one means by romance. If you mean fiction that has no foundation in fact, then neither fit the conception for both have to do with facts and deal with tremendous realities.

But, by romance, if you mean that unusual interest that gives scope to imagination and idealization, that dash of chivalry that challenges admiration, that spirit of adventure that stirs the heroic within us, then Home Missions has all the glamour and dazzle of romance that we desire.

Home Missions are inseparably linked with North American history—their development and interests intertwine. There is nothing more romantic or interesting in the eventful history of America than the heroic efforts to plant the Christian Church on these shores, and the story of its slow and tedious conquest of the nation through three hundred years.

From the high peak of the Washington Congress we look back over the long and winding and diverging roads of Home Missions in their march across the continent, and in our hearts exclaim "What hath God wrought."

2. We see, as never before, the magnitude of the task, the size and complexity of the enterprise, and the wide range of interest.

The territory reaches from Point Barrow, the most northern settlement in Alaska, to the West Indies and Central America, from within 18 degrees of the North Pole to within 18 degrees of the Equator, and from the Atlantic to the Pacific. It includes Canada, the United States, the West Indies, Mexico and the Canal Zone.

Over this vast expanse there is scattered a noble army of faithful missionaries, pastors, evangelists, teachers, doctors, nurses, community workers, itinerant missionaries, colporteurs and general superintendents.

Twenty-six denominations, constituent to the Home Missions Council, in 1929 reported 16,196 home missionaries laboring in 18,123 different enterprises at an annual expenditure of \$17,061,701, in addition to specially designated gifts, which run into thousands of dollars.

We see Home Missions as *Big Business*.

3. Over against this magnificent history and these immense resources of men and money, we see a third thing—the *Unmet Needs*.

For over three years the Home Missions Council has been making surveys of the field. These have opened our eyes wider, and enabled us to see much more clearly the unfinished task. Half the total population of the country is outside of any kind of a church, Catholic, Jewish or Protestant. Our attention has been called to the scattered populations of the changed rural areas, the unreached thousands of our great modern cities, the exceptional groups in our mountains and industrial centers. There are large groups of people to whom the Gospel is not even being preached and there are large areas without the ministry of any church.

These facts disturb us, to think that after all these years so many are unreached, for whom Christ died. They are men and women to whom He commissioned his Church to "preach the Gospel." These unmet religious needs come as an inescapable challenge.

4. We have a new vision of the changed character of Home Missions and the necessity for new means and new methods, and for a larger Christian statesmanship.

Much of the old Home Missions has gone and a new Home Missions is arriving. The day of the pioneer, the covered wagon and the frontier has passed. We are now living in a new America and in the twentieth century.

There is apparent today the great need for a new Home Mission statesmanship. A statesmanship able to see the changed conditions, able to discern the new character of Home Missions, able to see the work in relation to the total task of the Church, and able to be unafraid and adventurous in the face of great difficulties.

This larger statesmanship can not be worked out by mission boards and missionary secretaries alone. They are doing their part. They are awake to the new day and the new demands, but they must have help. There is entirely too much "passing the buck," whatever that may mean, in this matter, to national organizations. Our Home Mission Boards can go no faster than pastors and laymen will allow them to go. They can do no more than the Church will enable them to do. This larger statesmanship for which the Congress pled includes us all—mission boards, missionary secretaries, national, regional and local ecclesiastical bodies, and officials, pastors and church members.

Furthermore, this statesmanship must be able to cross denominational lines. It must be able to see the strategy of interdenominational cooperation.

Denominational programs can no more be built solely within denominational circles than our national policies can be determined without taking into consideration all the other nations of the earth.

Cooperation was perhaps the biggest word in the Washington Congress. It came up in every group and entered largely into the consideration of every question—problems of the city, difficult rural situations, work among the Indians, Mexicans or New Americans—sooner or later all must come to the question of interdenominational cooperation.

This is one of the most important matters now facing Protestant Christianity. The solution of every other problem of the Church today depends

in large measure upon the way in which we treat this matter. The lack of interdenominational cooperation is holding back the success of the Church all along the line. This failure to work in harmony is wasting our resources, weakening our programs, discrediting our testimony and belying our essential unity.

Bishop Charles Wesley Burns of the Methodist Episcopal Church, in a recent address to the California State Church Federation, referred to "Cooperation in Christian work," as "the most important question at the present time in the interest of human welfare." He declared that "it is not the ecclesiastical or historical emphasis that will save the churches but actual practical everyday cooperative work."

Dr. Mott, in his great closing address of the National Congress, said "In every hour during this creative gathering we must have heard the summons to a larger unity. Never have the divisions among Protestant Christians, at home and abroad, seemed to me to be so unnecessary, so unwise, and therefore so unChristian as they do just now." He gave us six reasons for a more perfect cooperation in our Home Mission work—

The overwhelming magnitude of the task

The difficulty of the undertaking

The urgency of the present situations

The necessity of economy

The enrichment of spiritual life

The triumphant apologetics it would give us

5. Again we have a new vision of the importance of Home Missions in this day, and the necessity for *a new emphasis upon this task in our churches.*

We came away from Washington with the conviction that the *most urgent immediate and insistent* task of the Church in this day is the making of America Christian. *There is nothing America needs so much today as Christ.*

Will Durant in an article in the October *Red Book*, entitled "America on Trial," pointed out in his brilliant way, eight things wrong with America:

1. The Melting Pot is not working
2. Our Agriculture is bankrupt
3. Our Industrial System has broken down
4. Our Democracy is a failure
5. Our Cultural life is superficial and vulgar
6. Our Moral life is in chaos
7. Our Civilization is dying
8. The Drama of Protestantism is reaching its close

Any man, who is alert, can catalogue a long list of things that are wrong in America. It takes no great wisdom or unusual skill to paint a very distressing picture of our country and our times.

The difficulty is not in knowing what is wrong, but it seems to be in knowing how to make things right.

Our politicians do not seem to know. They have had time enough and opportunity enough to set things right, but the more they do, the less they seem to accomplish.

Our captains of industry do not seem to know. Surely they have had all the time and opportunity needed to bring about better conditions, but the more they talk the less intelligent they seem—and the longer they control affairs, the more distressing the conditions become.

Our economists and sociologists do not seem to know. There has never been a time when they talked more and said less than today—none of them seems to know the way out. Their pronouncements are a confused clashing of opinions—and muddling of issues.

When will America come to see Jesus Christ as her true counsellor? Only when the Church truly lives and shines into every dark corner of this great land. Only when the Gospel is preached to all the people in every part of this vast domain, with such power and conviction, and passion, and earnestness, and sanity that the unchurched and unevangelized multitudes will be impelled to come to Him and be saved.

We cannot have a saved nation of unsaved people. America's fundamental trouble today is not in economics, not in industry, not in politics, not in government, not in sociology, not in education, not in moving pictures, not in stock markets, not in unemployment—America's fundamental trouble is in the realm of religion—irreligion—anti-religion—eccentric religion—America must have Christ. He is her only hope.

President Hoover, in his opening speech of the Unemployment Drive last October, said:

I would that I possessed the art of words to fix the real issue with which the troubled world is faced into the mind and heart of every American man and woman. Our country and the world are today involved in more than a financial crisis. We are faced with the primary question of human relations, which reaches to the very depth of organized society and to the depth of human conscience. This civilization and this great complex, which we call American life, is builded and can alone survive upon the translation into individual action of that fundamental philosophy announced by the Saviour nineteen centuries ago. Part of our national suffering today is from failure to observe these primary yet inexorable laws of human relationship. Modern society cannot survive with the defense of Cain, "Am I my brother's keeper?"

No governmental action, no economic doctrine, no economic plan or project can replace that God-imposed responsibility of the individual man and woman to their neighbors. That is a vital part of the very soul of the people. If we shall gain in this spirit from this painful time, we shall have created a greater and more glorious America. The trial of it is here now. It is a trial of the heart and conscience of individual men and women.

The task of Home Missions is to reveal Christ to America, especially to the fifty millions or more who are unreached and neglected.

Not only is this necessary for the salvation of America but to fulfillment of our Home Mission task and *for the salvation of the Church.*

The Church is on trial in America. She is facing her Waterloo. Organized Christianity has failed in other ages and in other lands. It failed in Russia; men of prominence tell us that it has failed in Europe; will the Church fail in this age and in this land?

Such a catastrophe could happen. Will it happen? It depends, in my judgment, *primarily* upon the way in which the Church meets her Home Mission task. Her spiritual battlefields, where the destiny of organized institutionalized religion is to be determined, are not on the avenues of our large cities where stand our great cathedrals, but in their slums "where cross the crowded ways of life"; *not in the cultured county seat towns where are to be found our most delightful pastorates but in the hills and mountains of the hinterlands.*

The Church of Christ must be made to appreciate the importance and urgency of Home Missions. *It must be made Home-Mission-minded.* There must be a revival of interest and zeal for this work. We must correct the false impression that the task has been accomplished. It was never greater than today, it was never more urgent than today. The total life and success of the entire Church both at home and abroad never depended more truly upon Home Missions than in this very period through which the world is now passing.

The Washington Congress *was convinced that the day has come for a great Home Missionary advance in North America.*

6. Lastly, the new vision has given us a more spiritual conception of our task and a deeper feeling of absolute dependence upon the Spirit of God and the leadership of Jesus Christ in this great enterprise. I can do no better than to quote two paragraphs from the Findings:

Again and again we have been thrilled by a sense of how far we have come toward a Christian North America. But again and again we have been arrested by a sense of how far short we are of the ideal of Christ for these nations. We have come far enough to glimpse the Promised Land. But to pass over into it seems beyond our strength. We felt, as Stanley Jones has put it, that "We cannot go further until we go deeper."

What we need, and what we believe the Church at large needs, is a renewed and more vital consciousness of God; a sense that Jesus is Savior and that there is none other, either for the individual, or for society; that without Him *we can do nothing; that through Him we can do anything* that needs to be done. We must strive to interpret these convictions of our Christian faith in life and in language that will capture the attention and allegiance of our fellow-Christians.

Christ and the World of Islam

By the REV. SAMUEL M. ZWEMER, D. D.,
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of Islam," etc.*

A RESTLESS, disillusioned, changing world; a rest-giving and unchanging Christ—these are two great present-day realities. Jesus Christ, alive for ever more, is present today in human history. He is the head of the Church and the spiritual leader of the missionary enterprise. According to His own promise He is *with us* all the days. In a real sense, therefore, we may speak of Him, reverently, as "our contemporary."

And the unevangelized world of Islam, too, is a reality. In this world Jesus Christ has been at work by His providence, by His word and through His Spirit for centuries, and He works now. The rise of Islam was a challenge to the supremacy, the finality and the sufficiency of God's Word and of God's Son. For neither the Koran nor Mohammed could escape "the fact of the Christ." Islam arose in a Christian environment. Present-day scholarship is agreed that the best elements in its dogma and ethics were due to Nestorian Christianity. The influence of a Christian tradition can not be ignored in the life of Mohammed. However warped, or misunderstood, or wrested, yet in many and mysterious ways the Truth of God bore its way from within. Christ's portrait in the Koran, though only a sad caricature, could not be wholly hid. God left Himself not without witness and for thirteen centuries Moslems have had the clear testimony of the Koran to the existence and the authority of the Gospel.

The remnants of the Christian Church that survived the Saracen flood in the ark of faith, also witnessed for Christ by word and life and martyr-death down the ages. Earthquake, wind and fire shook the mountain of Islam during the World War. What is the still, small Voice that speaks to us today and summons the Church to complete its task?

I. *There is a solidarity and an essential unity in the world of Islam which baffles the student of history and of present-day missions.*

It transcends race and language, geographical boundaries and political ideas.

In July, 1925, I visited one of the mosques at Beira, Portuguese East Africa. A Yemen Arab who had received instruction in Cairo was teach-

ing Negro lads the Koran. On his table there were Indian, Turkish, and Egyptian papers. In the little mosque there was a money-chest to collect for "the holy war of the Riffs" against the French in Morocco, and it was labelled: "To be sent through the Caliphate Committee, Bombay!" *Islam is a world brotherhood. It is always and everywhere cosmopolitan.*

This cosmopolitan character of the Islamic brotherhood in Africa is emphasized by the use of the same character in writing and the same speech in prayer and public worship. The slates in the hands of children at Fez, Timbuctu, Mponda, Zanzibar, Lagos and Cape Town, have the same copy in the same script: "*Bismillahi-arrahman-ar-rahim.*" "In the name of Allah, the compassionate, the merciful."

While at Zomba in Nyasaland, I walked some miles through the jungle to a Moslem village where I was expected to make an address through a Christian interpreter who spoke Yao. On arrival, the courtyard before the mosque was crowded. I received a warm welcome, but never used my Christian interpreter. The Imam and his son had been to Mecca, spoke perfect Arabic, and interpreted for me into Yao. *Islamic civilization always includes the Arabic speech and alphabet which are spreading today in Africa.* In Cape Town the Arabic character is used to print a Dutch (Afrikaans) commentary on the Koran.

In spite of rising nationalism and the abolition of the Caliphate by Turkey, there is still real pan-Islamism evident in the Moslem press, in the derwish-orders and in the annual pilgrimage to Mecca.

The Moslem press of India, of Egypt and of Turkey was never more active, never more international in its outlook than it is today. The reason is that the cult of nationalism, as for example, in Palestine, Afghanistan and Persia, which some thought would prove the death-knell of pan-Islamism has not decreased but rather increased international bonds between scattered Moslem groups and distant lands. Witness the agitation of the Indian press regarding Zionism in Palestine, the interest of Javanese newspapers in

Egyptian politics and the proposals for the revival of the Caliphate on the part of the Nizam of Hyderabad. Eldon Rutter, the most recent of European pilgrims to Mecca, tells in his book, "The Holy Cities of Arabia," how deeply he felt the unity and solidarity of Moslem brotherhood as he saw the multitudes thronged around the Kaaba. Islam is a world-religion.

Today the number of those who profess and call themselves Mohammedans is nearly two hundred and fifty millions. In southeastern Europe (omitting the scattered groups of Britain and France as negligible in number but not in their influence) there are three and a half millions. They are found chiefly in Albania, Bulgaria, Greece and Yugo-Slavia. Add to these a little over eighteen millions in European and Asiatic Russia and nearly two hundred thousand in South America (chiefly Brazil and Guiana).

Pass to the two great continents and the Island world where Islam has made its conquests. In Africa there are nearly fifty million followers of the Arabian prophet, and they are found almost everywhere except in the southwestern portion of the continent. In the Belgian and French Congo, Liberia, Mozambique, Somaliland; around the Lakes and Zanzibar and in Madagascar, on the west coast of Senegal, Guinea, Dahomey, in Uganda, Abyssinia, Kenya, Tanganyika; in Sierra Leone and the Gold Coast, Togoland and the Camerouns; nearly eleven million in Nigeria, and last but not least, the solid belt of Moslem countries in the north, Egypt, the Sudan, Tripoli, Tunisia, Algeria, and Morocco. In Africa paganism is crumbling, but Islam is aggressive, ubiquitous, and is contesting with Christianity the destiny of a continent.

In Asia every country has its Moslem problem except Japan and Korea. In China there are about nine millions; in the Dutch East Indies over forty millions. India has the largest Moslem population of any country in the world—over seventy-seven millions. In Bengal province alone there are twenty-seven and a half million Moslems. These figures are from the last census.

II. *Islam is growing in numbers and entering new areas, but is losing in prestige and power.*

In every land of the Near East we witness, on the one hand, its disintegration and inner decay; and on the other hand, frantic attempts to restore old sanctions and revive old beliefs and practices.

New movements, economic, social, intellectual, spiritual, are stirring everywhere. The currents run counter to each other, and Zionism, Bolshevism, Commercialism, Nationalism, Imperialism, all have their own interests centering in the Near East. Each is a disintegrating factor in the old

world of thought and life. Turkey is turning her back on the past and is trampling on traditions that had the sanctity of age and religion. The cry of the reactionaries is, "Back to the Koran and to Mohammed." The problem of the progressives is to get as far away from both as is decent and safe. The unity of the Moslem problem is nowhere seen more clearly than in this struggle of the old and the new in the womb of a new day. It is similar in all lands from Java to Morocco.

National and compulsory primary education for the masses is an ambitious program for countries where until very recently 96% of the men and 99% of the women were illiterate.

Yet this is the proposal for Turkey and for Egypt by Moslem educational leaders. By simplification of grammar, by adopting the Latin alphabet, by every possible device, Turkey seeks a higher literacy. The present activity and enterprise of the Moslem press and journalism already mentioned are creating new opportunities and a new mentality among the masses. Provincialism is going. Here is a Malay weekly published by Mohammedans in Borneo. On a single page there is an article on Islam in America, another on the new mosque in Berlin, items regarding Aligarh College, India, Nationalism in Bengal, and an advertisement of a Japanese steamship company, that accommodates Borneo pilgrims for Mecca, if they will embark at Pedang, Sumatra.

Social unrest is found everywhere. It concerns itself not only with such obvious matters as western dress and head-gear, the calendar, banking, the cinema and theatre, but with far deeper issues due to the impact of Western civilization.

Feminism and Bolshevism are the two foci of the great ellipse of agitation. The rights of womanhood and the rights of the proletariat have found powerful advocates. The press of Persia, of Afghanistan, of Central Asia and of India are directly or indirectly deeply influenced by Moscow.

In Turkey there is lively discussion not only of social but of religious liberty. Husein Jahid Bey has recently published a book with the title, "The Book of the Citizen" mainly translated from two French authors. In the chapter on Religious Liberty he says:

Religious liberty holds first place among all social liberties. Religious liberty does not mean merely the right of every person to be free in his own religious belief, but it means also that every church should be free to be established anywhere without any hindrance, and to propagate its ideals by word or by institutions such as hospitals, schools and universities. 'A free church in a free State,' as it is in America and in Holland. To worship God as I wish, and to believe as I think should be the right of every person. The state does not recognize 'believer' or 'unbeliever'; it recognizes only 'citizen.' Then we have the following most significant words regarding Christianity and the Gospel:

The Gospels proclaim a law of love and peace. Yet since the days of the union of the Church with the State under Constantine, the human conscience has been kept under oppression. Many millions have been killed, expelled and persecuted. Bloodshed in the name of religion is greater than that shed in political warfare. If the State and the Church had not united their interests and passions, Christendom would not have witnessed such cruelty. However, the political interests of the Kings and Popes have disappeared. No one is forced to accept a religion today. Whether one praises the Renaissance and the great Reformation or curses them, it does not matter. Today that mentality is dominant everywhere. Our thought, ideals, morals, are saturated with those principles. Today a citizen and a believer seem to be on opposite sides. On the one hand liberty is considered as a poisonous fruit of the Great Revolution, and the believers are taught to curse it. On the other hand the citizens are told to look to the Church as an enemy of civilization. There is much confusion in people's minds on these points. This is altogether baseless. Christianity is no enemy of liberal institutions; in fact such institutes have existed only in Christian countries. *The peoples who have followed the laws of Brahma, Buddha, and Mohammed have known nothing but despotism. Modern liberty is the fruit of the Gospels.*

Needless to say, such a bold prophet met with opposition, and the reactionary press handled his book very roughly.

In Egypt the case of the Moslem convert and preacher, Kamil Mansur (who suffered imprisonment on a false charge and was afterward acquitted) was a step forward for religious liberty. We learn that "there are indications that the leavening of thought and life by Western ideas, which has characterized the post-war history of Egypt, is still proceeding. At one time the swing of the pendulum seems to favor the party of reform. At another it swings back in the direction of Moslem orthodoxy and conservatism. Many instances might be quoted in illustration of this alternating movement. Two years ago it was rumored that the reforms at al Azhar University would include the introduction into the curriculum of the optional study of foreign languages, especially French and English, and also the study of comparative religion. The Commission which was appointed to determine these reforms has recently issued its report. It is true that much has been done to correlate the programme of students at al Azhar with that prescribed in the ordinary Government schools, but there is no mention of either foreign languages or comparative religion. It would appear that, for the moment, the conservative element at al Azhar has prevailed."

So the rising tide of progressive nationalism meets an undertow of reactionary currents everywhere. The Moslem congress, called to meet in Jerusalem in December, has already encountered strong opposition to its program in the Cairo press. The Caliphate will not be resurrected in

spite of the alliance between the scion of Abd-ul-Majid and the multi-millionaire ruler of Hyderabad. The political horizon is clouded and no one can foretell the weather that broods on the North-west frontier of India or in the Near East.

III. *Across this restless and changing world the message of the living Christ is exerting its power silently and ceaselessly.*

The production and distribution of the Bible continues without hindrance. In North Africa the sales of the Christian Scripture increased from 17,000 copies in 1904 to 78,000 in 1928. Last year for the first time in history a colporteur sold eight hundred gospels openly and without molestation in the streets of Ouezzan, the sacred city of Morocco. In Persia and East Arabia the Gospel may truly be counted among "the best sellers." Its penetrative power is evident in village conversation and in the city press from Fez to Isfahan. The leading poet of Egypt and the outstanding novelist of Turkey, both Moslems, acknowledge their indebtedness to the Bible for inspiration and style. A missionary in India asked a Mullah who was preaching to villagers on being born again, "Sir, from where did you get the subject of your sermon?" Immediately he pulled from a pocket a copy of the New Testament, and turning to the third chapter of St. John said, "I got my subject from here. For the last two years I have carried this book with me always. The traditions of Islam are a thing of the past; it is now necessary for us to find salvation. Jesus has said, 'God is *Spirit*, and we must worship Him in spirit and in truth'."

In day-schools, colleges, and universities, in outdoor clinics, welfare-centers and hospitals, in social service and deeds of mercy, the Living Christ is at work. The colporteur introduces men and women and children to their Best Friend—enlarging the circle every day of the year.

A stimulating definition of a missionary was given by a Turkish friend to Miss Ethel W. Putney of Gedik Pasha, Istanbul, Turkey. "There are two kinds of people in the world," he said, "those who are just good, and those whose goodness is so living and contagious that others who come in contact with it are transformed. The latter are the only true missionaries, whatever their label may be. They are living in such vital touch with God that His power and love transform them, and through them, others."

This testimony should encourage those who are perplexed by the paucity of converts in lands where public confession is still so difficult.

God is working out His purposes secretly and openly. The latest news from Java gives the total number of baptised Moslems in that Island as over

47,000—forty thousand more than the statistics God gave Elijah when he was down-hearted! (I Kings 19:18).

A letter comes just now from a friend in Central Asia: "Never before has the Christian Mission in Turkestan been so successful and promising as it is now. During the first three quarters of this year more than thirty Moslems have confessed their faith in Christ and have been baptised."

As we consider the present situation in Moslem

lands, the words of an Indian Statesman, the late Sir Narayan Chandavarkar, come to mind. He spoke of the conversion of India, but his words apply to the Moslem world as well:

"The process of conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope but, nevertheless, India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

Primitive Tribes of the Caribbean

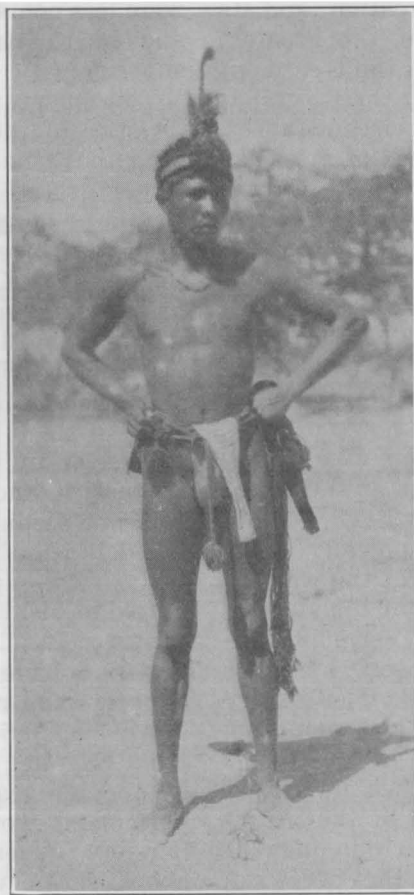
By the REV. THOMAS C. MOFFETT

Philadelphia, Secretary of the Indian Missions of America

IN the twenty republics south-east of the United States, there is an estimated population of 18,000,000 pure-blood Indians, speaking the native languages. If those of mixed blood, predominantly Indian, are included, then the classification of 35,000,000 as Redmen may not be far astray in the whole of Latin America. Several of these republics have a very small per cent of Caucasian or white inhabitants. Mexico has only nineteen per cent white, and the five Central American states average fifteen per cent.

This is really Indian America. Only a few years ago the legislature of Ecuador seriously considered making the old Inca tongue, the Quicha, which is spoken today by a large proportion of its inhabitants, the official language of the republic.

Another surprising fact is that South America should still retain her position as the one great division of the area of the world, outside of the polar regions, large districts of which are still unknown to white men. The recent explorations of the Dickey expedition along the sources of the Orinoco River in Venezuela and Brazil reveal how unfamiliar are vast regions and



GOAJIRO INDIAN OF COLOMBIA

how primitive and uncivilized are the native Indian tribes.

Pre-historic ruins, extinct civilizations, ancient cultures, are being investigated, as aerial surveys, archeological researches, and daring explorations bring to light unsuspected material. What unwritten history is suggested by the mute record of the pyramid of San Juan Teotihuacan near Mexico City, comparable in size with the great pyramid of Egypt; by the granite stelae and enduring walls of ancient Mayan ruins, over which Col. Lindbergh and other discoverers have flown during the last year; by the Inca altars of Cuzco, Peru, and by the scant memorials of early Caribs, Arawakas, and Chivchas of the old Spanish Main.

The whole Indian situation from the viewpoint of the Christian missionary enterprise needs to be studied. But so vast are the areas, and so backward and isolated are the native populations, that comparatively limited fields must be segregated, such as the Car-

ibbean coastal region of which this article treats. The continent of South America is 3,300 miles wide by 5,000 miles long. Brazil alone is larger than the United States. Where civilization has

not penetrated, where the Indian tribes have not had the privileges of education and evangelization, there are to be found today the most backward and savage regions of the world. Here is probably the largest body of neglected human beings, from the viewpoint of the Church and the Christian message, in proportion to the total population, of any element of earth's inhabitants, unless Central Asia is to be excepted.

The historic Spanish Main, extending in a crescent along the shores of the Caribbean from Panama on to the northeast coast of Guiana, was the scene of the romantic and adventurous exploits of the gold-seekers, Spanish conquistadores, buccaneers and pirates. Here was the arena of the conquests over numerous Indian populations, exploited by the stronger and well-armed Europeans, who exterminated millions of these Redmen. Of all the varied interests of this tropical region, its natural resources, its climate, which in our northern winter affords a dry, balmy, sun-kissed land of health and recreation, and its history of conquest and adventure, the greatest subject to engage one's attention is the treatment accorded the native Indian tribes, their persistence to this day in most adverse circumstances, and their utter neglect and dire need of attention from the organized Christian forces of Europe and America. These backward aborigines have retained a mistrust and an aversion to strangers, especially the Spanish, whom they have every reason to regard as enemies. "Their feeling is not a reasoned one," states Dr. Pittier, who, as traveller, ethnologist and scientist, has established closest contacts with them. "It is the instinctive distrust of the savage for the unknown or inexplicable, intensified in this particular case by the tradition of a long series of wrongs at the hands of the hated Spaniards."

The Republic of Panama geographically is the bridge between the two continents of the western hemisphere. In area it is the size of the state of Indiana, or of New Hampshire and Vermont combined. The great inter-oceanic canal has now made it the crossroads of the world. The history of this narrow Isthmus, where the long mountain range extending from far northern latitude to the extremity of South America reaches its lowest elevation, presents vivid contrasts of the primitive tribes in their aboriginal surroundings of jungles and tropical forests. There they were isolated from all contacts until the sudden appearance of Europeans, the ruthless invasion of the territory of the Indians, brought about the extermination of many tribes and the retiring of other groups into the fastnesses never penetrated by white men even to this day. Columbus sought in

each of the bays, opening from the Caribbean, for that strait which should lead to far Cathay. Seeking the same mythical passage, Balboa penetrated into the interior and climbed the ridge where

With eagle eyes
He star'd at the Pacific—and all his men
Look'd at each other with a wild surmise
Silent upon a peak in Darien.

The number of Indians in Panama at the present time cannot be even approximately estimated, for few of the primitive wild Indians leave their jungle and mountain retreats, and the census enumerators of the Republic do not penetrate to their isolation. One hundred thousand is the figure given as comprehending the total, and 36,000 tribal Redmen of this number, still holding to their native language, customs and independence, acknowledging relations to no other government now in the Isthmus. There appears to have been no written language, not even a system of hieroglyphics, among the aborigines of Panama. They were less nomadic than the North American tribes and in weaving and domestic arts they were superior.

To enumerate the tribal divisions and characteristics of these Indians would be to little purpose, but the outstanding facts regarding the larger groups and their utter neglect religiously should be of special interest, for here is an unfulfilled task of evangelism for which the Christian forces of the Church in the United States have a primary responsibility.

The San Blas Indians live in settled villages along the Caribbean coast and on an archipelago of islands. They are short in stature, stocky and industrious in their habits. The finest coconuts are grown by them and they are good fishermen. It was the ancestors of these Indians who made welcome the luckless Scotch colonizers who settled Caledonia harbor, 140 miles from Colon toward Colombia, some two hundred years ago, but after untold hardships and mishaps they abandoned the venture. In all these years that have elapsed the San Blas have clung to the traditions of friendship for the British and hatred for the Spanish.

An evangelical missionary, Miss Anna Coope from England, labored among these Indians for a number of years and laid the foundations for a permanent work. Political opposition and legal barriers prevented the continuance of this work about seven years ago, but several promising young men of the tribe have received an education in the United States and are ready to return to their own people as evangelists and teachers. The Indian Mission of America, with headquarters in Philadelphia, desires to resume work for the San Blas.

Of the same linguistic stock are several groups in the province of Darien, adjoining Colombia, and extending to the Pacific ocean. The resources of this province are very rich in minerals and timber, medicinal plants, and dye woods. The region is largely unmapped and unexplored.

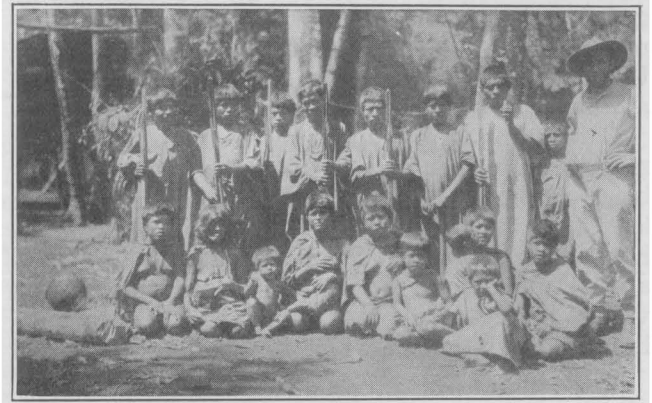
The Chocos are one of the smaller and least known tribes of the Darien. Prof. Pittier wrote of them: "Never in our twenty-five years of tropical experience have we met with such a sun-loving, bright and trusting people, living nearest to nature and ignoring the most elementary wiles of so-called civilization. Physically they are a fine and healthy race. The first thing the Chocos do in the morning is to jump into the nearby river and their ablutions are repeated several times in the course of the day. They seem to be exclusively monogamistic and both parents surround their children with tender care. They are very industrious. During the dry spells their life is out of doors, planting and watching their crops, hunting, fishing and canoeing. When the heavy rains come they stay at home, weaving baskets of all kinds, making ropes and hammocks, carving dishes, mortars, stools and other objects out of tree trunks."

In Chiriqui Province, a day's voyage on a coasting steamer from Panama City at Remedios, are found the Zabanero Indians. They defeated the Spanish and still hold their own territory back in the Cordilleras. They are supposed to antedate the Aztecs and the Mayas.

The second grouping of the tribes of Panama is the Guamies, extending toward the Republic of Costa Rica in the provinces of Chiriqui and Boco del Toro. Among the Valientes a mission of the Wesleyan Methodists is firmly established, having been started in 1917. These Indians number about 8,000 and are located on the Caribbean side of the Isthmus. The United Fruit Company has banana and cocoa lands in this region. On the coast the mission has three churches and three day schools. Headquarters are maintained also in the mountain section, where a considerable number of these Indians were driven by the Mosquito Indians of Nicaragua. They have a language all their own, into which the New Testament has been translated by Rev. Ephraim Alphonse, who maintains a medical dispensary and acts as their spiritual leader. One of the teachers in the school is also a trained nurse.

In the valley of Mirando, which is high up in the Cordilleras, in a region cut off from the Plains, there are some 5,000 of the Guamies, the most primitive Panamanian natives outside of Darien. This beautifully forested country will be opened up by the new road being constructed from Panama City to David.

The Indians of Panama generally drink heavily, and the white man's rum is to some extent taking the place of the native brew of chicha. Not all of the tribes indulge in tobacco, and in some sections the cigars are mere hollow rolls, the lighted ends being held in the mouth.



A GROUP OF THE MOTILONES OF VENEZUELA

The republic of Colombia has an extensive Indian population, widely separated in tribes of great divergence; but along its northern coast, adjoining the Caribbean, there are two divisions, the Goajiros, of Arawak stock, occupying the long peninsula which projects on the borders of Venezuela, and the Sierra Nevadas of the high mountain regions, near the Santa Marta coast, a tribe of Chivcha stock.

Of the Indians of the peninsula about ten per cent speak Spanish, and thirty per cent understand it. Their country is dry cactus desert, with hills extending toward Venezuela, where some 2,000 Cocinas or bandits dwell. My visit during the past winter to this peninsula revealed the neglected state of this tribe and the open door of opportunity for missionary effort. Their life is almost as primitive and aboriginal as the Indians whom Columbus and the Spanish conquistadores discovered. It is a sobering thought to find that they have been left through the long years in unrelieved paganism and illiteracy.

The coastal Indians of Venezuela cannot be included in the purview of this article, except for a brief allusion to two divisions. The Motilones, the name meaning "crop-haired," use the poisoned arrows and are hostile to commercial or adventurous intrusion into their country. They have long been regarded as being very dangerous, and no efforts have been made to educate or evangelize them. However, during the past year the peaceable visit of a missionary, Mr. John Duval Rice, was received in friendly spirit. Without firearms, and in a kindly, tactful approach, this representative of the Church found that the ill-reputed Motilones were without exception friend-

ly, unusually honest and generous. They live a most primitive life, without houses or hammocks.

At the extreme northwestern corner of Venezuela there are Indians, grouped in the region of Maracaibo, where the oil interests have developed large commercial activities. The story of neglect and of debasing influences from contact with greed and aggressions of white civilization is repeated here. The Scandinavian Alliance of the United States has established mission stations at a number of points around the Lake of Maracaibo.

Concerning the opportunities for evangelical missionary effort in the Republics of the Caribbean, it should be noted that Colombia has been least tolerant and that the Roman Catholic Church has, until the elections of February, 1930, held almost undisputed power. But with the Liberal victory, and the hope of revision of existing religious legislation, a wider door of privilege will

open. Venezuela has recently excluded the Archbishop of the Roman Catholic Church and superintendents representing mission boards from entering the country, but here also private evangelical schools are recognized, and limited tolerance of freedom of worship prevails. Panama, with the change of government effected December, 1930, will be ushered into a new progressive era and will afford protection for Protestant enterprises.

There is no louder call or more legitimate claim for an advance in Protestant mission effort than this made by the native tribes of the Caribbean. A Christian statesman has recently observed: "The world is paying attention to the great Continent of the South as never before. We hope that definite plans will be discussed and adopted whose sole and persistent aim will be to bring the truth as it is in Jesus Christ to these millions of unevangelized Indians of South America."

The Spirit of Home Missions

I am the Spirit of Home Missions.
 I was born in the heart of the lowly.
 My ancestors were pioneers;
 My mother is the Church;
 My father is the spirit of righteous adventure.
 In my early life I fought against ease and stagnation.
 I blazed new trails in thought and endeavor;
 I slept in the great forests of the West;
 I drank from her running brooks;
 My footprints are seen everywhere.
 I searched for stout hearts and found them:
 John Stewart, Jason Lee, McKendree, Brother Van, Forsyth.
 I have increased courage in the hearts of men who dare.
 I always keep "on the line of discovery."
 I have welcomed the new-born babe in the frontier cabin;
 I walk the crowded city streets;
 I visit the sick;
 I preach the Gospel to the poor.
 I gave the Negro my right hand and helped him up.
 I welcome the immigrant
 And show kindness to the stranger in our land.
 I help build your churches,
 Your schools, colleges, hospitals, homes;
 I help educate your youth and train your minister.
 I live because I serve.
 I am not a formal organization:
 Departments, bureaus, secretaries, treasurers;
 These are only my framework.
 I am a spirit,
 Commissioned of God and blest by the lowly Nazarene;
 I must help men in heroic tasks—
 For humanity gnaws at my heart.
 Therefore let me go to the needy places.
 My spirit must live!

—EZRA COX, in *The Christian Advocate*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

THE CHALLENGE OF "THE CHANGING ORDER"

By Mrs. Estella S. Aitchison

"We are immersed in the atmosphere of change and dedicated to the proposition that growth is the essence of the Christian scheme No one can chart the roads we shall follow; the destination may be uncertain; but once more with staff in hand we are on our way."

—Rev. D. J. Evans

"The changing world which we are facing demands a changing attitude".

—Edward A. Steiner

"When he, the Spirit of Truth, is come, he will guide you into all truth".

—Jesus Christ

In this challenging greeting your incoming editor of these "Effective Ways of Working" asks readers to accept her as a comrade on the pilgrimage in quest of a Better Order. World-changes are rendering obsolete many of our time-honored modes of missionary activity. The solutions of the problems with which every mission field bristles are yet in the making, and the need for constructive Christian thinking is increasingly imperative; the writer therefore summons all good scouts to come forward, "staff in hand," to do their bit of exploring and experimenting.

Our "field" is still "the world," but the field-glass has changed into a kaleidoscope. Cyclonic social changes at home; great tidal waves of rampant nationalism abroad; the leaders of a vast people of 150,000,000 souls definitely committed to a propaganda of atheism intended to undermine all religions, and "the

heathen" no longer "raging so furiously together" as they rage against Christians for our religious inconsistencies and our overgrown Nordic bumptiousness—these are among the features that face us as we sweep the horizon.

Grave difficulties also confront us at home. Our young people, who have hobnobbed at college with Chinese, Hindus, Japanese, Filipinos—and incidentally have been hard-pressed to keep pace with them—are naturally skeptical about their responsibility towards civilizations old, cultural and rich. They do not realize, alas! that these non-Christian people are still blindly groping for soul-liberty and light. The writer recently saw nearly the whole of a Y. M. C. A. district conference vote "thumbs down on Foreign Missions".

Recent shifts in the basic idea of the universe have not been without effect on students. When the Law of Gravitation is discarded and the North Star of force-and-matter skids from its course, many students hastily infer that former religious and missionary sanctions are destined for the scrap heap.

It is true that some old motivations for missions no longer move the rank and file of the Church. The mainspring of benevolence has grown weaker, so that the missionary speaker is often hard-pressed for a handhold on the purse strings of his audience. But none of these things need move us from our purposeful endeavor, *if we can sincerely dedicate ourselves to the service of world-humanity because of our conviction that the body of ideals incorporated in Christianity constitutes the*

most potent factor in the solution of all problems, at home and abroad, that the world has ever known, and that the leadership of Jesus Christ is still mankind's paramount need.

The fault is not with the Gospel but with ourselves. We may well echo Walter Rauschenbusch's dictum: "It rests with us to say if we are now to enter upon a new era in the transformation of the world into the Kingdom of God, or if our civilization is destined to go down to the graveyard of dead civilizations and God will have to try again".

Readjustments are often as painful as major surgery—and as necessary. Since world conditions have never been satisfactory and the principles of Jesus have not yet been given a fair trial, is not change (of a certain sort) our only hope for betterment? The blue-prints and specifications of *yesterday's methods* may fall short of structural needs today. They are due for a thorough overhauling. But the fundamental plan of the Master Builder is without a flaw.

To this end your "Effective Ways of Working" editor prayerfully dedicates her space to the exploiting of programs and plans forged in the experience of successful workers. The talismanic password of the department is not "Why?" "What?" or "How?" but "*Tested Usage*". Outstanding workers of various denominations have already pledged their help. If you have either programs or devices that have motivated more intelligent interest and giving in any department of missionary endeavor, send them along!

—E. S. A.

A Symposium for Program-Makers

There is no denying the impetus of fresh beginnings. Ridicule notwithstanding, why not capitalize the current date and crystallize its value in a set of activated New Year's resolutions calculated to make program-building more effective? The following points for a synthetic "resolution" have proved their worth in many churches in all departments of missionary endeavor:

1. *Be Systematic.* During 20 years' service as a methods secretary, the writer's mail has been flooded with requests for material recently exploited in a magazine but which, alas! the inquirers had allowed to go the way of waste papers. If your new "Effective Ways of Working" editor is to be of maximum service to readers, she would earnestly recommend

(a) Well indexed letter files in which materials for all occasions are laid away ready to hand.

(b) Scrap books that are neither methods "crazy quilts" nor literary "hash" but are classified repositories of real treasure-troves for program-makers.

(c) A series of pasteboard boxes, duly labeled and listed, in which are preserved not only clippings but bulky cut-outs, year books from other organizations, and source-material.

(d) Note books to corral thoughts and suggestions from hither and yon.

(e) Card indexes and filing jackets, which are just as effective in the King's Business as in the commercial world.

2. *Be Timely.* As stimulating to the mind as salad "greens" to the palate in spring is the program that just fits its calendar setting. If not available for this month, file the ensuing plans away for next year.

A Bell Program for January

In the woman's society of the First Baptist Church, Muskegon, Michigan, the leader of the

January meeting passed out daintily decorated cardboard bells, each bearing a letter of the inscription, "Happy New Year," and an article attached to its back. The recipients came forward in proper rotation and carried out the instructions.

H called for the devotional service from a Japanese key-note;

A was a poem—"Song of the Wheel", from Assam;

P read a letter from a missionary in India;

P read a short article on the work of an African missionary;

Y offered the prayer;

N gave experiences of a missionary family in China;

E read a brief article on work in Russia;

W reported recent Philippine news;

Y sang a song—"Joy Bells";

E read the description of work among American Indians;

A talked on social center work;

R read a closing poem.

Each successive participant hung her bell on a wire at the front to form the missionary greeting of the day.

At the January meeting of the First Baptist Church, Warsaw, Indiana, an acrostic incorporated the same initials, each letter being on a bell painted in silver on a red background. The letters represented a goal for the opening year in three-minute talks given by each recipient.

H-elpfulness in some line of Christian service;

A-lways faithful in the services of the church;

P-rayer for the work of the Kingdom;

P-articipation by systematic giving;

Y-ielding ourselves wholeheartedly to Christ's service;

N-umber of women enlisted in group Bible study increased;

E-vangelism majored in all our work;

W-illingness to perform assigned tasks;

Y-oung people given Christian training;

E-ducation through missionary reading;

A-ttendance and program maintained at high standard;

R-ealization of these goals through tireless, prayerful, united effort.

The bells were suspended in rotation across the platform. Writing materials were passed and for the roll call each woman was asked to write her missionary New Year's resolution. The slips were then collected, mixed up and passed out again to be read aloud, anonymously. The service closed with the singing of "We Have Come to the End of Another Year", set to the tune of "A Perfect Day".

3. *Conserve Calendar Values in Membership Recruiting.* This is most effectively done in January, at the autumn rally, or at the opening of the fiscal year of the organization. The best way to enlist new members is to go after them. At a district meeting of the Methodist Woman's Home Mission Society, at Lakeside, Ohio, a number of tested recruiting methods were described. In one church, three women go at regular intervals to the church office, make an alphabetical list of all women in the congregation not members of the woman's society and assign the names to the circle leaders in whose districts they live. Each leader proceeds to distribute these names among her group of workers for intensive cultivation. Those not successful in landing their recruits return the names to their circle leaders and fresh assignments are made. The largest returns were invariably found to be where the most determined efforts had been put forth.

In another church, on one day of each month there was obtained from the church secretary a list of all new people who had appeared in the congregation, and assignments of responsibility were made as above. Recipients of names phoned, called and wrote notes giving urgent invitations to the luncheon at the

next meeting of the society. The woman extending the invitation agreed to meet or call for her guest and act as her hostess at table. The effort must be followed up in various ways to be 100 per cent successful.

Some women reported carrying large yellow stars in their handbags when out calling. They inscribed on a point of the star the name of each new woman they discovered and handed in the stars when thus filled. For this they received some token of recognition from the society.

4. *Resolve That the Best Is None Too Good for a Missionary Meeting.* Work over missionary programs as hard as you would work for a club or for a "pay" entertainment; then the day is due to come when the sign, "Standing Room Only" will greet all late comers to a missionary service. "Faithful Traditionalists" take notice!

A PASTOR'S METHODS

By Robert A. Ashworth, D. D.,
Editor of *The Baptist*

The trouble with the average church, missionwise, is that the best members are so busy with their personal tasks that they have little time or energy to give to real study of the missionary enterprise. It is a truism that interest grows out of knowledge. It is the pastor's job somehow to arrest the attention of his thoughtful people for a sufficiently long period for them to look on all sides of the missionary task.

One of the methods which I have found fruitful is a *missionary exhibit*. Each missionary country in which the church is at work is assigned a church school class room. On the walls and tables are arranged curios, clothing, books, maps, pictures, models of missionary buildings—everything which can serve to make graphic the people and religions and work in the countries to which the respective rooms are devoted.

Where possible a teacher clad in the costume of the land rep-

resented, and who has made a study of the people of that land and of the missionary stations in it, is prepared to explain its exhibits and to present its missionary aspects and needs. The material necessary for the exhibit may be obtained from the mission boards or from world travelers in the congregation or neighborhood. The making of the models is a fine hand work project for church school classes. An automatic stereopticon in the assembly room may display pictures of the missionary fields. After a supper, where the purpose and procedure of the evening are explained, the people visit the various rooms in groups. As each group appears, the teacher explains the contents of the room and the missionary task and the opportunities in the country represented.

A more effective method is an *intensive study of the denominational budget*. Who determines it? What justification is there for it? Where does our money go and why?

Choose wisely a large group of men and women—fifty is not too many if they can be secured. Their officers divide them into committees, assigning to each a study of the budget of one denominational board. In our own case these are eight in number—Foreign Missions, General and Women's; Home Missions, General and Women's; Publication Society; Board of Education; Ministers and Missionaries Benefit Board; Board of Missionary Cooperation. Each group meets as often as necessary to make their study of the subject assigned. It is extraordinary how a study of the budget will open up every phase of the work. Much romance lurks in a budget. Questions are raised; doubts and criticisms, perhaps, are suggested; the difficulties and handicaps of the task are revealed. Material is found in the annual reports and denominational year books. Secretaries are pleased to aid in such a project, either by correspondence or personally. Special investigations are assigned.

As the study progresses, an evening is designated to each of the eight groups on which to make their report to the church, each in its own way with blackboards, maps and charts. One may present it in dramatic fashion in the form of a meeting of the board which it represents, and arguments pass to and fro across the table. Missionaries may appear to plead their causes. The varied claims of different features of the work are disclosed—for example in the case of missions, the evangelistic, educational and medical. Another group may present an original play incorporating the lessons which it wishes to teach. If a secretary of a board that is being considered can be present to answer questions it is very desirable. The adequacy of the presentations will differ with the genius of the group, but you may depend upon it that, as a result of this method, there will be some who will have solved the enigma of the budgets and will understand the difficulties and the significance of the tasks which they have assigned to their denominational leaders.

"The Challenge of Change" in America

A dramatic program based on the Home Mission Study Book—

I. "Already we have 'a new earth,' but we cannot yet add, 'wherein dwells righteousness.'"

Setting: Tea party with young women of yesterday, costumed as guests of the young women of today. If desired, those on program may sit about a tea table and introduce the simple dialogue and action of women taking tea together, as they speak on the topics.

Program: 1. What We Were Thinking When I Was a Girl (pp. 8-16). Emphasizes the contrast between the conformity and traditionalism of early days and spirit of inquiry today.

2. How We Were Living When I Was a Girl (pp. 16-20). Emphasizes the material contrasts between the two periods.

3. The Wealth of America

Today (pp. 20-27). "God and the Census" (p. 126).

4. The Power of America Today (pp. 27-32).

5. Devotional Period: Dialogue taken from Rauschenbusch's Parable (pp. 33, 34).

(If tea-party setting is used, the leader calls in, as a surprise feature, the Spirits of First and Last Centuries, and lets their dialogue introduce the devotional features of the service.)

Theme: "Not by might nor by power, but by my Spirit" (pp. 3-8; 32-35).

Scripture: Gal. 5:13-25.

Hymns: "Lead on, O King Eternal"; "O Beautiful, My Country".

Prayer: That America may become more truly a nation whose God is the Lord; that missionary wisdom and devotion may be increased; that material change may challenge us to new spiritual victories.

Poster Suggestion: "Times Change"—Young woman in modern dress extending her hand of greeting to a woman in an old-fashioned gown.

Questions for Discussion: Has the Church adjusted itself to the needs of changed America? Is the Twentieth Century growing in its appreciation of moral values? Is it true that American society is organized to "produce things rather than people, with out-put set up as a god?"

(If tea-party dialogue is developed, this discussion may be worked into a dialogue.)

II. "What Is Happening to Home Missions"—a question and answer meeting.

Setting: Box containing numbered questions with ribbons attached, to be drawn from the box in turn by those prepared to answer.

Poster: "Questions and Answers"—a box from which issue the questions—What? When? Where? How? Why?

Topics: Questions whose answers will cover the high lights of the chapter.

Discussion Topics: How do the churches of our community recognize the social implications of Christianity? Does any part

of our community lack the ministry of the Church?

III. "Good Samaritan Tales."

Setting: Picture of "The Good Samaritan" visible to the audience during the meeting.

Poster: "Two Sketches"—1. The Good Samaritan, 30 A. D., binding up traveler's wounds. 2. Home Missions, as Good Samaritan, binding up society's wounds.

Topics: Modern Good Samaritan in guise of Home Missions introduces the various Samaritans, personified, as mentioned in the text.

Discussion Topics: Is my church training young people to help supply "adequate church leadership?" Does my church have responsibility towards underprivileged groups in the community?

IV. "From Many, One."

Setting: On table under an arch of Christian Fellowship, display dolls dressed in costumes of different lands.

Poster: "From Diversity to Unity"—a heap of tangled threads; a woven mat.

Topics: (1) Impersonations by Mrs. Ruth Muskrat Bronson (H. M. Congress Report, pp. 45-50); (2) The West Indies (Report, pp. 42, 43); (3) The Spirit of Diversity—"Competitive Drift," (pp. 120-123); all talks should be interspersed with replies by The Spirit of Unity using the subject matter from same texts.

Discussion Topics: Are there too many churches in my community? If so, which ones should be absorbed? What agencies can help the Church in its problem of moral and spiritual leadership? ("God and the Census," chapter 4.)

V. The Church—"Portraits and Prophecies."

Setting: Picture of the local church, perhaps with the American and Christian flags on either side.

Poster: "My Portrait—Would You Change It?" The picture of the local church.

Topics: (1) Today's Church—Portraits; (2) Tomorrow's

Church—Prophecies; (3) My Church. Divide those present into two groups, each with a leader, for the discussion of such topics as "How can we vitalize for Christ our membership roll?"

Discussion: What would be an ideal program of missionary education in our church? Does my church use the "cookie-cutter" method in religious education?

VI. My Share in America's Tomorrow."

Setting: A globe, illumined by an overhead light.

Poster: "Religion Is Caught—Not Taught." Let the words, "I am the Light of the World," have rays of light illuminating an American woman. Let rays of light emanating from the woman make a pictured globe bright.

Topics: High lights of the chapter should be interspersed with very practical discussion questions assigned to good speakers.

Discussion: Why do so many of our causes fail to secure funds necessary for maintenance or enlargement? Why is the new generation so largely un-won to the world mission of Christianity?

Note. The foregoing outlines, furnished by Claire Goodsell Chandler of Galesburg, Illinois, and here condensed to conserve space, may be expanded similarly to the first program, for use in any adult group of the local church. Materials can be furnished by the various denominational Literature Bureaus, and supplemented by articles in THE REVIEW from month to month.

THE WORLD'S RELIGIONS

The approximate numerical standings of the organized religions of the world, according to recent statistics, is as follows:

Roman Catholics.....	310,000,000
Orthodox Catholics	120,000,000
Protestants	200,000,000
<hr/>	
Total Christians	630,000,000
Jews	15,000,000
Mohammedans	240,000,000
Buddhists	130,000,000
Hindus	230,000,000
Confucianists, Taoists...	350,000,000
Shintoists	35,000,000
Animists	135,000,000
Miscellaneous	60,000,000

Total non-Christians..1,195,000,000

Women's Home and Foreign Bulletin

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

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

A WAY AND A DAY

By Bessie Farrar Madsen

It was a rough road that lay between our village and the town that was seven miles away. It led through thick tall jungles over the ups and downs of a hilly country, and there were ruts and rocks and stumps and stones in the frequent detours that were necessary to avoid the washouts. Sometimes there were rustlings in the underbrush that induced watchfulness. Nevertheless, we found it a beautiful way.

It was called a town, this place toward which we journeyed. It was the capitol of the Zemindari, and the Rajah held his court here. Here was also his palace, a post office and police headquarters. It is true that there were said to be only about two hundred homes, huts built of mud, with their walled-in courtyards, but it was an important place in the district. Thinking that there must also be a school here, we had slipped into the tonga a box of books and papers. Who knows but there may be an opportunity, though we are going today chiefly to present our salaams to the Rajah's household; for we had recently come to the neighborhood and this was our first visit to the town.

The old bullocks took the road at their own sweet will, creeping like snails up the hills and coming down again with their shakey, bumpy trot. Though we had started at sunrise it was nearing noon when we reached the travelers' bungalow at the center of the town. A group of children had gathered when we stepped from the tonga. They stood at a little distance watching, curious, and half afraid. It was seldom that white travelers came.

One laddie, venturing nearer than the others, greeted us with such a friendly smile that we held out to him a picture paper saying, "Come see, here is the shadow of a little lad like yourself."



A READING CIRCLE IN INDIA

He looked at the picture with the Hindi script beneath it, then with a quick appraising glance into our eyes he turned, saying, "Wait, your honor, I go to call my sister," and running off he called to the other children, "Do not fear; she is friendly; she has papers with shadows."

The children drew nearer. Almost immediately the little runaway returned with his sister, a sweet shy child of about nine. "She also reads," he announced with pride. The children called him Jairam. He was evidently a leader among them. Many had gathered by this time and such an audience! They proved to be eager for stories, quick with questions, ready with bright bits of information about the town and the new palace, about each other and the school.

"Yes, there is a boy's school in the town. For many years it has been here. We read as high as the fourth reader. Oh no, there is no girl's school. If there were, who would send girls to school? How did Jairam's sister learn? Did she not sit in the shadow of the schoolhouse wall and say over and over the lessons

she heard the class repeating aloud! Did not Jairam help her secretly! As much as he knows she knows also. She is different; she is the only girl in the town who wants to read."

"Yes, all of us go to school, but the school books we know by heart. Have we not read them for two years? We passed but we did not go into higher classes; there were no books. Ah! Where is the bookshop? Does not the school master have to send for them from afar? When oil and salt cost so much who has rupees to send for books? Alas, how many couries only one book costs."

"My father used to read, but he has forgotten." "Mine too. When we stop going to school, in a few years the learning leaves us. Reading nothing we forget."

But Jairam had found a story among the books; he was reading it aloud. Forgetting everybody he read on and on and on, while the group nearest him intent as himself, listened to every word.

Others were saying, "Let me read." "Find me a story." "Please tell us what this is about." It seemed that we had but just begun, when there was a call from the bullock driver. Might he remind us that the sun was setting and they were saying in the village that a tiger had been seen on the road lately.

"Yes, we are coming Garriwan. Listen children, we must go now. The way is long and the bullocks are slow. See, the picture papers are our gifts to you. The books you may have too for your own, but you must give one pice (a halfpenny) each for them. So will you treasure them the more. Would you like to have them to read to your fathers and mothers?"

"This is mine," said Jairam, untying the knot in his waist-band where his treasures were kept and taking out the one pice he possessed.

"And this is mine," said another, taking the hoarded treasure from the little bag that hung around his neck. Others appealed to fathers or big brothers who by this time formed part of the large audience.

Soon there were no books left and yet some there were with empty hands whose disappointment we appeased by promising again and again to return bringing more. We started homeward at dusk. Jairam with his little sister followed the tonga. We stopped. "You will not be following far," we admonished, "it will be growing dark."

Then the little girl spoke. She was away from the crowd now; she was no longer shy. Lifting her brown eyes, she said earnestly, "Doing us a great kindness you have come to our town. Many strangers have come, but you only have brought us books. Till you come again we will remain watching. Salaam."

"God bless you children, Salaam. Salaam."

Shall we ever forget those two who followed the tonga out of the town to thank us for bringing books? In our thoughts they stand for the thousands of little folks in the villages all over the land who have learned in the village schools. Leading their cattle to pasture or following the plough, they are thirsty for stories, hungry for books. If, perchance, in the weekly bazaar some traveling merchant has books among his wares they are books for learned pundits, not for the humble tiller of the soil and his sons. Yet these villagers are not wholly without resource, for when the day's work is done and the household sits about the smoldering fire in the courtyard, they tell over and over the stories they have learned and those that have been handed down for hundreds of years from father to son—stories of birds and animals, of ghosts and demons, of kings and councilors,

of gods and goddesses. India is rich in her folklore.

If her learned ones would gather the best of these and write them in simple language for the villagers, they could all share in the beautiful things of their own legend and history. If someone would write accounts of the faithful friendships and noble heroisms that are being lived every day by some of these lowcastes and outcastes, there would develop for them throughout the country more of consideration and respect. If those who have learned from the Great Guru would write such stories of the loving kindness of the Heavenly Father as He Himself told, the paralyzing fears that haunt the village life of India would be driven out in time by thoughts of love and hope.

If those who have means would offer to print such stories in attractive form and in the good clear scripts of the provinces and enable them to be put on the market for far less than the cost of printing so that the poorest could buy, then these little ones could find food and refreshment and have a better chance to "grow in wisdom and in stature and in favor with God and man."

The Christian Literature Society of India is working nobly at this problem. It was this that enabled us to sell the stories for so small a sum, but the need is great and funds so limited! All who have lived among the villages in India realize this need, and are doing what they can. Still the little ones are longing for books in every village where there has been a school.

BEETS AND BABIES

By Adela J. Ballard

In Ragtown, Colorado, the beet colony houses provide homes for some three hundred souls. Not always the same three hundred, for there is a constant shift in the population, but always some of the families have a shadow of a right to claim to have a permanent residence in the town.

It is a place of tragedy. Time after time the call comes to Eaton, the town just across the railroad track, "Come quickly! Another girl has attempted suicide!" Sometimes the doctor gets there quickly enough—sometimes not, for lysol acts speedily. Murder is not uncommon in the colony. The bootlegger thrives. Children pilfer coal from nearby yards that it may be sold to the beet workers at ten cents a sack. Then with illgotten gains there are tickets for the "show" and candy and cigarettes. Marijuana brings moments of forgetfulness to the sodden weary worker, but it also brings wretchedness and remorse in its train.

The Mexican loves his children, but under the influence of this drug of the Indian hemp family even this basal love is forgotten. Just a few weeks ago the worker, a visiting teacher, sent into the field by the Council of Women for Home Missions, was met with the announcement, "We have of the niños in our houses." The teacher investigated. As usual neither doctor nor nurse had assisted the advent of the newcomer. Baths and care were an immediate necessity. For two days she served. The third she gave the grandmother directions and left the care of patient and child to her. The fourth day as she entered, the older child again met her, breathless with excitement. "You will have of the quickness to come. The baby it is dead!" Shivering with apprehension lest the baths be blamed, the teacher entered the cabin. It was dead! The grandmother, crazed by smoking the vicious drug had been irritated by the cry of the child and had dashed the tiny bundle to the floor with such force that the child died of internal injuries during the night. A neighbor reported these circumstances to the teacher. Apparently no one paid any attention to the grandmother's crazed and remorseful ravings.

Some spasmodic attempts had been made to create a better en-

vironment in this and neighboring colonies. A few faithful souls in the town of Eaton have always been the friends of the beet worker. The school had attempted to have more regular attendance. A doctor had struggled with the ignorance and superstition. But there the inhabitants believed that most illness came from "evil eye" spells and the rest was "air borne." To enforce sanitary laws was difficult.

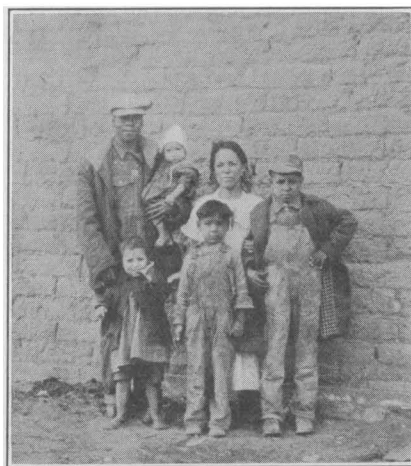
In September of 1930 it was decided to make one last attempt to change conditions. At a meeting of the Eaton Luncheon Club, a business men's group, the Western Supervisor of Migrant Work for the Council of Women for Home Missions suggested the employment of a visiting teacher for the period of one year—the Council to be responsible for salary and the community for the expense account. This was decided upon and a committee appointed to serve in advisory capacity. This committee had in its personnel representatives from the educational, health, church, medical and club agencies. An executive of the Great Western Sugar Company was appointed chairman.

Miss Velma McDowell of Greeley was appointed worker. She was just completing her work for her Master's Degree at Greeley Teacher's College. A major in sociology and a teaching experience in a mining community where the workers were largely foreign speaking, made her peculiarly fitted for this work.

Colorado laws demand that children be in school by their eighth year. With the Mexican beet migrant the two years between six and eight are many times the child's only hope of education; after that age the child is a financial asset to the parent and the laws are evaded only too successfully. Only friendly persuasion was possible. The first weeks did little except form friendly contacts. The bootleggers distrusted; the houses of ill fame were openly

antagonistic. Purposely there was no community center opened. No Mexican will let any other human being freeze while he has a shack and a few coals of fire. So the doors were opened to the teacher. Soon changes began to be noted in the colony thinking.

Lessons were easier after an evening spent with the teacher. Mothers found she could teach them how to say the troublesome English words. If a doctor left



A TYPICAL "BEET FAMILY"

an order she could explain and demonstrate how it should be carried out. The teacher's statement, "You do not have to wait until you are eight to go to school; I can get you in for the good times right now," made school sound like a privilege to strive for instead of a punishment to be evaded. Six-year-olds began to be seen in the school yard instead of in the alleys of Ragtown. Not half so much coal was stolen or mischief complained of after the clubs were formed and the tiny two-room cabin fitted up with a stove and chairs. It was too much fun cooking and playing games and having dramatics.

The distrust died a natural death long ago. When the teacher's car enters the alleys of the town the main difficulty is to proceed for each running board sags with children; there are calls from cabins. The requests are various and startling; it may be the bathing of a new born baby, or it may be a request

to lay out the aged grandmother; once it was a request to the teacher to sell a pair of embroidered pillow slips that the wife might raise money to get the husband out of jail. Sometimes it is the struggle to persuade a mother that onions will not absorb the poison from an abscessed jaw or that "witching" cannot possibly cause illness.

After six months of service all agencies insisted the work must go on. Most emphatic has been the verdict of the school officials: "Never before have we had such regular attendance from the East Side children, or so little trouble with them. Ragtown is not hopeless! We must go on." As for Ragtown—their approval is embarrassingly wholehearted, for even a visiting teacher, however earnest and friendly, cannot accomplish all needful reforms, but the towns on both sides of the track are working together that more of the fullness of life may come to those who serve the economic needs of the community.

SUGGESTIONS FOR ADAPTING WORLD DAY OF PRAYER PROGRAM

For Senior or Intermediate Groups

Use the program, "Hold Fast in Prayer" and consider it as six special calls to you.

Call to Worship (Sections 1-3) red; Call to Prayer (section 4) orange; Call to Gratitude (section 5) yellow; Call to Service (sections 8, 9) green; Call to Intelligence (sections 6, 7, 10, 11, 13) blue; Call to Responsibility (sections 12, 14-20) violet.

Six leaders may sit on the stage with a scarf or costume of one of the primary colors, each person leading that section of the program. Take your printed leaflet, "Hold Fast in Prayer," number from 1 to 21 the sections given in bold type headings, as *Organ Music, Call to Worship, Hymn, Responsive Reading*, etc. Then follow these section numbers as indicated above for the six leaders.

Let one person tell or read the story, "The Two Searchers," from Margaret Eggleston's book, "Fireside Stories for Girls in Their 'Teens.'" A second person follows, stating that others have taken up Peter's work and introducing speakers who give spotlights of work accomplished in the countries of sections 7, 10, 11 and 13. These speakers could impersonate native people in costume.

* * *

Three strands of rope or crepe paper crushed in cord style may be shown by three persons. They explain that one is *Prayer*, the second *Money*, and the third *Service*. A fourth person comes and braids them, reciting the following poem:

Pray—Give—Go

Three things the Master hath
to do
And we who serve Him here
below,
And long to see His kingdom
come
May pray or give or go.

He needs them all—the open
hand,
The willing feet, the praying
heart.
To work together and to
weave
A three-fold cord that shall
not part.

Nor shall the giver count his
gift
As greater than the worker's
deed,
Nor he in turn his service
boast
Above the prayers that voice
the need.

Not all can go: not all can
give,
To speed the message on its
way.
But young or old, or rich or
poor,
Or strong, or weak, we all can
pray.

Pray that the gold filled hands
may give,
To arm the others for the
fray;
That those who hear the call
may go,

And pray that other hearts
may pray.

—Annie Johnson Flint.

* * *

Sometimes we have the impression that our own country has all the virtue of the world. Therefore, it is very well at such a time as this to emphasize the contributions of other races and peoples. Let striking personalities from various lands be presented as contributing to the Christian mosaic of the world. This could be connected with the closing hymn and prayer in the leaflet, "Hold Fast in Prayer."

By Mrs. F. A. Phillips

AMOY DECLARES A HUMAN DIVIDEND

The tall American found himself under intense scrutiny from the young Chinese seated opposite at a recent Century Club dinner to the Commission of the League of Nations for study of educational conditions in China.

Finally—"G o o d e v e n i n g. Don't you know me?" said his vis-a-vis.

"Your face—yes, but I can't attach the name. Just give my memory a lift won't you please?" replied the tall American. The response was a greeting in Amoy Chinese.

"Oh, now I have you. I knew your father well twenty-five years ago," said the American. "Which one of his sons are you and what in the world are you doing in New York?"

"Lecturing at Columbia and special research work," was the reply in Harvard English. "I'm the fifth son."

By this chance reunion Dr. Warnshuis picked up the threads of a life that was in its early childhood when he left Amoy. Its subsequent record has been a brilliant one. First preparatory work in the missionary high school at Amoy, next a course at St. John's University, Shanghai, then post graduate work at Harvard, and finally, two years at Leipzig, where he earned his doctor's degree. He became a professor in the Na-

tional University at Peking. Today he occupies a prominent place in government counsels and in foreign affairs, including the League of Nations.

His father, a Christian pastor in the primitive village of Poa-a, was supported in his work by the Reformed Church in America through the Amoy mission. He had six sons, of whom three have been or are university professors and one is today an international influence.

So has the Christian missionary stimulated the intellectual life of China. The modernist movement in that land of 400,000,000 souls is a reflex of the missionary impulse. But by no means have all the minds opened thus to Western culture followed through with Christian training, and the ultimate trend of China's new life is unpredictable today.

China at this stage is a challenge of the most inspiring sort to the faith and fighting spirit of Christianity—a challenge and a priceless opportunity.

A MISSIONARY PRAYER

I go among unloving hearts:
Lord, go Thou with me there
And let me breathe Thy love alway,
Just as I breathe the air.

Let each day's hard and thankless task
Be temple-work for Thee,
And every meal communion
And a feast of love to me.

May I through all the noisy streets
In Thine own peace rejoice,
And hear above the noise and strife
Thy Spirit's still small voice.

So shall Thy glowing love be lived
Ev'n in the common place;
And hearts unloving feel the throb
Of Thy rich, seeking grace.

—WORLD COMRADES.

THE WILL

Lord, knowledge is not all I need;
Nor yet a mind intent on truth;
But strength within to do the deed—
The will! the will!

For often when I know the way,
And truth before my eyes is clear,
Ashamed I reach the close of day.
Give me the will.

—F. J. MOORE.

Our World-wide Outlook

A Missionary Newspaper of Current Events

Peace Through Religion

The general unsettlement of economic and political conditions has caused drastic changes in the plans of the American committee for holding the World Conference for International Peace Through Religion, arranged for Washington, D. C., in November, 1932. Dr. Henry A. Atkinson, general secretary, announces that this conference is to be distinctly American. Co-operative committees have been organized in nearly all large countries. In the Far East the movement has made rapid strides, especially in Japan.

Dr. Atkinson states that arrangements have been made for a great mass meeting, representing nearly all the world religions, to be held in Geneva in February on the eve of the Disarmament Conference, and churches throughout the world will be asked to hold interdenominational services during the winter and send disarmament pleas to Geneva.

The six joint presidents of the movement are: Dr. S. Parkes Cadman, representing American Protestants; Dr. Alfred Einstein, representing the Jewish group; Msgr. Ignaz Seipel, minister of foreign affairs of Austria, representing the Catholic group; the Lord Bishop of Liverpool, representing the Anglicans; Dr. Rabindranath Tagore, representing the sects of India; and Baron Sakatani, member of the Japanese House of Peers, representing the Japanese religions.

World Friendship Through Children

"A half-million sun-tanned little faces were wreathed in smiles by the presents which came forth from the 28,000 Friendship Chests" from Amer-

ican children to Filipino children last year. As a result of this project thousands of Filipino children are looking toward the United States with the light of friendship in their eyes.

According to the Committee on World Friendship Among Children, the results are fully as gratifying as those secured by the friendship projects to Japan in 1926-27 and to Mexico in 1928. Practically every class in every public school received one of the 28,000 chests, which the teacher is to keep on her desk for school papers, while the 750,000 separate articles in the chests were distributed to the children.

Arrangements have been made for cooperation with Colonel Roosevelt's Porto Rico Child-Feeding Committee during March, April and May. Friendship Treasure Chests were the goodwill symbol. Each chest contained articles for school use, toys for boys and girls, friendship letters, and in addition a card indicating how many hot lunches were provided by the sending group at five cents a lunch.

Slavery Still Exists

Few realize to what an appalling extent this evil still curses the race. It is estimated that there are today about 5,000,000 slaves in various lands. Disclosure of frightful conditions in Liberia last December resulted in the American Secretary of State informing the Liberian government that unless the "shocking suppression of natives" which is "scarcely distinguishable from slave raiding and slave trading" be abolished, the "friendly feeling which the American government and people have entertained for Liberia" will be alienated. With added pressure from the League

of Nations, that small section of Africa is now in line for the overthrow of slavery.

Among recent revelations is the active Arab slave trade from Abyssinia into Arabia. A German traveler confirms the report that slaves are still "conveyed in large caravan parties and embarked secretly on ships for sale in Arabia." It is estimated that 2,000 men and women are sold every year and that hundreds of slaves, especially women, are smuggled yearly and sold on the eastern side of the Red Sea.

Active leadership in the anti-slavery campaign is found in England, where for many years the Anti-Slavery and Aborigines Protection Society has kept watch of the rights and interests of native populations in all parts of the world.

Broadcast to Missionaries

Broadcasting station KDKA of Pittsburgh is giving the leaders of the Presbyterian Church, U.S.A., an opportunity to broadcast a monthly message to their missionaries in foreign lands. The time set is each third Saturday evening of the month—up to March—11:15 eastern time. The Presbyterian Church is at work in more fields than any other church in the world.

Christian Work for Asiatic Farmers

The visit of Dr. Kenyon L. Butterfield to Japan, Korea, China and the Philippine Islands has been most timely. In these countries interest in rural work has greatly increased in recent years. In Korea, where special classes for farmers are being organized, Dr. Butterfield conferred with the leaders and shared in the training conferences. The Kingdom of God Movement in Japan and the Five-Year Movement in China

both lay much emphasis on efforts to reach the country people. In the vicinity of Paoting-fu, where the Mass Education Movement under the leadership of Dr. James Yen and the Literary Movement of the Churches have centered their experimental work, the results achieved are so successful that people in all parts of China are beginning to imitate the methods adopted there. Mr. Hubbard, the American Board missionary in Paoting-fu, reports that in five years 29,999 persons have been enrolled in reading classes, over 7,000 have obtained a diploma of literacy. The church membership shows a net increase of 70 per cent.

During the first half of January an institute for country workers will be held in the Canton area. Then Dr. Butterfield will spend four weeks in the Philippines. From the middle of April to the middle of July he will be in Japan, where a strong committee has arranged to have a Japanese leader and a missionary accompany him throughout the whole of his stay.

NORTH AMERICA

Plans for Evangelism

A suggested program for the year to strengthen evangelism throughout the churches suggests the following essential features:

1. The Deepening of the Spiritual Life.
 - a. By enrichment of public worship.
 - b. By more loyal church attendance.
 - c. By daily devotions. The Commission on Evangelism is making available to the churches a series of daily devotions from January first to Pentecost, May 15.
 - d. By placing religious magazines and other Christian literature in the homes.
2. The Winning of Others to Christ.
 - a. By pastors' instruction classes.
 - b. By holding decision or con-

fession days in the Sunday school.

- c. By observing the "Home Visitation Evangelism" plan.
 - d. By holding special evangelistic meetings or preaching missions.
3. Conserving Evangelical Results.
 - a. By organizing and conducting a class, one night each week for a period of six weeks, composed of new members.
 - b. By following the members who move.
 - c. By integrating the new membership into the active life of the Church.
 - d. By participation in weekly giving.
 4. Helping the Pastor.
 - a. In his evangelistic reading.
 - b. In his evangelistic preaching.
 - c. In his pastoral work — shepherding.

Evangelistic Drive for 50,000

Protestant churches of Chicago have entered upon an evangelistic drive for 50,000 new members which will culminate at Easter. The first meeting of this drive was held September 28.

Nearly 600 clergymen representing a score of different denominations are engaged in the campaign, assisted by leading members of their churches. The whole is being directed by Dr. Asa J. Ferry, pastor of Edgewater Presbyterian Church and chairman of the Chicago Church Federation's Commission on Evangelism.

The recent survey by Dr. H. Paul Douglass is quoted to show that there are approximately 1,800 churches in the area and that out of the population of 3,500,000 in metropolitan Chicago, the churches have more than 3,000,000 members. Of these about 2,500,000 are equally divided between the Catholics and Protestants, the Catholics having 380 churches for their 1,250,000 adherents and the Protestants having 1,300 churches, with numerous con-

gregations worshipping in halls and missions. There are about 400,000 Jews with a religious life highly developed.

Continuation in Home Missions

"There has never been a time when the nation needed the inspiration and guidance of a compelling religious faith more than in the present hour; never a time when America was in greater need of that spiritual quality which the churches can, if they will, contribute to the life of the nation.

"If, however, the church is to be the moral guide of all the people, then the various communions must heal their divisions, combine their resources and unite their forces in a constructive, cooperative effort to meet present-day needs." Such was the conviction of those who spoke at the Continuation Conference of the North American Home Missions Congress which met in Cincinnati November 9 and 10.

This was the first of a series of "continuation conferences" to be held in different parts of the United States as a follow-up to the North American Home Missions Congress held in Washington last year.

No important phase of mission activity was overlooked. Past failures and present opportunities were presented. The church has a very definite responsibility for the immigrant, the mountain folk, the Negro, the rural sections and cities.

But one conviction seemed to outweigh all others, namely that whatever the virtues of denominationalism in the past, it is today hindering the work of the Church. Churches cost the people too much because of the tremendous overhead brought about by competition. Intelligent cooperation would go a long way to increase the usefulness of the Church.

The Continuation Conferences will begin this year's series at Indianapolis on January 18th. Other conferences will be held at Seattle, Portland, Oakland, Berkeley, San Francisco, Los Angeles and Denver.

Need Among Coal Miners

The Federal Children's Bureau announces that about 25,000 children will have to be fed in the soft coal areas of West Virginia and Kentucky this winter.

The American Friends Service Committee (Quakers) have undertaken this task and the Federal Council of Churches of Christ in America is cooperating in the raising of necessary funds, food and clothing. A number of relief stations have already been opened. Weighing the children reveals alarming percentages of undernourishment.

Reports from field workers tell of the desperate need for clothing. Mothers have made clothes for children from flour sacks. Many children are unable to go to school because they have not sufficient clothing.

The adults are also facing starvation unless aid comes.

The present extreme distress of miners in the bituminous coal industry comes from overexpansion of the industry, shrinkage in the market, and oversupply of labor, which have thrown approximately 100,000 miners out of work. New means of making a living must be found for these men and their families and they must have a way to live during the transition period.

The Federal Children's Bureau and the President's Committee on Employment turned to the American Friends Service Committee, which, because of their experience in Europe and in scenes of industrial strife at home, are especially well qualified to engineer this program.

Gifts of clothing, food and money may be sent to the American Friends Service Committee for Miners, 1515 Cherry Street, Philadelphia, Pa. (Concerning food shipments write to 20 South Twelfth Street, Philadelphia.)

The Methodist Ecumenical Convention

Important pronouncements on international and church questions were made during the ses-

sions at the Sixth Methodist Ecumenical Conference which ended its session in Atlanta, Georgia, on October 25. Delegates from all parts of the country attended. A delegation of 60 or more came from Great Britain.

The conference went on record strongly declaring that the Church should educate for peace, that it should talk peace, should think peace and declared, "War must go or civilization goes."

The occasion breathed the spirit of brotherhood which exists in the various branches of Methodism throughout the world, numbering 12,000,000 members and 30,000,000 constituents, possessing 100,000 churches and owning \$2,000,000,000 worth of property.

Prayer sessions of the convention were an impressive feature.

Protestant Episcopal Growth

Alexander B. Andrews, of Raleigh, North Carolina, has put into figures the various activities of the Protestant Episcopal Church in the United States for the fifty years 1881-1930, inclusive. The following table reveals the growth of the Church by decades:

Year	Clergy	Communicants
1881.....	3,369	344,580
1891.....	4,163	535,573
1901.....	5,011	751,156
1911.....	5,543	963,097
1921.....	5,987	1,104,029
1930.....	6,290	1,287,431

While some years have been slow, the progress of the Church has been continuously upward. More encouraging than the growth in membership even is that in contributions. These have risen from \$6,539,927.69 in 1876 to \$45,944,896.82 in 1930.

National Missions Cuts Budget

A budget of appropriations for the year 1932-1933 amounting to \$3,915,000 was approved by the Presbyterian Board of National Missions at its semi-annual meeting held in Asheville, North Carolina, October 28 and 29. Action on the budget followed a thorough review of the financial history of the

board, the present status, and the outlook for the future. The figure adopted represents a reduction of close to five per cent under the budget of appropriations for the current year, or about \$200,000.

Members of the staff of the Presbyterian Board of National Missions are joining in making sacrificial gifts from their salaries to the work of the board. Those who have united in this sacrificial giving include both the executive and the clerical staff at headquarters and presbyterial and synodical executives.

A Woman Pastor in Alaska

Valdez, a town on the coast of Alaska, has enjoyed some ups and several downs. In 1914 its population climbed to 2,100 people, who were attracted by copper mining and salmon fishing, but by the time the War came to its close only 350 were left. Today there are 400 people in the place, which is ninety miles from the next town. Many of these are Norwegians and Swedes, who do not object to cold weather and long winters. A Congregational church was organized in 1900 and a building erected two years later. This has continued to be the only permanent religious organization in the community. Recent years have brought a high school, a weekly visit from a boat, and an occasional airplane. The present pastor is a woman, Mrs. E. E. Striegel. A member of the church who is now in the States is showing his loyalty by raising the money for a new roof for the building.

LATIN AMERICA

Of the ten governments in South American countries seven have been changed by revolutionary process, the administrations of two of them have been altered without revolution, but by action of the electorate which was almost revolutionary in character. Of the heads of the States with whom President Hoover conferred before his inauguration in 1928, not a single one is now in office. Such facts

indicate the strain and difficulty of the problems which the South American countries, together with other nations of the world, have been facing, and we will hope and pray that the coming year will bring larger measures of order, freedom and prosperity.

New Bishop for Mexico

The new suffragan bishop of Mexico, the Right Rev. Efraim Salinas, on Sunday, October 25, was inducted into office and confirmed his first class, five girls from Hooker School. The long service, all in Spanish, was held in the Church of San Jose de Gracia in Mexico City. Bishop Salinas has been assigned the oversight of all the Mexican missions of the Protestant Episcopal Church.

Hard Times in Guatemala

There are hard times in Guatemala as in other places. The low price of coffee, the principal export crop of Guatemala, is one of the principal causes, though there are others, of course. But the fact is, there are many without employment and business is worse than at a standstill.

In spite of the lack of work and low wages, the congregation has kept on giving loyally to the Lord's work out of their poverty. Four home missionaries are sustained each month in country districts besides the large work done at home. Liberal contributions are made for the poor and sick, also. Truly, hard times often show up the real character of those who have professed Christ.

—*Presbyterian Mission.*

Evangelism and Puerto Rican Farmers

Eight hundred and fifty farms have been assigned during the last year to small owners and two hundred and thirty homes to laborers. The government has also contracted for 10,208 acres of land that will be actually purchased as soon as money is available. The project calls for the division of this estate into 2,176 small farms.

The creation of these colonies and agricultural centers will bring to the door of the evangelical churches new fields of opportunity. The church should be ready to furnish religious instruction for the children of these communities and to aid them in the establishment of permanent religious centers. A large percentage of the families who will avail themselves of these opportunities will be members of the evangelical churches. From the very beginning of the work in Puerto Rico the rural districts have been deeply interested in the Gospel and the strongest influences for the church have come from the country.

Newspaper Evangelism in Brazil

Peter G. Baker, superintendent of Collegio Americano, Bahia City, Brazil, has been a leader in bringing the Christian message to the influential classes in Latin America. For some time he found it difficult to reach or interest them.

"Small advertisements," writes Mr. Baker, "were placed in the daily papers announcing that Christian literature would be sent free to anyone who would send his name and address. Upon receipt of the request for literature a package of tracts was sent, accompanied by a letter offering the reader the privilege of becoming a member of a Reading Club with the right to borrow books from the circulating library. Among the books listed were the Bible, New Testament, biographies, books for Bible study, books of sermons or articles on religious subjects, and stories which teach great moral truths or point to Christ. A club member could keep a book for one month and then return it at his own expense. When a club member had read four or five books and shown interest a letter was sent to him asking if he desired to accept Christ and prepare himself for membership in the evangelical church. A decision card accompanied the letter, which he could sign and return."

In two years and a half requests for literature numbered 842, from 120 cities and villages in seven states. Of these 162 joined the reading club and read over 400 books.

EUROPE

British Crisis Disturbs Churches

The financial crisis is disturbing the work of the churches in many ways, some of them quite unexpected. The Foreign Missionary Committee of the Wesleyan Methodist Church decided on reductions in the salaries both of the office staff in London and of the missionaries on the field. It was said to be quite impossible to estimate as yet the effect of the departure from the gold standard upon the income and expenditures of the Missionary Society, but it was certain that great fluctuations in exchange would be felt, especially in China. The hope was expressed that the present economic distress would not be allowed to dry up the spring of liberality at home.

—*The Churchman.*

Indian Visit of Christian Friendship

A preliminary meeting was held recently by the Conference of British Missionary Societies in connection with an invitation which has been sent to the Christian Church in India to send some of its members on a visit of Christian friendship to Great Britain in the autumn of next year. Emphasis was laid on the fact that the purpose of the visit of four or five Indian Christians, under the leadership, it is expected, of Dr. Azariah, Bishop of Dornakal, was that these members of one of the younger Christian Churches in the East, should share with the rank and file of the churches in England their own Christian experience, and thus stimulate the spiritual life in Great Britain.

The traveling expenses of the visitors is being raised by the Indian Christian churches themselves. The imagination of these churches has been extraordinarily stirred by the scheme.

Spain's New Charter

The Constitutional Cortes of Republican Spain adopted its new Constitution on December first. It is a unique document, designed to transform a feudal monarchy into a progressive modern state.

The document includes equal suffrage for men and women over twenty-three, equality of both sexes, a single-chambered Parliament, property laws making possible the nationalization of property and essential industries, divorce by mutual consent, and the equality of legitimate and illegitimate children.

The Constitution disestablishes the Catholic Church as the state religion and declares Spain to be a "secular" state.

The Cortes not only voted to terminate the age-old union of church and state but to cease paying priests from public funds, to take over control of education, to expel any religious orders which did not comply with certain regulations—this clause was aimed at the Jesuits—and to seize church property under certain circumstances. The Vatican protested against these articles, but took no further action, announcing that it would wait and see how the articles were enforced before undertaking to exert any greater pressure on the new republic. A few clerics as individuals attempted to stir up the people against these articles but they were expelled or jailed.

The Cortes also antagonized the church by providing for divorce and taking jurisdiction over martial affairs out of the hands of ecclesiastical courts.

Another clause provides for seizure of the great estates to be divided among the peasants. Church dignitaries criticized this article as bearing especially heavily on the church.

Gospel for Russians in France

The Russian Gospel Movement, an independent "Faith Mission," works among the hundreds of thousands of Russian refugees in France and Belgium. Together with other Russian-

speaking people from Poland, Ukraina and the Border States there are approximately one million of these people in France. Twelve Protestant missionaries have regular Russian meetings in fifteen centres. The majority of the refugees belong to the educated upper classes. An evangelical church has been established with about 100 members and the work is growing. Last year the missionaries made about 850 visits outside their centres and distributed some 100,000 Russian Gospels and tracts and over 1,700 Russian Bibles and New Testaments were sold or given away.

Dr. George Hunter of Long Beach, California, writes of his visits to the Russian refugees in Paris: "In the large congregation of Russians at the mission hall of Rev. George Urban were Russian officers' wives, and former generals' widows, and my most attentive listener seemed to be the Bishop of the Russian Orthodox Church."

George Urban, the superintendent of the Russian Gospel Movement, has visited the Russians in Marseilles, the French Riviera, Lyon and Savoie, and found a number of earnest seekers, including a baroness with her nephew.

Professor John Neprash, a well known Russian evangelical leader, the representative in America of the All-Russian Baptist Union, recently conducted a fruitful twelve days campaign in the Russian Gospel hall at "Salle Pleyel," in Paris.

Protestant Status in Italy

A summary of Protestantism in Italy shows that the Waldensians have 150 parishes and stations. English Anglicans and Presbyterians have churches wherever there may be a British colony. German Lutherans and French Calvinists also have established churches. The Baptists, Methodist Episcopal, and Wesleyan Methodist have services in Italian, the pastors mostly Italian. Many of the Protestant churches in Southern Italy have been established by emigrants returning from the

United States where they have acquired money, education, and have been converted to Protestantism. It is estimated that there are now 200,000 evangelicals in a total population of 43,000,000.

Twice in six months the Pope has protested that "the Lateran Treaty and Concordat are being infringed by non-Catholic and anti-Catholic proselytizing in Italy and especially in Rome." He further complains that Protestant proselytizing has not ceased since 1870, but grows greater, "with offence to the divine founder of the Catholic Church and harmful effect upon men's souls."

—*Alliance Weekly.*

A City "Without God"

Unable to destroy religion and the Christian Church effectively where it has once flourished, the "Society of the Godless," with the official backing of Soviet authorities, will build in Russia, in the vicinity of Nischni-Novgorod, an entirely new city for about 30,000 laborers in which there is to be no trace of religious life. The city is to consist of forty immense communal houses, according to the *Posener Zeitungsdienst*, equipped with club rooms, lecture halls, motion pictures, gymnasiums, libraries and dining rooms. On each floor there is to be an information table for answering questions about the non-religious life. Two periodicals, *The Godless* and *The Godless at the Work Bench*, are to be distributed freely. In the meeting rooms a member of the Society of the Godless is to be in attendance at all times for anti-religious consultation. Anti-religious lectures and classes are to be presented every fifth day.

AFRICA

In a Moslem Stronghold

Dr. R. H. Bland, working in Omdurman for the Church Missionary Society, says that years of modern education seem to have brought to the Sudanese but little realization of his duty to his neighbor. The "man of means" who hires a taxi to drive

to the mission hospital still shuts up his daughters at the age of eight or nine to marry them, at a price, a few years later to husbands they know nothing of and have never seen. The government clerk who wears a neat white shirt and European shoes, probably living in a brick house with electric light and telephone, still provides only a little mud room at the back for his women-folk. Workers in hospitals and schools are trying to show the Sudanese the Gospel of love through Jesus Christ. At this mission hospital in Omdurman some 3,500 patients are treated every month.

Revival in East Africa

A revival broke out recently among the native Christian groups in Portuguese East Africa, led entirely by native speakers but watched by the missionaries with earnest interest. Miss Craig of the American Board tells of two boys starting off on an evangelistic trip through wild country, with buffalo and leopards abounding, speaking with the people they meet on the way or in the kraals. At the end of the month these lads had talked with 1,338 people, and at least thirty-five declared they would turn from their sins and follow Christ.

"Fifty new members also joined the Church at a great service in Angola," writes Miss Florence Malcolm of the American Board. "The week previous, the villagers came from all directions carrying their goods on their heads—a sleeping mat, a basket of meal and cooking utensils. Sunday afternoon the cornerstone of the new hospital was laid, and Dr. Cushman and her assistants will soon have an adequate building and equipment to carry on their splendid work."

French Missions Honored

The *Académie Française* has awarded to the Society of Evangelical Missions the *Prix de Vertu* and a gift of ten thousand francs. M. Barthou, in making the award, dwelt on the devotion of the missionaries, the martyrdoms, the 1,300 schools with

their 75,000 children and in general upon this manifestation of the *gesta Dei per Francos*. A little book on "The Creative Work of French Protestant Missions in South Africa" has been written by the French Consul-General in London, M. Goirand, who was formerly French Consul at Johannesburg, where he came in contact with the French missionaries among the Basuto. Catholic by birth, M. Goirand was entirely unaware of Protestant mission work until he came upon these missions in South Africa. He was so amazed at what he saw that he obtained authorization from the Ministry of Foreign Affairs to pay this public tribute to a work little known to the French people in general. Recently a Roman Catholic, Fellow of the University of France, on a traveling scholarship in Asia and Africa, paid his tribute to this mission in the form of a lecture on Protestant missions among the Basuto, delivered before the Association of French Geographers.

—*South African Outlook*.

WESTERN ASIA

Freedom in Turkey

A good many despotic rulers at one time and another have sensed a relationship between Christianity and the itch for political liberty. Even the modern Turk seems to have discovered the same truth. L. Levonian writes: "In a book recently translated and published in Istanbul by an eminent Turkish writer I saw these lines: '*Nations following the laws of Brahma, Buddha and Mohammed have learned nothing but despotism. Modern liberty is the fruit of the Gospel.*' Think of a Moslem translating and publishing these things!"

Famous Shiekhs at a Mission

Sheikh Yusuf, of the Sunni Moslem sect, came to the Hamlin Mission Hospital in Syria from the most famous and most holy place in the Moslem world next to Mecca itself. Being a sheikh did not save him from becoming a victim of the "white plague,"

and he was conducted to the sanatorium by another of the sheikhs of the Mosque of Ilaska at Jerusalem in a miserable state of health. After ten months' stay he is already in excellent condition and will once more take up his post in the Mosque of Omar.

Sheikh Il Ansary and the Chief Sheikh of the Mosque and the key keeper of the Church of the Holy Sepulchre recently visited the sanatorium.

Another interesting case is that of Sheikh Ali, the son of Sheikh Mirza, the most famous and most important Shiite sheikh in the world. He came from Persia accompanied by two other great ones and was led to Dr. Nucho's house by Sheikh Abd-ul-Hussein, who is in turn the leading Shiite sheikh in Syria.

All the Shiites in the world will be grateful to the Presbyterian Mission for the existence of the Hamlin Memorial Sanatorium when Sheikh Ali leaves in perfect health by next summer and returns to his father Sheikh Mirza in the land of Persia.

—*Dr. N. Nucho*.

Turning to Christ in Persia

A young Persian who was about to leave his home in Hamadan to labor in the oil fields of the south, told a Presbyterian missionary he had not yet made up his mind whether to remain a Moslem or become a Christian. The missionary suggested that he take with him a Koran and a Gospel, read a little of each every day and pray God to guide him to the truth. Not long after, the Persian wrote from the oil fields that he had found the truth and wanted to be baptized.

There is an increasing demand for the services of nurses who have studied at the Nurses' Training School at Tabriz. The school is a mission institution and prepares nurses for both private work and for other mission hospitals.

Fiske Seminary for Girls at Rezaieh reports that for the first time in the history of the school more Moslem students than Christians enrolled.

INDIA, BURMA AND CEYLON

Christian Minorities

The Christians in India form one of the minority communities. Five million are not very many alongside of three hundred and fifty million, but the two large communities in India have acknowledged the right of the Christians in India to both speak and be heard. Much has been said regarding the safeguards necessary to guarantee to the various minorities the enjoyment of their ordinary rights under a national government. We have never considered such safeguards necessary. Whatever may be said for or against safeguarding financial interest or international relationships, we feel that no service can be rendered India by attempting, in a written constitution, to safeguard the rights of any group within India itself. We believe the pronouncement of many Christian bodies on this subject as not desiring any specific safeguards, is a favorable omen. When all is said and done, conditions in the India of the future must rest with the citizens of this land, and we believe further that the legitimate rights and interests of any minority will be perfectly secure in the keeping of the majority groups.

—*The Indian Witness.*

Religious Liberty

In view of the important issues raised about the right of foreign missionaries to carry on their activities, it is gratifying to learn that the National Christian Council of India has appointed an influential committee to study the whole subject of religious liberty. This committee has been charged with the responsibility of preparing a statement making clear what the place of the Christian Church is in the life of the community and the service it is called upon to render in the India of today. There has been a tendency among Indian Christians to consider themselves as a special community like the Moslems and to demand special privileges and safeguards. Very few

have identified themselves with the masses in the national struggle for independence. At the same time non-Christians realize the peculiar position in which Indian Christians are placed in their relationship to foreign missions, and they recognize that the vast majority of them are engaged in nation-building activities. The time is now come for making it clear to the country and to the Indian Christians themselves what the rightful place of the Indian followers of Jesus Christ should be in the new India that is in the making. The lead of the National Christian Council in this matter will be very opportune.

—*P. O. Philip.*

Shall Christianity Be Nationalized?

Mr. Jamaluddin, principal of the Boys' High School in Jullundur, a station manned entirely by Indians, voices the plea that India needs not a westernized Christ:

"As the Gospel was first preached in the Orient by Western missionaries, it was perhaps inevitable that Christ should come first in Western dress, especially since Indian pantheism, Indian formalism and Indian idolatry could not easily be utilized for Christian thought or Christian worship. Paul and other leaders of the New Testament indicate that Christianity, which is a universal religion, will adapt itself to special national characteristics in every nation without setting up a separate national form in any."

A Call to Evangelism

The *National Christian Council Review* for June, 1931, reports a deepening interest in the all-important matter of evangelism. At its meeting in April the subject had a central place.

Some of the relevant considerations were: the resolution of the Central Conference of the Methodist Episcopal Church inviting the Council to inaugurate a forward movement in evangelism and pledging cooperation; the Kingdom of God Movement in Japan and the similar movement in China;

the suggestion that Dr. Kagawa should be invited to come to India for a series of evangelistic meetings; the splendid example of Burma and, above all, the widespread feeling that the time is ripe for a united endeavor to carry the evangel with all the weight of the Christian resources of the Council to the mind and heart of India. The Committee was one in resolving that elaborate organization should be avoided and that reliance from first to last must be upon God. Along the beaten track of prayer, the ministry of the word, the living of the Christian life, the expression of the Christian spirit, the fearless application of the Christian epic, the widening range of fellowship and the adventure of faith, the steps of the Son of God are most likely to be found and the authentic voice of His Spirit most clearly heard.

The first step should be to seek the interest and cooperation of all the Christian forces. The whole line must advance. To this end the help of church and mission councils, Christian colleges, Christian journals, laymen's organizations and interdenominational societies should be invited.

The movement must reach all sections of the community. It is therefore imperative that an endeavor be made not only to preach the Christian message but to bring its principles to bear on rural, industrial, social and other problems.

The place of prayer must be fundamental. . . . The movement calls for a deepening of spiritual life. It is therefore urged that retreats and conferences, particularly in the interests of pastors, should be held wherever possible.

The fullest possible use should be made of Christian literature.

The Committee calls upon its brethren everywhere to take up the ministry of intercession.

Indians Sending Out Missionaries

The Secretary of the International Missionary Council has written to inquire if the National Missionary Society of India would cooperate in a scheme of missionary work for Indian settlers in Kenya and Uganda in East Africa. A doctor full of evangelistic zeal has already offered her full-time service to help these Indians. She is very anxious that alongside of her ministrations there should be established work by two Indian Christian missionaries in the places mentioned above. A group of friends deeply interested in this proposal are prepared to find £300 per year to help Indian

missionaries to go and work there. Financially the Society may not be able to subsidize this undertaking, but the scheme appeals to us very much, as the time has come for the Christians of India to go out to other lands and share with them that have not the "unsearchable riches of the Gospel of Christ." Our commission is, "Go to all the world and preach the Gospel to every creature."

—*National Missionary Intelligencer.*

To Begin Work in India

The General Convention of the Protestant Episcopal Church at its recent meeting responded to the call from India to open work in the Singareni area in the Province of Hyderabad. This area comprises three counties with a population of about three hundred thousand people and is part of a vast rural area in the dominions of the Nizam of Hyderabad. Bishop Azariah of Dornakal believes that a separate diocese can be erected in the Nizam's dominions within a few years. The Singareni area is a region in which both the Church of England and the American Methodists have been maintaining mission work. In the interest of comity and consolidation, the Methodists have withdrawn.

The Church in the Diocese of Dornakal has for several years faced the danger of being overwhelmed by the number of people who have turned to it for the fulfillment of their spiritual hopes and longings. There has not been sufficient staff to prepare properly the many candidates for baptism and confirmation.

Plans are in progress for securing American missionaries and funds for the work.

North India Church Union

A Round Table Conference on Church Union was held at Delhi at which representatives were present from the Anglican Church, the United Church of North India, the Methodist Episcopal and Wesleyan Churches, the English Baptists, the Church

of the Brethren, and the Society of Friends.

It was agreed that negotiations for a comprehensive church union in Northern India should proceed. In church polity there should be congregational liberty in the life and activity of the local church; responsibility for government should vest in synods or representative councils, with clerical and lay members; and there should be superintendents or bishops. Several delegates emphasized the necessity of avoiding the term "historic episcopate."

The conference thought that a South India scheme in its present form was not quite adequate to the needs of North India, but desired a conference to consider the principles to be adopted in the formation of a united church for India.

Meantime steps are being taken in the direction of a smaller union between the Methodist Episcopal Church, the English Baptist community, and the United Church of Northern India.

Union in South India

Last October there was held in Vellore, South India, the general assembly of the South India United Church, which is the result of a union between the Congregational, Presbyterian and other non-episcopal churches of South India. The negotiations for church union, for which South India has become famous, have been going on between this United Church, the Anglican Church and the Wesleyan Methodist Church. The retiring president of the assembly, Mr. J. V. Chelliah, in his address said:

It has been pointed out that Lambeth 1930 took a retrograde step and went back on some of the fundamental concessions made in 1920. Even conceding the truth of this, it does not at all affect our position here. The problem of union is much more difficult to solve owing to the ingrained prejudices of centuries. We should not wait till the churches in the west make their adjustments. In the matter of union the initiative lies with the churches in the mission field, partly because there are fewer prejudices to contend with, and partly be-

cause it is necessary to present a united front in non-Christian countries.

"Burma for Christ" Movement

The Burma Christian Council through its Evangelistic Committee has called the Church to a vision of God's purpose for Burma. The movement, which was reported in our June number, is not meant to be a spasmodic effort, but it calls for a fresh outlook which, begun in penitence and prayer, continued in faith and perseverance, shall regenerate in the Church of Burma that spirit which thrills through the pages of the Acts of the Apostles.

The bulletin of the movement, which was inspired largely by the movements in China and Japan, mentions three general principles on which the movement ought to be based:

1. The "Burma for Christ" movement should work in and through the Churches, extending to every Christian, and finally reaching the millions beyond.

2. The movement is not a pugnacious challenge to other religions, but seeks to see God's Spirit leading them on to fulfilment in Christ.

3. The movement must be comprehensive, seeking to touch all races, working in all areas, employing varieties of method, and aiming at establishing the Kingdom of God in all relationships of life.

Stress is laid on the need for every Christian to catch the vision of God's purpose, to be an agent of that purpose, and to pray.

At the annual meeting of the Burma Christian Council (July 28th to 30th) the greater part of the time was given to consideration of and planning for the movement. A letter from the secretary says:

During the coming year we recommend that the emphasis be placed upon deepening the spiritual lives of the Christians of Burma. There are signs that the Christian forces of the Province are beginning to focus upon this task of evangelism. There is a very general and hearty response. . . .

A Karen is joint secretary. We hope to see the whole thing more indigenous. We are very much encouraged, and feel that the foundations are being laid strong, wide and deep, and that the response promises much for the future.

Government Request

The Siamese government has asked the Presbyterian Mission to evangelize a certain section in eastern Siam. In reply, the Siamese National Church sent its first missionary family to that territory. With the evangelist were two prominent Siamese pastors to help look over the situation. They camped in an open shed, but for a short time only, for the government officials invited them to stay at the Governor's house. The government at Bangkok had sent a telegram to the officials asking them to treat the Siamese missionaries with all courtesy.

CHINA

A Challenging Statement

Mr. L. M. Outerbridge, honorary agricultural secretary of the China International Famine Relief Commission, tells of a challenging statement made to him by Chow Kwo Hsien, former Chinese envoy at Ottawa. During eight years in America he had sought the reason which prompted the people of America to share liberally of their men and money with China's need in education, hospitals, social service and famine relief; for sending gifts to a land never seen is unknown in Chinese history. He was satisfied that in America was a sufficiently large number of people motivated by the spirit of Christ to have created a public mind, ready to share with others in need. Said he:

As Christians, you have accomplished wonders in helping China solve her problems, but you have failed to give China the dynamic power that enables your country to rise to our need. We do not need your money as much as we need this same spirit of Jesus which has made your country great. You missionaries lean over backward in being willing to hide your Christian Gospel if it is not welcomed, but until through your efforts the thought of China shall be permeated by the personality of Jesus, China will not be able to accomplish social reforms for herself.

Mr. Outerbridge also tells of a conversation with the Father Superior of a Belgian Catholic

Mission in North Shansi, in which he said:

"We Catholics have a greater responsibility in China today than ever before, because you Protestants have neglected your emphasis upon the saving power of Jesus Christ, and you are so busily engaged in good works of education, social service, medical relief and other activities, that too few of you give full time to the preaching of the Gospel of Jesus."

Reject Registration of St. John's University

The Chinese Nationalist government has refused to permit St. John's University and Middle School, Shanghai, to register with a statement of Christian purpose. After much study of the question of registration, Bishop Grayes of the Protestant Episcopal Church, and the council of advice had finally agreed to the application, provided it contained the statement of Christian purpose and other safeguards as laid down by the National Council of the Church. The application was accordingly sent in, but has now been rejected, both because of this statement and because the university includes a school of theology.

Dr. F. L. Hawkes Pott, president of the university, reports that although no public announcement was made of the entrance examinations, there were many applicants, with the result that six hundred and two students enrolled in the college and middle school, an increase over the preceding year.

Two Baptisms in Hankow

Two prominent young men, returned students and now occupying important positions in Hankow, have recently been baptized as Christians. One of these was Mr. Yang Chung Chen, prominent banker, and the other was Mr. C. K. Hu, commissioner of finance of the Wuhan municipality. Both men sought baptism on their own initiative. Less than five years ago Hankow was the "national

capital" of the radical government and a hotbed of anti-Christian agitation.

A Chinese Pastor's Impressions

Rev. Tom Jung, pastor of a Chinese Presbyterian Church in San Francisco, has visited China after more than 30 years continuous residence in the United States. He tells some of his impressions in *The Missionary Messenger*.

"When I arrived at my home village I found my people all idol worshipers, and exceedingly superstitious. As I watched them I felt as Paul in Athens when he saw the city wholly given to idolatry. One day I told the people I wanted to tear down a Joss House and build a library. Against some opposition this was done. In this library I placed the Bible and other Christian literature. Now some of those Joss worshipers have become God worshipers.

"Another day I called the people together and said to them, 'How foolish and ignorant you are! You spend the money to worship idols. Why do you not spend your money to educate your children?' Then I opened a school with 38 pupils. I wished to show them that idols are useless things.

"The change I found in China was very great. China has improved very much, and I believe when the time comes China will become a Christian nation."

Need for Missionaries

"The one thing that has struck me so far," writes an English missionary recently arrived in North China, "is the tremendous opportunity for missionaries out here and the terrible handicap we suffer through lack of numbers. Another half-dozen ministers would make all the difference, as the work could then be better co-ordinated and much that is now done by certain men, because there is no one else to do it, could be handed over to specialists, leaving the others free to get on with their own jobs.

"The present staff is really splendid and one can have noth-

ing but admiration for the quiet way they set about their work, often cut off completely from other foreigners. The Chinese pastors also seem to be real spiritual men with a very high standard."

Russian Christian Refugees

The evangelical refugees from Russia who are now at Harbin, China, awaiting transportation to permanent homes in either North or South America, consist of about 700 to 800 Mennonites, some 400 Lutherans, and smaller numbers of other creeds. Many of them have been living at Harbin for eighteen or nineteen months, supported by their denominational relief organizations, but the large sum necessary to bring them to America and give them a fresh start in life, has not been available. To date, the available funds are not more than \$20,000. With \$25,000 in hand it would be possible to charter a steamer and get the refugees out of the danger zone, and thus give the relief agencies time to raise the rest of the money, \$150,000, estimated needed.

The agencies now at work are: the International Red Cross, the Nansen Refugee Commission, the Central Bureau for Relief of the Evangelical Churches of Europe, the American Mennonite Central Relief Committee, the Canadian Mennonite Relief Committee, the Lutheran World Convention and the American Friends Service Committee.

The Chinese authorities threatened to deport the Harbin refugees back into Russia unless measures were taken to get them away. Not only are the refugees greatly in the way in the already much overcrowded city, but they are embarrassing China's trade relations with the Soviet government, which looks with disfavor on this harboring of its "criminals" by a friendly power. Through the good offices of the Chinese delegate to the League of Nations, an extension of time beyond the date originally set for deportation—October first—

has been accorded to the relief organizations.

Negotiations are in process to secure credits or long-term loans to meet the costs of colonization, as was done in the case of earlier migrations of Mennonites and Lutherans to Canada and Brazil. In the meantime, funds have been sent to the American Consul at Harbin so that the immediate needs of the refugees may be met.

JAPAN—CHOSEN Christians for Forty Years

In the City Hall in Osaka, Japan, there was a gathering of all Christians, and those who had been Christians for more than forty years were asked to stand; there were sixty-seven. Sixteen had been Christians for fifty years or more. One of our churchmen was baptized fifty-six years ago. Bishop Naide, the Bishop of Osaka, was baptized forty-five years ago.

Protestant Christian Forces

Rev. Hiroshi Hatanaka in his address at the Congregational meeting in Seattle gave some interesting statistics concerning the Protestant Christian forces at work in education and in church activities. There are 12 Christian universities and colleges for men; 11 for women; 18 boys' high schools with 10,124 pupils, 36 girls' high schools with 14,317 students; there are 2,000 teachers in these schools. Christian kindergartens number 257 with 12,045 children.

Among government and other universities and colleges 144 have student Christian organizations. There are 116 institutions for Christian social welfare work, and over 200 Christian periodicals are published. The number of Protestant churches is 1,760; the number of Protestant Christians is 170,303; the total contributions for the year 1929 were Y2,402,100.

—*Missionary Herald.*

A Christian Business Man

Christian circles in Japan are thankful for the return of a man

who is well known throughout the empire. Morinaga's chocolates, candies and cakes are eaten by the children in Japan and his advertisements flank every railway in the Far East. He was a once a Christian but retired his faith to make a fortune. The recent death of his wife brought Mr. Morinaga to a crisis, and he is now a familiar figure in Tokyo pulpits where he speaks usually on the theme, "The chief of sinners, I." He has just given all his workers a copy of the New Testament.

Japanese Christian Graphic

An innovation in Christian publications is the newly announced Japanese Christian Graphic, of which Rev. Michio Kozaki, well known Tokyo pastor, is editor-in-chief. Sufficient printed matter is given to explain and arouse interest in various presentations of Christianity at work in the world. The first issue was of 25,000 copies, 8 pages, and we are told it is to be monthly at an annual subscription rate of 25 cents, special rates on quantity orders for evangelistic purposes.

The New Korean

"Devotion, patience, sanitation, trust and hope are now the custom of the Koreans in contrast to the utter waste of rice and other products, disease, starvation of the days prior to the coming of the missionary. They are noted tithers, devoting daily the tenth of the rice for the average day's meals. This practice has installed in the Korean a desire to save; he is becoming thrifty, industrious, law abiding, and a real help in the support of the church."

—*Mrs. Wm. B. Dickson in The Presbyterian Advance.*

Sowing by the Wayside

Recently I heard from a Korean pastor the following story. When Rev. George Winn first came to Chosen he was located at Fusan. He was going along a high mountain trail when

he came upon an elderly Korean man carrying a load of wood. Mr. Winn being a strong young man, offered to carry the load. The man finally yielded to this strange request from this the strange foreigner. Mr. Winn carried the load until he reached the place where the ways parted. Here he returned the load to the man, who thanked him for the help he had given. Mr. Winn told him that that was nothing, taking the opportunity to add that the man had a much greater burden of sin which Jesus had come to bear for him if he would but let him. The two men parted.

Some years later at a Bible class for men, a Korean told this story ending by saying, "I am that man. I accepted Jesus as my Saviour, and have always wished to thank the man who introduced me to the great Burden Bearer, but as all foreigners look alike to me I do not know which of the missionary teachers here may be that man." *Roscoe C. Coen.*

THE PACIFIC ISLANDS Light in Borneo Darkness

At the mission station all is quiet except at the boys' hut and the millions of forest insects praising the Lord in the only way they know. Somewhere not far off there is a roadside meeting on the highways and byways where the news of salvation must be brought. After working on the roads and bridges all day the Dyaks rest in temporary shanties at night. They gladly leave their rice pots to gather around the evangelist to hear of Jesus and his love to them. Now we hear the distant sound of heathen worship penetrating the air. Somewhere is a sick one, a native priest bending over the suffering one with charms, dancing and offering gifts and calling to the evil spirits to have mercy, to leave the body of the suffering one.

Not so long ago a district officer of West Borneo, who is a believer, asked a mission boy:

"Little Dyak boy, what do you believe?"

The boy said: "I believe in God, Tooan."

"Is that all?" asked the officer.

"Oh, no!" said the boy. "I believe in Jesus, God's Son, the one who says, 'Come unto me!' I used to believe in Dyak idols and spirits. Many offerings of food we gave to the idols, and often stuffed rice and tobacco in the dead skulls which used to hang in our home. But now we all believe in the living God, and we have Bible pictures in our home, and a *kitab* (a Bible)."

Unevangelized Tribes Mission of Borneo, (1287 Spring St., Muskegon, Michigan).

Surprises in Formosa

Rev. E. H. Edwards quotes from a letter written by an English Presbyterian missionary in Formosa.

God is always surprising us with new signs that He is working. One new thing is to stir us up to make a start in carrying the Gospel to the savages of this island. The revolt of 1,500 savages in November of last year, when they massacred over 120 Japanese and others, has made us feel that we must take the Gospel to them without further delay. We have written home urging our Society to enable us to begin work at once, and they seem determined to do it.

Formosa, opposite the Province of Fukien, formed a part of the Chinese Empire until 1895, when it was ceded to Japan. Christian missions began there about 1858.

Teaching Filipinos to Read

The problem of making the Philippines measurably literate has been the subject of much concern by educational and political leaders. In spite of the excellent public school system and the good intentions of government leaders, approximately fifty per cent of the population remains illiterate, and the same proportion of the children of school age have no school privileges. The great need is for an incentive both to learn and to teach. This phase of the missionary problem requires the co-operation of native workers. The strength of the Church depends upon the ability of its

members to read the Scriptures. Among the Moros, where Dr. Frank Laubach has introduced a new simple method of learning to read, six thousand of these people have become literate within the past year. In five years it is hoped to make this entire non-Christian province one hundred per cent literate. This will open the Bible to the children of Islam. The Daily Vacation Bible School has been extended in at least one province to include removing what is perhaps the greatest barrier to effective molding of child life by converting ignorant parents into allies, rather than opponents of Christianity.

—*Philippine Presbyterian.*

Tahiti Christians

Most of the Tahitians have remained loyal to their Protestant teaching, largely owing to their knowledge of the Bible, and skill in using it. In the Society Islands alone are found 20,000 Protestants, 4,000 of whom are communicants. In the Marquesas Islands there are about 1,500 Roman Catholics and 500 Mormons. In the Paumotu Islands there are perhaps 4,000 Roman Catholics and 1,500 Mormons.

We were taken to see the fine self-supporting schools where 300 girls (45 being boarders) and 250 boys (27 boarders) are given a general education in French. A seminary with 9 students is entirely supported by the churches.

There are 22 churches and 13 pastors on the Islands of Tahiti and Moorea alone. Indeed, all the activities of the mission, whether in church, school or press, are self-supporting and are willingly sustained by the Tahitian Christians. We cannot but admire the sterling character and perseverance of those descendants of the Huguenots, who carry on so well the fine work whose foundations were laid broad and deep by the L. M. S.

Alexander M. Allan, of Bogota, Colombia.

Interesting Movements in Japan

QUOTED FROM THE *Japan Christian Quarterly*

The Crisis Before the Church

One of the disturbing features of the present situation is that Japan is looking to Christianity for a lead and such a lead is not forthcoming. The failure of the much heralded anti-religious movement is evidence that the nation as such is not disposed towards a material basis for society, despite the advance of Communism. Why then is Communism making such rapid progress while the Christian Church is almost standing still? Last year, the first year of the Kingdom of God Movement, the Protestant churches increased by under 8,000 while the population grew by over 800,000.

There are two main reasons. In the first place Communism has before it definite ideals for the uplift of society. It is here that the Christian churches as such are still relatively weak. We need a world view of life, a Christianity formulated and lived for the world of today. In the fight against certain social evils, Christians have taken the lead, but in enunciating positive principles for the reconstruction of society, as the Soviets have done, we have lagged behind. Christ's message of the Kingdom is not given the emphasis today that He gave it. Lord Shaftsbury "never thought that the rich had fulfilled their duty to the poor when they had given them a cheap copy of the Bible and a few improving tracts. He set to work to try and put destitute men and women on their feet."

It may be argued that the smallness of the church prevents it having the influence on public opinion that it should. The Communist Movement in Japan started from a very small beginning; Lord Shaftsbury had to fight much of his battle single-handed; it was a very small body of whom the complaint was made that they "have

turned the world upside down." If the Christian church were to stand fearlessly in deed as well as word for love as the basic principle of society, she need not worry about her influence on public opinion. It is in this fact more than anything else that the secret of Dr. Kagawa's influence with the masses lies.

The second reason for the progress of Communism is that it has never hesitated to demand sacrifices of its followers. All along it has had to fight for its existence. The result is that the men in the universities and the labor world, who have been captured by it are not the "duds," but the best. Many of them are of the stuff of which heroes are made; they have faced torture and martyrdom for their cause. On the other hand, now that Christianity enjoys on the whole the good-will of the authorities and the Church itself is established, it is tending to get more comfortable, certainly in the bigger cities. As a result of the desire for financial independence, it is composed largely of members of the *bourgeoisie*, instead of being the church of all. In general it pays its pastors a piteously low stipend, but it is demanding finer buildings; it is increasingly particular about the quality of the music and the training if not the message of its clergy. There is less of the heroic in its appeal.

Peace has its perils no less than war; where there is no opposition a church tends to get soft and to pay too much attention to secondary things. The emphasis is on self-preservation, a thing which is essentially un-Christian. We do well to take to heart the words of Mr. Stanley Baldwin: "the Church is much more likely to fail in the long run because it demands too little of its members than because it demands too much of human nature."

Religious Freedom and Shrines

When Shinto was declared to be non-religious, there were many who realized that traditions are not so easily abolished by government decree; but they hoped that in process of time and by a gradual purging of its religious elements the day would come when every loyal Japanese could become a State Shintoist, whatever his religious faith. But old traditions are carried on to new shrines.

One of these State Shrines, which ministers to a large area not far from Tokyo, is of prefectural rank. In front of the priests' offices were rows of boxes containing charms of every description, for warding off disease, for protection from fire and mad dogs, for help in child-birth, for success in business, even for driving away rats! In the background was a pile of boxes ready to be returned by post, each with its charm inside renewed by a religious ceremony for another year. Pilgrims presented their charm for renewal and paid their fee. The priest made a note of their names and then made his way to the main shrine to offer his prayers on their behalf. As he drew near he beat a big drum to warn the spirits of his approach. Then kneeling down before the emblems of their presence, he recited rapidly a list of names, punctuated by deep in-drawn breaths and bows. Then came another beating of a small drum at his side and the rapid recitation of a Shinto prayer; more beating of the drums, more bows, and the ceremony was over. The pilgrims returned with their charm made effective for another year. Primitive this may be, but it is religious nevertheless both in intention and in form.

The Christian forces cannot regard such things with indifference.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Russia in the Grip of Bolshevism. By John Johnson. 12 mo. 160 pp. \$1.50. Revell. New York. 1931.

Here is a direct, simple, almost naive narrative of a journey into the domain of Communism made in 1930 by John Johnson, Secretary of the All-Russian Evangelical Union. His undertaking was in the nature of a religious inquiry and mission. The objective was obtained to the extent of having twenty-eight days within the Soviet Union and employing the time assiduously with individual and group contacts that afforded real insight into certain areas of life, limited by the authorities who restricted his movements to Leningrad and Moscow, apart from the route from and back to the Polish border.

The chief and very considerable value of the account is its contribution of authentic information concerning the fortunes of that growing body of evangelical Christians with whom the author is in fellowship. In this field of observation he is most at home and was positioned to receive people's confidences, something rare there as it is necessary.

The book presents the indubitable facts of the wide bitter oppressions, reprisals and persecutions directed against all Christian communions and Jewish and Moslem religions alike. There is a chapter on the religious laws of the Soviet. These alone reveal the effort to completely hedge in the programs and practices by which religions live.

At the onset of the anti-religious forces the evangelicals were measurably spared from attack because regarded of less political weight and motivation, but with their rapid growth in

activity and numbers, the blows of late have fallen on them unsparingly, some aimed at them specifically. Their leaders "are deprived of citizenship, the right to vote, the right to have cards for bread and other commodities; they are despised, mocked, persecuted in every conceivable way, exiled. Their wives and children suffer indignities day and night."

An optimistic view is taken of the ultimate outcome of the war on religion. The author declares that only a small minority of believers have given way under the pressures. The others are prospering spiritually. The personal experiences of the writer changed his opinion as to the extent of the atheist achievements. He concludes "that notwithstanding the atheistic mockery, threats, and persecution leveled against them, ninety-five per cent of the Russian people are still deeply religious, still believe in God, while millions of them continue to accept and confess Jesus Christ as Master and Lord." The interesting comment is added that the accomplishments of atheism in Russia are compulsory and not an expression of the will of the people. A strong appeal is lodged for sympathy, prayers and material help toward Russian Christians on the part of those outside.

The most poignant portrayal in the book is that on "Struggling and Suffering Russia." It is an open window looking in on the subtler but more painful aspects of "class war" in a human society. The angle of observation is that of one "who, understanding the Russian language and the Russian people, can enter into the actual conditions

governing their daily lives." The low economic state resulting from the enormous taxation of their productive powers is perhaps the least of the adversities. The atmosphere is thick with dreads and betrayals. If this is true for the rulers, what of the suspected, the feared and the hunted?

Even the apostles of communism themselves suffer, although they may neither realize nor admit what is a proven, self-evident fact. These leaders of socialistic idealism live in a constant atmosphere of suspicion and fear. There is, for example, the fear of being overthrown; the fear of collapse of the five-year program; the fear, based on tangible proof, that all the rest of the world is against them. These and other contributory factors, render the lives of the Soviet leaders one long torment of dread and suspicion.

At the other pole of suffering are the *Lishentzi* or "Deprived," to whose plight a chapter is devoted.

The defects of the book are in the spots where the author gets away from the fields of personal observation. Twice there is reference to Soviet law against the attendance on religious meetings of persons under eighteen years of age. Such attendance is not illegal unless the meeting has the character of a school of religious instruction. The penalties that are visited on the young for engaging in religious worship and activities are visited outside the law by economic, social and educational discriminations. Two other errors of fact appear in the pages that treat of the Russian Orthodox Church. It is not true that "For long centuries the people of Russia were deprived of the privilege of owning, reading, and studying the Bible." Neither were the clergy on the whole lavishly financed. The grandeur here alluded to

did not extend far beyond the hierarchy, while thousands of the village priests were notoriously ill kept. Also no place is left for the multitude of Orthodox Christian lives in the sweeping statement "The Russian people, together with their rulers and priesthood, walked the pathways of wickedness and destruction." Obviously the misrepresentations have not arisen from malice for elsewhere respect for Orthodox Christians is shown and real concern for them under the hardships that the present regime imposes, and heartily encouraging is the testimony borne to increasing good will between the Protestant and the old Church congregations in the communities visited.

ETHAN T. COLTON.

Communing with Communism. By William B. Lipphard. Illus. 12 mo. 153 pp. \$1.59. Judson Press. Philadelphia. 1931.

Views of Russia are kaleidoscopic. Reports of travelers and correspondents vary from wholesale condemnation to general commendation. Mr. Lipphard, a secretary of the American Baptist Foreign Mission Society, visited Soviet Russia in 1930 and here records his honest impressions. He endeavors to be unprejudiced, fair and candid; and we believe that he succeeds better than many who have written on the subject. The book is a readable, illuminating report.

Russia is a land of paradoxes. The government allows her own people to starve while millions of bushels of wheat are shipped abroad; the Soviets rebel against bourgeois autocracy while they establish a dictatorship of the proletariat and practice oppression that is more despotic than the rule of the Czar. Russia is the citadel of Communism and the aim of the Third International is to create disorder in all so-called "capitalistic countries." There is a propaganda against all religion and the leaders justify any course that will promote the cause of Communism. But Russia is earnestly making a great experiment and is aiming at a definite goal—to estab-

lish social justice for the workers. They are making many mistakes for which they will suffer, but experience will teach them many lessons. It is to be hoped that other countries and those who do not believe in Communism will also learn lessons from Russia's experiment. Mr. Lipphard's clear and interesting report helps us to understand the situation and to appraise the strength and weaknesses in the experiment.

The Leadership of the Constructive Forces of the World. By John R. Mott. 8 vo. 30 pp. Oxford University Press. London. 1931.

Leadership is the most important and vital factor in solving the problems of the world. Given the right leaders, then money, programs and policies are comparatively simple problems. Dr. Mott is a leader and has had wide experience in selecting and judging leaders for worthwhile tasks. In this lecture, delivered at the University of St. Andrew, he sounds the call for wise and devoted leaders in the present crisis; he describes the needed qualities of leadership; he tells how leaders may be developed, and, above all, he exalts Christ as the great Leader and Teacher whom all should follow who seek abiding victory.

Miraculous Healing. By Henry W. Frost. 12 mo. 174 pp. \$1.50. Richard R. Smith. New York. 1931.

Christians differ widely in their belief in present-day "miraculous healing." There are those who accept the fact of such healing in apostolic days, but believe that modern medical science has removed the necessity. Others believe in "faith healing" to the extent of refusing all medicine; others still deny all healing, past or present, which is not traceable to natural causes. Dr. Frost has given us a devout, well-balanced and practical study of the subject. He shows the teachings of Scripture and the conclusions of sane experience. He believes in Divine healing—both with and without the use of ordinary means—but he clearly warns against false and foolish teachings and practice. The

final word is "I am ever increasingly persuaded that, whether in sickness or in health, life or death, we may trust our Heavenly Father." This volume is one of the best on the subject from a Christian point of view.

Youth in a Believing World. Pupils' Edition. By John Clark Archer. 8 vo. 166 pp. \$1.00. Suggestions to Leaders, 25 cents. Westminster Press. Philadelphia. 1931.

These studies in living religions are prepared as a senior elective by a Christian professor at Yale University. After an introductory chapter on the nature and origin of religion, Professor Archer takes up in succession Animism, Confucianism (not strictly a religion), Hinduism, Buddhism, Islam and Christianity. The treatment of these non-Christian religions is interesting and shows their best side, but in many cases the author neglects to point out the weaknesses and failures of such religions as Buddhism, Islam and Hinduism. The treatment of Christianity is dogmatic in its statements rather than attempting to give clear evidence for faith in Christ and His teachings. To inquiring minds the studies seem to raise more questions than they answer. In the hands of a wise Christian teacher they will be effective.

Wheat Magic. Aldo O. Dexter, Adah L. Kieffer and Marguerite H. Bro. 12 mo. 138 pp. \$1.00 cloth, 75 cents paper. Friendship Press. New York. 1931.

These very well told stories, with a meaning, are worth reading and will prove especially interesting to junior boys and girls. They relate to rural life in many lands—China, Japan, Korea, Paraguay, Africa and Burma. The second part of the book suggests practical and attractive methods for studying the rural life and problems of these people with the use of the stories and with suggestions for prayer, Scripture, songs, discussions, hand work and other activities. Teachers of junior groups will find this study book informing, stimulating and interesting to children. Moreover,

it is wholly Christian in tone, in method of approach and purpose. Read one story and you will read others.

How Big Is Your World? By John L. Lobinger. 8 vo. Leaders' Book. 75 pp. 85 cents. Students' Book. 70 pp. 60 cents. Pilgrim Press. Boston. 1931.

These studies or projects are for young people of high school age. The purpose is to enlarge their vision and give them an understanding interest in other lands and races. The leaders' book provides suggestions for arousing interest, directing study, and recommends sources of further reading. The students' book gives general plans and recommends activities. Most of the pages present source material. The studies are calculated to awaken interest rather than lead to any definite convictions. This responsibility rests upon the group leader.

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

Conservative in its theology, timely in its message, and earnest in its spirit, this little volume is a plea for the spreading of the Gospel of Jesus Christ among all classes at home and abroad. It deals with the Gospel as good news, with its language, its content, and appeals for the release of this matchless message by messengers released from fear, from sin and from narrow provincialism.

The author believes in "the liquidation of denominationalism." We need not all think alike, but the essentials of our message are not in dispute and the world will be convinced by a united testimony. Overlapping and jealousy for a church group are sins. The emphasis should not be first of all on character-building, but on conversion. There is no real conflict with science, for spiritual re-creation is a greater mystery than physical creation, and is in a higher realm. The Gospel of Christ has dynamic for the individual and

for society. There is no such "Good News" in any other religion or philosophy. Christ is unique, sufficient and supreme. Altogether this is an excellent book. S. M. Z.

The Pilgrim Church: Being some account of the continuance through succeeding centuries of churches practising the principles taught and exemplified in the New Testament. By E. H. Broadbent. 406 pp. 7s., 6d. Pickering and Inglis. London. 1931.

Many books reprinted by these publishers are worth reading. The sub-title of this volume gives an idea of its general character. In seventeen chapters the author sketches the history, teaching and influence of such groups as the Paulicians and Bogomils, the Waldenses and Albigenses, the Lollards, Hussites and United Brethren, before the Reformation. Then follows an account of the Anabaptists, the Huguenots, the Pietists of Germany, the Methodists, Mennonites and other sects in Russia. The last three chapters, on Mr. Groves, the Plymouth Brethren and Darbyism, with "conclusions," are not as convincing nor as well documented as the earlier chapters. An excellent bibliography and notes give credit to the sources upon which the author has drawn. His sympathies are with "The Pilgrim Church" rather than with the Holy Catholic Church as defined in the creeds of Christendom.

S. M. Z.

Commission of Enquiry into the Control of Opium Smoking in the Far East. Vol. II. 595 pp. \$1.50. World Peace Foundation. Boston. 1931.

This exhaustive report of the production, distribution and control of opium reveals the seriousness of the situation in Burma, Malaysia, the Philippines, Formosa and foreign-controlled China. The extent of the evil is very disturbing and the difficulties of control are many; it is exceedingly encouraging, however, that the League of Nations is making such a careful study,

publishing its findings, and endeavoring to persuade governments to control the traffic. The report also shows widespread effort, through pamphlets and schools, to make known the harmful effects of opium smoking.

New Books

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

Dr. Barnardo—The Friend of Children. Wesley Bready. 271 pp. Revell. New York. 1931.

The Clinic of a Cleric. W. A. Cameron. 249 pp. \$2. Ray Long and R. Smith. New York. 1931.

The End of Extraterritoriality in China. Thomas F. Millard. 278 pp. A. B. C. Press. Shanghai. 1931.

The Friendly Farmers. Gertrude Chandler Warner and Elizabeth Harris. 154 pp. \$1 cloth, 75 cents paper. Friendship Press. New York. 1931.

The Moral Crisis in Christianity. Justin Wroe Nixon. 1979 pp. \$2. Harpers. New York. 1931.

On the Edge of the Primeval Forest. Albert Schweitzer. 176 pp. \$2. Macmillan. New York. 1931.

The Progress of Worldwide Missions. Robert H. Glover. 418 pp. Ray Long and R. Smith. New York.

Russia in the Grip of Bolshevism. John Johnson. 160 pp. \$1.50. Revell. New York. 1931.

Religion Follows the Frontier—A History of the Disciples of Christ. Winifred Ernest Garrison. 317 pp. \$2.50. Harpers. New York. 1931.

The Spirit of Piney Woods. Lawrence C. Jones. \$1. Revell. New York. 1931.

Wheat Magic. Aldo O. Dexter, Adah L. Kieffer and Marguerite H. Bro. 138 pp. \$1 cloth, 75 cents paper. Friendship Press. New York. 1931.

Why Christian Missions. J. O. Dobson, 64 pp. 1s. Student Christian Movement Press. London. 1931.

Young People's Hymnal—For Use in Sunday Schools, Bible Classes and the Home. Paper cover, words 3d., music 3s. Pickering & Inglis. London. 1931.

Personal Items

Dr. John R. Mott has retired from the general secretaryship of the International Committee of the Y. M. C. A., a post which has given him oversight of the work in thirty-two foreign countries. Frances S. Harmon, newspaper publisher of Hattiesburg, Mississippi, has been asked to accept the office.

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The Rev. Dr. Rowland V. Bingham, General Director of the Sudan Interior Mission, has recently returned from Great Britain where he spoke in various centers on behalf of the Mission.

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The Rev. Thomas E. Stevenson, for 12 years pastor at Burbank, Calif., has accepted a call from the Interdenominational Council of Los Angeles to become the representative of the churches in the remarkable new city springing up on the desert in Nevada, known as Boulder City. Over 2,000 men are now located at Boulder City, with some women and children and more are to follow. It will be a co-operative interdenominational work.

* * *

The Rev. George K. Lee, former Presbyterian missionary leader in China, has just given up the editorship of the Chinese daily morning *Sun* in San Francisco to become pastor of the Chinese Presbyterian Church at Portland, Oregon.

* * *

Dr. George W. Richards has been elected chairman of the Executive Committee of the Federal Council. He is also secretary of the Interdenominational Conference of Theological Seminaries in United States and Canada.

* * *

Mrs. Ralph B. Kennard has accepted the chairmanship of the Women's Council of the Federation of Churches Committee to undertake some special work in behalf of the foreign students in Washington, of which there are several hundred.

* * *

Prof. Ralph C. Hutchinson, a Presbyterian missionary, and Dean of the American College at Teheran, Persia,

has been elected President of Washington and Jefferson College, Pennsylvania. He is an alumnus of Lafayette College, studied theology at Princeton Theological Seminary, is an ordained minister and has experience as an educator. The new President will aim at scholarship and mental and moral discipline and spiritual ideals.

Obituary Notes

The Rev. J. W. Vinson, Southern Presbyterian missionary, met death Nov. 4 at the hands of Chinese bandits. Mr. Vinson and 300 others were carried off after looting and firing the town of Yanggaigi.

The daughter of a Chinese preacher who escaped in the confusion told missionaries at Haichow that bandits pointed rifles at Mr. Vinson and asked him if he were afraid. "If you shoot me I'll go straight to heaven, so I am unafraid," Mr. Vinson replied. A bandit fired at his heart, and the minister fell over dead. Later the body was discovered by missionaries and buried in a tiny cemetery at Haichow in the shadow of a Southern Presbyterian Mission.

* * *

The Rev. Edward Allen Sibley, one of the pioneer missionaries of the Protestant Episcopal Church in the Philippine Islands, was killed in a motor accident at Tukuran, Philippine Islands on November 1st. Mr. Sibley went to the Philippines in 1908 to work in what was then the church's newest and least known mission field.

* * *

Rev. Whitford L. McDowell, Research Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church passed away on October 20th. He had been connected with the Board for fifteen years.

* * *

The Rev. E. A. Otori, a Christian Japanese, who had been engaged in missionary work in New York for the Reformed Church in America since 1908, died on Nov. 9th.

He came to the United States about 1900, was graduated from the Theological Seminary, New Brunswick, N. J., and was ordained in the Reformed

Church. For many years he was missionary under the auspices of its Woman's Board of Domestic Missions and conducted services for Japanese.

* * *

Dr. Ida Kahn, a pioneer Chinese woman in medicine, died in China, according to cable received November 9th by the Woman's Foreign Missionary Society of the Methodist Church.

Sixty years ago a sixth daughter was born in a Chinese home in Kiangsi Province. The baby's horoscope was evil, and the outlook for her was dark indeed, for under such circumstances infanticide was not uncommon. But two Methodist women from Kiukiang school appeared on the scene, and one of them, Miss Gertrude Howe, adopted the child as her own. She educated her in mission schools and brought her to America in 1892 with another brilliant Chinese girl, Mary Stone. Both girls graduated in medicine with high honors at the University of Michigan. They returned to China, where they have amply fulfilled their early promise. After working together in the Danforth Hospital in Kiukiang, Dr. Kahn responded to a call to Nanchang, where the natives provided a hospital for women and children, of which she became the chief, the only trained physician in that populous city. There she has continued to work with increasing success and constantly widening influence. She was not only a skillful doctor and hospital administrator, but a woman of broad and fine culture, Oriental and Occidental, and withal a devoted Christian, never happier than in bearing testimony to her Christian experience. Miss Howe spent her last years in the home of Ida Kahn, the babe whom she had rescued.

* * *

The Rev. Dr. William Martin Baird, who has recently completed forty years service as a Presbyterian missionary in Korea, died in Pyongyang on November 29th. Dr. Baird was born near Charlestown, Ind., 69 years ago, was graduated from Hanover College, Ind., in 1885, and from McCormick Theological Seminary in 1888. He was engaged in literary work and Bible translation and revision, as well as church activities.

THE MISSIONARY REVIEW OF THE WORLD EDITORIAL COUNCIL REPRESENTS

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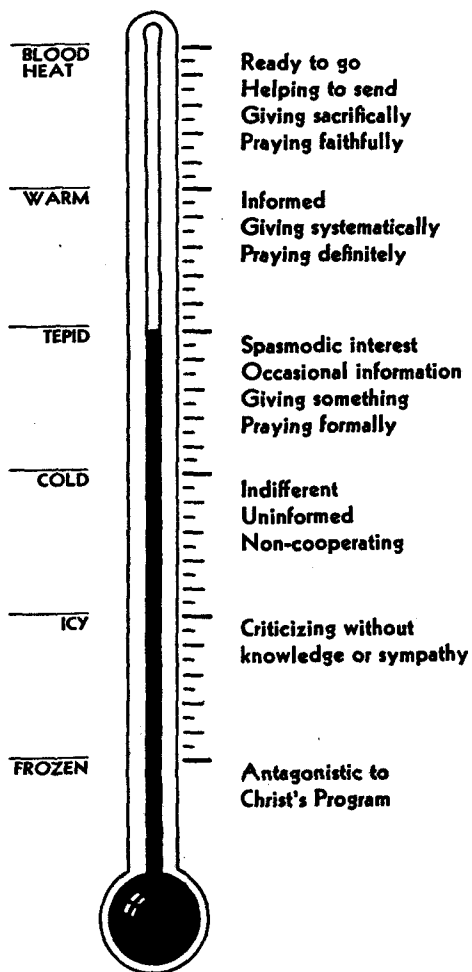
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An Editorial

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Dates to Remember

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

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

February 12—WORLD DAY OF PRAYER.

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

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

Personal Items

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

* * *

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

(Continued on 3rd Cover)

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Editorial Chat

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

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

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

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

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

Jay S. Stowell.

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

Katherine A. Silverthorne.

WHAT DO YOU THINK?

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

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

CAN YOU BEAT IT?

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

Will You Help to Boost the REVIEW Circulation?

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LV

February, 1932

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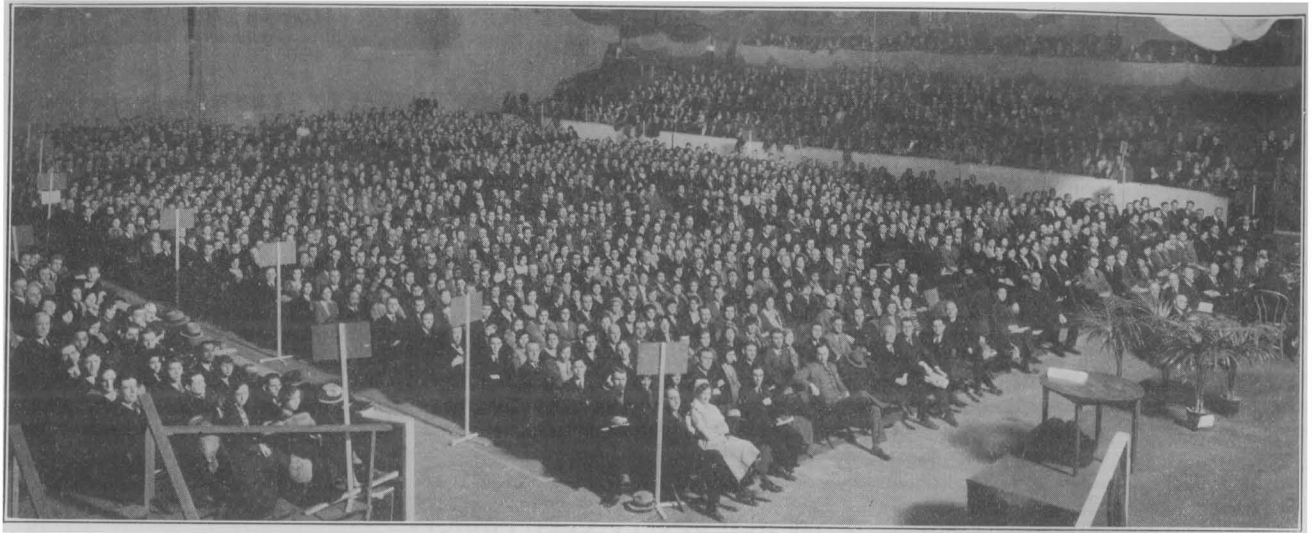
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TWENTY-FIVE HUNDRED STUDENT DELEGATES AT A PLATFORM MEETING IN BUFFALO.



WHERE DR. JUDD MET THE BANDITS ON THE MIN RIVER



A WARD IN DR. JUDD'S HOSPITAL AT SHAOWU



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

VIVID REMINDERS OF THE RECENT STUDENT VOLUNTEER CONVENTION

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

FEBRUARY, 1932

NUMBER TWO

Topics of the Times

STUDENTS AND MISSIONS AT BUFFALO

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

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

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

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

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

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

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

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

Enlisting the Student Mind

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

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

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

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

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

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

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

PROGRESS IN PERSIA

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

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

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

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

CHINA'S PROGRESS UNDER DIFFICULTY

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

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

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

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

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

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

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

COURTNEY H. FENN.

POWER AND CO-OPERATION IN HOME MISSIONS

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

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

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

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

An important field for cooperative service is

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

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

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

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

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

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

J. S. CONNING.

STUDENT REACTIONS TO THE VOLUNTEER CONVENTION

From a Daughter of India

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

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

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

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

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

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

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

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

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

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

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

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

MARIAM MATHEWS.

Biblical Seminary, New York.

From a Chinese Delegate

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

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

C. C. LIANG.

Hartford Seminary and Yenching University.

From a Senior at Smith

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

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

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

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

MARGARET T. SCOTT.

Smith College, Northampton.

From a Yale Senior

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

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

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

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

HAZARD GILLESPIE.

Yale University.

Love—The Way of Victory in China*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Isolation Is Abolished

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Great Need Is Men

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

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

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

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

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

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

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

The Way of Love Works

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Again I found that the way of love works.

Three Months in Captivity

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Teach me Thy patience—

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

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

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

In trust that triumphs over wrong;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Do Men Really Need Christ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Doctoring Pagans of the Sudan*

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

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

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

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

No one could visit these very primitive tribes

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

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

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

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

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

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

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

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

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

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

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

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

This sort of work is most gratifying, for it not

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

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

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

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

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

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

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

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

Modern Miracles at Moga

By IRENE MASON HARPER

Moga, Panjab, India

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

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

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

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

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

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

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

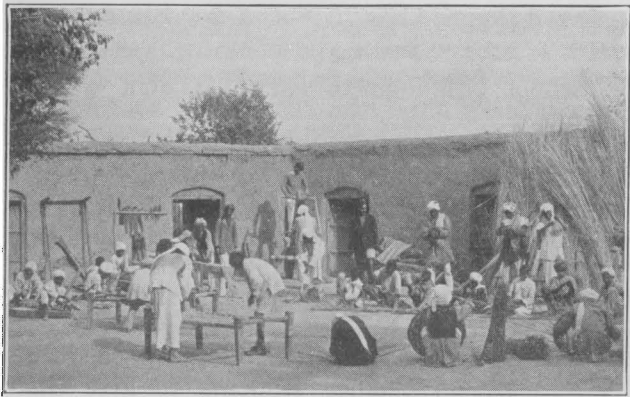
he decided to accept the challenge, as the majority of Moga graduates have decided to do, and today he is the head of a Christian village home, shepherding village Christians and carrying the message of Christ, by his sincere life and simple speech, to the outcastes in the surrounding villages.

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

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

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

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



TEACHING VILLAGE INDUSTRIES AT MOGA

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

Modern Methods of Training

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

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

Learning by Doing

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

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

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

From Real Life

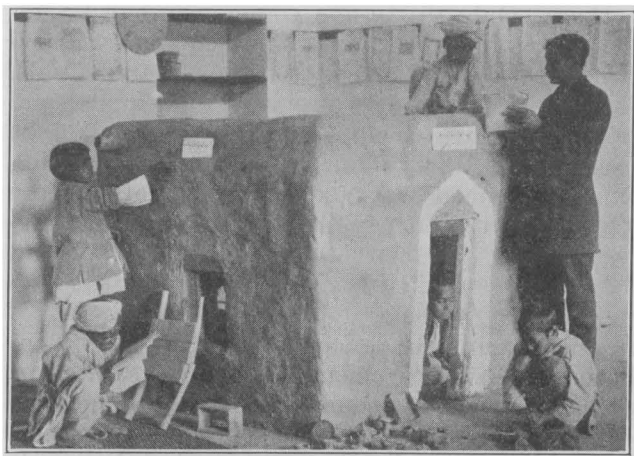
As learning by doing is the principle which controls the method of teaching, so relatedness to life is the principle controlling the selection of what is to be learned. The learning of Moga boys is not formal information, divided into dry "subjects of study," but is vitally related to their own lives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

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

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

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

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

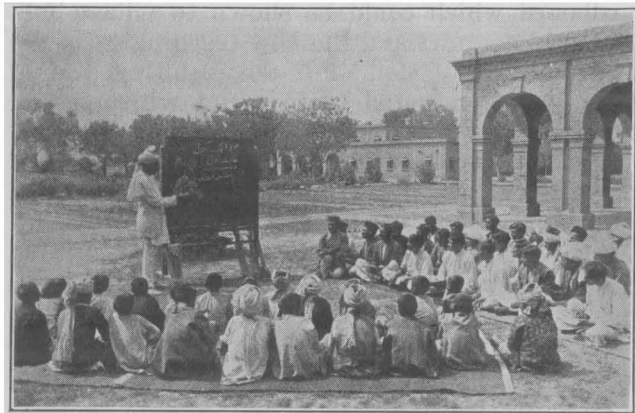


A PROJECT FOR BOYS—BUILDING A VILLAGE HOUSE

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

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

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



PRACTICE TEACHING WITH THE VILLAGE TRAINING CLASS

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

Training Workers for the Villages

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

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

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

Influence of Moga

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

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

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

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

Character Building Through Experience

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

* A Hindu.
† A Sikh.

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

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

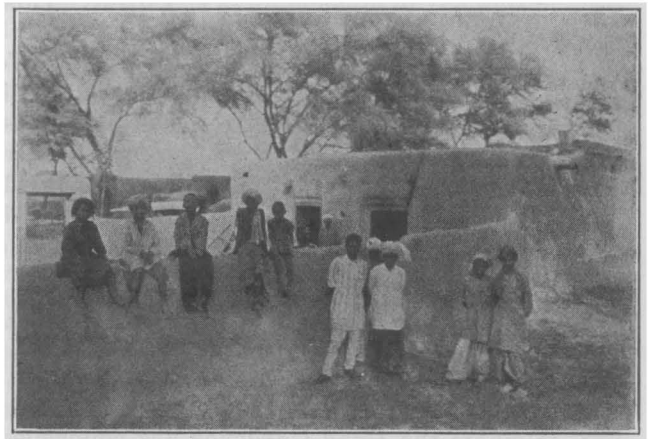
On another occasion, and indeed frequently when objects for giving have been presented, the boys shamed older Christians by their free choice of really sacrificial giving. They gave to a special appeal for orphans in the Near East, from their own earnings, an amount which averaged per boy one-fifth of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

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

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

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

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



A VILLAGE SCHOOL WHERE A MOGA BOY TEACHES

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

Winning Students in Mission Schools*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Forty Students Become Christians

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

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

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

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

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

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

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

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

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

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

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

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

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

That nothing be lost. John vi. 12.

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

Are Mission Boards Worth While?*

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

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

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

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

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

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

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

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

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

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

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

It is more difficult than many might imagine to

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

Keeping in Touch with the Workers

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

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

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

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

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

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

Missionaries and the Home Church

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

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

Every board would admit that, in deciding nu-

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

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

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

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

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

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

"HAVE FAITH! GO FORWARD"

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

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

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

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

A Forward Movement in China^{*}

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

By the REV. ROBERT HALL GLOVER, M. D.,
F. R. G. S., Philadelphia

Home Director of the China Inland Mission in North America

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

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

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

The critic and avowed enemy of missions likewise said,

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

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

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

So it was with every suc-

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

^{*} From *China's Millions*, December, 1931.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EVANGELISM AND THE SOCIAL GOSPEL

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

JOHN McDOWELL.

Problem of Christian Colleges in India

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

By REV. RALPH B. NESBITT, Summit, New Jersey
Recently a Missionary in India

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Religious Situation in Italy

By REV. W. H. RAINEY, B. A., F. R. G. S., London
*Secretary for Western Europe and North Africa of
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THE Government of Signor Mussolini has now granted to Protestants, and other non-Catholics, full freedom of worship. Religious freedom, however, is no new thing in Italy. As far back as February 17, 1848, Charles Albert, King of Piedmont, granted a large measure of religious freedom to all his subjects. This Edict, which brought to an end persecutions dating from the 12th century, was considered a wonder of magnanimity, but in reality it was only the tardy recognition of a sacred right.

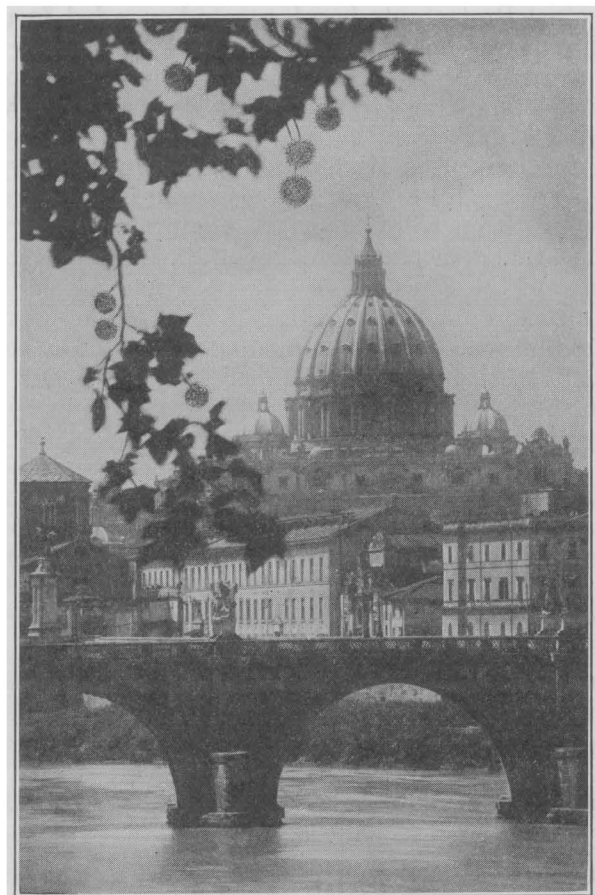
People often speak of Italian Protestantism as though it were an imported article. While it is true that English and American societies have done much to strengthen Evangelical work in Italy, yet the Waldensian Church of Piedmont, as Milton so well puts it,

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

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

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

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



ST. PETERS CATHEDRAL, VATICAN CITY, ROME

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

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

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

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

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

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

Article I—The opening of new Churches

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

Article 2

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

Article 13—Institutions

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

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

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

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

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

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

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

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

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

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

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

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



PAPAL GUARDS AT THE VATICAN CITY



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Why Is Arabia Still Neglected?

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

Princeton, New Jersey,

One of the Founders of the Arabian Mission

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MISSIONARY EDUCATION THROUGH COMPETITIVE READING

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

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

How It Was Born

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

The Way It Works

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

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

Numerical credit values are attached to the several volumes

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

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

Organizational Machinery

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

Prizes and Awards

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

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



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

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

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

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

A Peep Into the "Works"

To continue with Miss Huston:

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

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

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

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

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

"The Proof of the Pudding"

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

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

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

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

A Glimpse Through the Field Glass

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

A POTPOURRI OF PROMOTIONAL PLANS

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

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

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

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

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

Similarly the secretary sum-

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

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

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

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

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

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

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

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

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

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

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

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

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

Stimulating the Reports from Children

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

Women's Home and Foreign Bulletin

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

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

OUR RED BROTHERS

A Study in Contrasts

By Jennie Cartland Callister

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WOMEN'S UNION COLLEGES IN THE ORIENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DISARMAMENT COMMITTEE OF THE WOMEN'S INTERNATIONAL ORGANIZATIONS

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

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

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

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

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

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

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

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

INTERNATIONAL EXHIBIT

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

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

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

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

THE KINGDOM OF GOD CAMPAIGN

By William Axling
Secretary of the National Christian Council of Japan

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our World-wide Outlook

A Missionary Newspaper of Current Events

CHINA

Wrestling with Flood Perils

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

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

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

—*The Christian Century*.

Self-forgetfulness and Courage

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

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

—*American Board of Commissioners for Foreign Missions*.

An Unusual Conference

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

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

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

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

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

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

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

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

A United Church in China

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

—*A. R. Kepler*.

Bandit Rescues a Missionary

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

China Motion Picture Control

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

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

Chinese Responsibility

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

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

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

JAPAN—CHOSEN

Japan Evangelistic Band

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

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

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

For Peace and Progress

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

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

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

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

Union Bible Classes in Osaka

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

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

Leader of a Beggar Band

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

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

The Korea Sunday Schools

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

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

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

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

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

ISLANDS OF THE SEA

Centenary Celebrations in Fiji

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

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

—*Missionary Review*
(Australasia).

Mass Education in Lanao

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

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

FRANK LAUBACH, Lanao, P. I.

An Object Lesson in Fiji

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

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

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

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

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

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

GENERAL

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

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

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

Triumphs for Methodists

The Mission Board of the Methodist Episcopal Church,

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

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

World Wide Bible Distribution

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

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

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

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

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

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

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

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

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

NORTH AMERICA

College Students and the Church

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

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

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

A City Mission Centennial

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

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

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

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

—Elizabeth B. Canaday in *The Churchman*.

The Presbyterians Retrench

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

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

Home Missions Under Difficulties

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

—*The Congregationalist*.

A Million in Men's Bible Classes

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

Church Members in New York

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

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

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

Better Race Relations

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

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

LATIN AMERICA

Religious Limitations in Mexico

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

is one priest per 100,000 of the population.

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

Religion in Salvador

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

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

Difficult Situation in Chile

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

Indians of Amazonia

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

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

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

A Land of Mystery

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

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

—*The Christian.*

EUROPE

Moravian Missions

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

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

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

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

A Gypsy Church

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

—*The Watchman Examiner.*

A Stirring Appeal from Greece

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

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

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

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

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

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

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

Christian-Jewish Students in Warsaw

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

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

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

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

Bank Directors Open With Prayer

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

Russian Activity

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

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

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

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

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

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

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

Open Doors in Italy

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

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

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

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

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

AFRICA

A Closed Land

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

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

African Medicines

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

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

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

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

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

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

—*South African Outlook*.

In the Sudan

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

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

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

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

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

Double Shift Christians

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

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

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

The Blind in Egypt

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

Rhenish Mission Growth

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

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

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

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

Famine in Zululand

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

—*The Christian.*

"Mothering" 250 Malagasy Boys

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

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

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

WESTERN ASIA

Arabic Bible for the Blind

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

What Is a Mohammedan?

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

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

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

Moslem Congress in Jerusalem

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

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

The Congress adopted the following resolutions:

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

A Rival Congress

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

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

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

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

The School at Kermanshah

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

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

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

—*Sunday School Times.*

Advance in Afghanistan

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

INDIA, BURMA, CEYLON

Religious Liberty

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

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

Indians Co-operate

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

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

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

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

Testimony from a Moslem

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

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

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

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

(Signed) "Hashmat Ali."

The Burma Gospel Team

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

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

Methodist Diamond Jubilee

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

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

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

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

Task Not Finished

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

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

—*Evangelical Christian.*

Girl's Interest in Religion

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

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

A Young Woman's Service

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

—*Watchman-Examiner.*

A Slogan for Burma

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

SIAM—MALAYSIA

A Siamese Christian

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

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

Seed Sowing in Siam and Malaya

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

Gospel Preaching Prohibited

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

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

BOOKS WORTH READING

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

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

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

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

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

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

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

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

S. M. Z.

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

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

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

A. J. M.

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

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

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

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

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

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

A. J. B.

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

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

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

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

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

New Books

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Personal Items

(Continued from 2d Cover)

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

* * *

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

* * *

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

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

* * *

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

* * *

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

* * *

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

* * *

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

Obituary Notes

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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CANADIAN PACIFIC

Personal Items

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

(Continued on 3rd Cover)

Dates to Remember

March 7 and 8—First Annual Meeting of the COMMITTEE ON PROMOTION, HOME MISSIONS COUNCIL and COUNCIL OF WOMEN FOR HOME MISSIONS, Fort Pitt Hotel, Pittsburgh, Pa. Rev. J. S. Stowell, Chairman.

March 7-9—National Conference of JEWS AND CHRISTIANS, Washington, D. C.

May 2—General Conference of the METHODIST EPISCOPAL CHURCH, Atlantic City, New Jersey.

May 15-21—CHURCH CONFERENCE OF SOCIAL WORK, Philadelphia, Pa.

May 18—Annual Conference, METHODIST PROTESTANT CHURCH, Columbus, Ohio.

May 18-20—THE COMMUNITY CHURCH WORKERS OF U. S. A., Buffalo, N. Y.

May 24-28—A GENERAL SYNODICAL MEETING OF THE REFORMED CHURCH IN THE U. S., Cleveland, Ohio.

May 26—General Assembly, PRESBYTERIAN CHURCH IN THE U. S. A., Denver, Colo.

May 26—General Assembly, PRESBYTERIAN CHURCH IN THE U. S., Montreat, N. C.

June 2—General Synod of REFORMED CHURCH IN AMERICA, Kingston, N. Y.

June 16-20—Annual Convention of the WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, Columbus, Ohio.

June 23-July 4—COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL, Herrnhut, Germany.

July 12-17—Annual Meeting, NORTHERN BAPTIST CONVENTION at San Francisco, Calif.

July 25-31—WORLD'S SUNDAY SCHOOL CONVENTION, Rio de Janeiro, Brazil.

August 23-28—General Conference of SEVENTH-DAY BAPTIST CHURCH at Adams Center, N. Y.

October 18-24—FIVE YEARS MEETING OF THE FRIENDS, Richmond, Ind.

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Editorial Chat

The February REVIEW received even a warmer welcome than was given to the January number. The list of enthusiastic readers and boosters for the REVIEW is increasing. Are you one of them?

Does your pastor take the REVIEW? Is it circulated in your missionary society? Are you taking advantage of the "Effective Ways of Working" so helpfully suggested by Mrs. Aitchison for increasing missionary interest at home?

BE A BOOSTER

Here are some of the recent comments on our February number:

"We wish to congratulate you on the appearance of the REVIEW as well as upon its contents. The material it contains is very interesting indeed."

JAMES V. CLARKE,
Managing Editor of the
Presbyterian Advance.

"You have wonderfully improved the REVIEW in its form and its articles."

PROFESSOR HARLAN P. BEACH.

"I like the new form very much and think you have improved the contents. The February issue is splendid."

WILLIAM R. KING,
Executive Secretary of the
Home Missions Council.

"The REVIEW in its new apparel arrested my attention at once and I think it is a very great improvement. The articles arrest attention."

MRS. JOHN FERGUSON,
President of the
National Council of
Federated Church Women.

"I congratulate you on the last two issues of the REVIEW. I like it very much better in its new dress."

MILLS J. TAYLOR,
Associate Secretary,
Board of Foreign Missions,
United Presbyterian Church
of North America.

WHAT IS YOUR REACTION?

Most of the *Authors* in the present number need no introduction. Do not fail to read the article by Mrs. Springer who has been for over thirty years a Methodist missionary in Central Africa. American preachers and speakers will find some valuable suggestions on how to keep their audiences awake.

Mr. Max I. Reich is a Hebrew Christian, a scholar, a man of unusual Christian spirit and a leader among the Hebrew Christians of America.

The article by Dr. Thomas C. Moffett tells a thrilling and a heart-rending story of the murder of two American missionaries and a little child by Indians in the Amazon valley.

The Rev. Wm. M. Miller, a very effective Presbyterian missionary in Persia, has been spending some months working among the students in North American colleges. He tells interesting facts that he has observed.

WHICH ARTICLE DO YOU LIKE BEST?

Every month we are obliged to omit as good papers as we have room to print. Look for these in the coming numbers—for example:

"The Rural Situation in Canada," by the Rev. J. R. Watts.

"A Tense Problem in Persia," by Bishop J. H. Linton.

"The Effect of a Divided Church on Missions," by Dr. Cleland B. McAfee.

"Does Christ Approve of Institutional Missions?", by Sam Higginbottom.

"Do Missionary Hymns Need Revision?", by Dr. Samuel M. Zwemer.

"When Burmese Students Preach the Gospel," by H. I. Marshall of Rangoon.

"Gandhi and Christianity in India," by C. L. Sury of Simla.

"A Woman Fighting the Devil in San Francisco," a book review by Dr. Arthur J. Brown.

WHAT SUBJECT WOULD YOU LIKE TO SEE TREATED?

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LV

March, 1932

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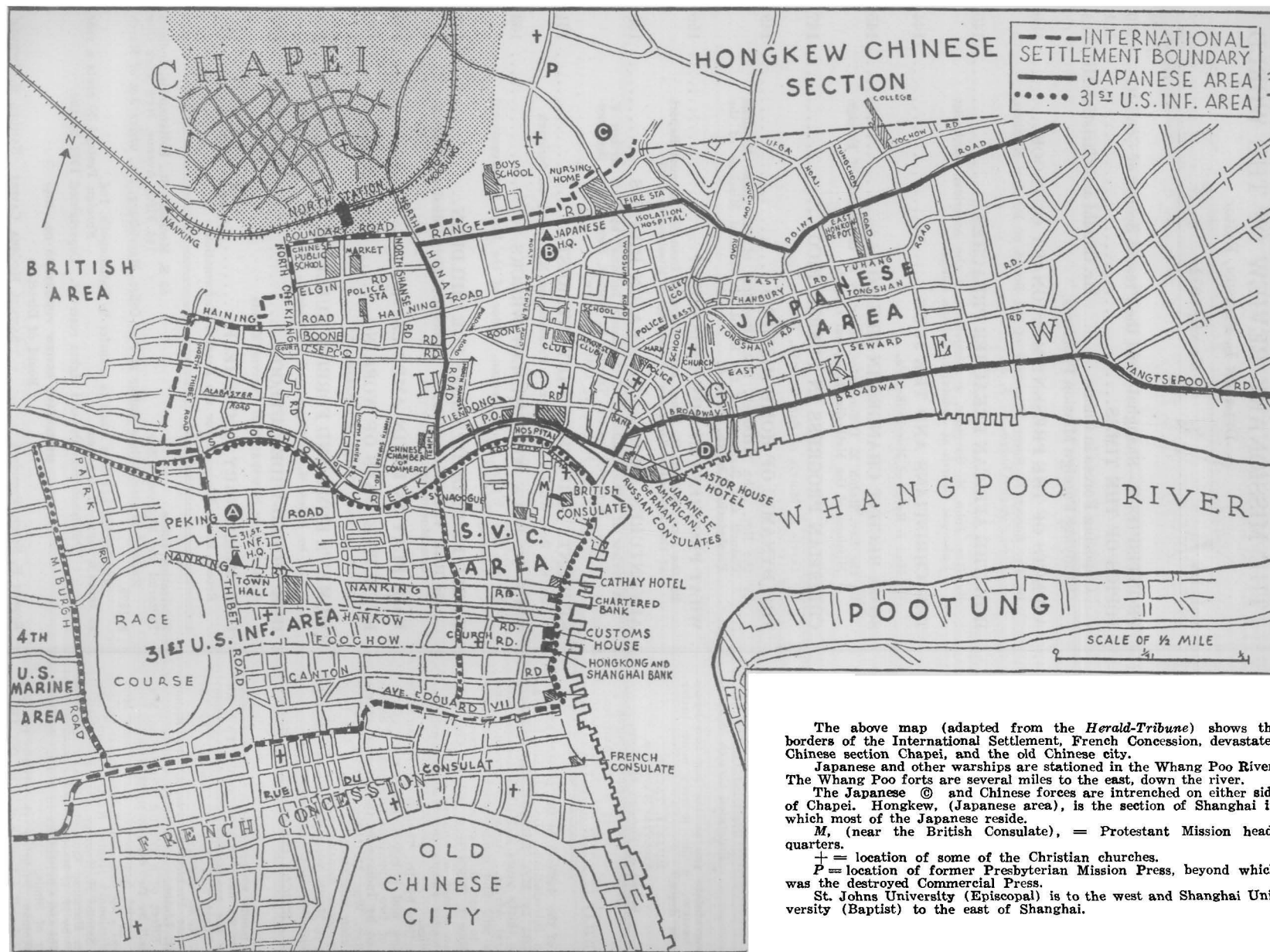
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The above map (adapted from the *Herald-Tribune*) shows the borders of the International Settlement, French Concession, devastated Chinese section Chapel, and the old Chinese city.

Japanese and other warships are stationed in the Whang Poo River. The Whang Poo forts are several miles to the east, down the river.

The Japanese © and Chinese forces are entrenched on either side of Chapel. Hongkew, (Japanese area), is the section of Shanghai in which most of the Japanese reside.

M, (near the British Consulate), = Protestant Mission headquarters.

+ = location of some of the Christian churches.

P = location of former Presbyterian Mission Press, beyond which was the destroyed Commercial Press.

St. Johns University (Episcopal) is to the west and Shanghai University (Baptist) to the east of Shanghai.

SHANGHAI—AND THE PRESENT SCENES OF THE SINO-JAPANESE CONFLICT

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

MARCH, 1932

NUMBER THREE

Topics of the Times

OPPOSING FORCES IN CHINA

A warless war is being fought in the Yangtze Valley and in Manchuria. No war has been declared between China and Japan and yet fighting goes on between the forces of the two nations. The Chinese National Government has appealed to the League of Nations to help settle the dispute by peaceful means—since both China and Japan are members of the League and have signed the Kellogg-Briand Peace Pact and the Nine Power Treaty. But Japan seems to be bent on settling matters in her own way—by force of arms.

The Manchurian muddle is apparently due to Japan's demand for full protection of her subjects and what she claims to be her rights in the three Eastern Provinces and to China's inability to guarantee such protection. Small mobs in various centers of China have now and then attacked Japanese subjects and damaged some property. Floods, bandits and civil strife have hindered the maintenance of peace and order. The Chinese replied to Japanese aggression—not by force of arms—but by declaring a boycott against Japanese goods.

This boycott has hit Japan harder than armed resistance. It is an economic war that Japan is not prepared to wage. As a result the Japanese are carrying the military conflict into the heart of China, sending warships, marines and airplanes to Shanghai, bombarding Chinese forts, dropping destructive bombs on Chinese sections of the city, patrolling the streets, and killing Chinese, even non-combatants in the International Settlement. A ruthless and unnecessary piece of destruction was the bombing and burning of the great Commercial Press in the Chapei district of Shanghai. This modern Chinese and English press—owned and controlled by Christian Chinese—was probably the largest in Asia. It was equipped with modern cylinder presses, linotype machines, binders and other up-to-date machinery. It had a

valuable library and club rooms for employees, and on the presses were printed millions of pages of Christian literature every year. The loss to the missionary enterprise alone cannot be measured.

The Japanese marines are reported to have invaded and damaged the Chinese School and other mission buildings of the Methodist Episcopal Church, South. War vessels proceeded up the Yangtze to Nanking where they bombarded Chinese forts and landed marines. In spite of appeals and warnings from the League of Nations Council gathered at Geneva, and in the face of strong protests from the American, British, Italian and French governments, the Japanese refuse to withdraw or to cease their military activities until their purpose has been attained. Possibly they are hoping to obtain a Japanese concession in Shanghai, similar to that controlled by the French. Recent press reports state that the Japanese propose international control over five large Chinese cities—Shanghai, Canton, Hankow, Tsingtao and Tientsin. They refuse, however, to intrust their nationals to the protection of an international force and will not consent to submit the Manchurian problem to the League of Nations Commission.

As a preliminary to peace Japan demands:

1. Japan and China shall mutually pledge themselves to non-aggression and guarantee each other's territory.
2. All forms of anti-Japanism in China, including the boycott, shall be called off permanently.
3. Assurances to be given of the safety of Japanese lives and property in China.
4. Payment for railways built in Manchuria with Japanese money, and recognition of existing agreements for railway construction in Manchuria.
5. Recognition of existing treaty rights, including the question of Japanese land leases in Manchuria.
6. The withdrawal of all Chinese military forces to a distance of twenty miles from Shanghai.

These demands are not extreme and have been accepted by China, but Japan is not satisfied with the assurances and continues her military activity. In the meantime the lives and property of

American and European nationals are threatened and there seems to be danger of embroiling many nations in this conflict. Meanwhile the Disarmament Conference sits in Geneva.

Japan is proud and headstrong; her army and navy are large and efficient and have never yet been defeated. Her military officers are imperious and opposition to the forces under their control are looked upon as an insult to their country. But Japan cannot afford to go to war with Europe or America or to disregard the rights and opinions of other nations. Already her course has wrought havoc with her trade, has caused her to be suspected and to lose friends. China may be weakened because of internal difficulties, but China is better as an ally than as an enemy.

A force quietly and persistently working for peace and righteousness, both in China and Japan, is the body of Christian missionaries. Those in each land love and serve the nationals among whom they are working. Shanghai alone contains some five hundred Protestant missionaries with their children. They are non-combatants and peace makers. These are connected with over fifty American and British missionary societies. Most of them reside in the International and French settlements, for Shanghai is the missionary headquarters. The total American and European population of Shanghai is forty thousand.

Japan and the League

Governments feel their responsibility for the safety and rights of their citizens, even though protection requires recourse to arms. It is to be hoped that diplomacy, justice and wisdom will prevail; love may be thought to set too idealistic a standard. An international commission—including Japanese and Chinese members—might well be intrusted with the settlement of the present difficulties. Such a commission would lessen the danger of injustice from prejudice, self-interest and injured pride. The League of Nations Covenant provides that members of the League shall submit to the Council any dispute likely to lead to a rupture and the signers "agree in no case to resort to war until three months after the award by the arbitrators or the report by the Council." (Article 12.) The Covenant also provides that "should any member of the League resort to war in disregard of its covenants under Articles 12, 13 or 15, it shall *ipso facto* be deemed to have committed an act of war against all the other members of the League, which hereby undertake immediately to subject it to severance of all trade or financial relations." (Article 16.)

This very definite agreement is one which, if carried out promptly, would bring the invasion of

China to a speedy end. The League of Nations is itself on trial to test its efficiency and its courage in carrying out the provisions of its own Covenants.

In the meantime Christians in Japan, in China, in America and England are uniting in prayer that God will point the way to right relations between men, and that men may have vision and courage to follow His way. Now is the time to show the effectiveness of a united movement for peace—which is better than disarmament. Best of all is the movement for international, interracial and national goodwill, based on justice and love under the banner of the Prince of Peace.

STUDYING FOREIGN MISSION PROBLEMS

For the past thirty-nine years the executives of the leading foreign mission boards of the United States and Canada have been meeting annually to confer on their common task and problems. The churches they represent number about twenty-three million members and spend over thirty-five million dollars a year in foreign mission work. The problems and methods have changed greatly in the past forty years; missionaries have increased fivefold and expenditures sevenfold. Mission boards have been brought into much closer cooperation through these conferences and the "science of missions" has developed.

From January 12th to 15th this year about two hundred and sixty executives and missionaries met in Atlantic City. They represented seven Canadian boards and eighty-three boards of the United States. In place of platform addresses, the conference resolved itself into a "platform round-table conference" to consider, first, the "Values and Problems in the Use of Foreign Money" on the mission field; second, the "Problems and Possibilities of Rural Missionary Work"; third, the "Important Qualifications of Missionaries Under Present Conditions"; and, fourth, the "Proposals of the Commission on Christian Higher Education" on the mission fields. These discussions were unusually fruitful. While the conferences do not legislate, the results of these round-table deliberations will be reported to the several boards for their consideration and action.

Among the special features of the conference were addresses by Dr. Oscar M. Buck of Drew University on "Present Inescapable Issues"; by Dr. T. Z. Koo of China on "Spiritual Implications of These Issues"; and by Prof. D. D. T. Jabavu of South Africa and Dr. James H. Franklin of the American Baptist Foreign Mission Society on "The Meaning of the Cross in the Life of the World Today."

Among the outstanding subjects that require

most careful and prayerful thought by missionary leaders today are the following:

(1) How far shall national Christian churches in mission lands be under foreign direction and assisted with foreign funds? All recognize the necessity for promoting their independence and self-support and for developing strong, intelligent spiritual leadership. Many believe that too much financial aid has been given in the past and that this aid should be drastically reduced in order to promote independence from foreign control.

(2) How can educational mission work, especially in higher education, be made more fruitful in winning students to Christ and in training native evangelists and Christian teachers and preachers so as to build up strong national churches? This question involves the problem of non-Christian teachers and pupils in mission schools and colleges, government subsidies and regulation of these Christian institutions, and the use of short-term missionary teachers, many of whom have no evangelistic purpose.

(3) What type of missionary should be sent out today to represent Christ and His Church among non-Christian peoples? Shall they be more highly trained for special tasks than formerly, or shall more emphasis be placed on spiritual equipment and devotion? The general conviction is that it is a mistake to try to reproduce foreign churches and institutions in mission lands. The aim is rather so to present Christ and His message of life that the people of these lands will accept His claims and will follow His teachings in all their activities and relationships, as set forth in the New Testament.

(4) Another problem, which is today greatly hampering the work, is due to a decrease in missionary gifts. There is great need to stimulate Christians at home to deeper interest, more earnest prayer and more sacrificial giving to advance the cause of Christ throughout the world. The subject of the present shortage of missionary funds, which is so embarrassing the work, was not upon the program and there was almost no reference to it, but between the sessions many groups at Atlantic City discussed it seriously.

In recent years this Foreign Missions Conference has been less and less an occasion for the transaction of routine business or for the passage of resolutions having to do with interdenominational and international missionary cooperation. Such business is now referred to the Committee of Reference and Counsel, which is highly organized with an Executive Committee and subcommittees, and which holds several two-day meetings during the year. Their report was presented to the conference and was disposed of in less than

an hour. The International Missionary Council, through which the Foreign Missions Conference cooperates with twenty-nine similar groups throughout the world, also presented its printed report calling attention to some important matters.

Resolutions were adopted expressing deep sympathy with the Kingdom of God Movement in Japan, the relief of suffering in China, the need for the abolition of traffic in narcotics and alcoholic drinks throughout the world, and for work in behalf of world peace and the reduction of armaments.

The conference appointed a committee of seventeen to study the future program and organization of the conference. Some advocate the advisability of meeting every two years, in place of annually, and advise the selection of a less expensive resort for these gatherings.

The chairman of the conference this year was Dr. A. E. Armstrong of the United Church of Canada. For next year the chairman selected is Dr. P. H. J. Lerrigo, a secretary of the American Baptist Foreign Mission Society, who is also chairman of the committee on the future program and organization. The chairman of the Committee of Reference and Counsel is Miss Sarah S. Lyon, secretary of the Foreign Department of the National Board of the Young Women's Christian Association. This year the Federation of Woman's Boards of Foreign Missions met separately at Yonkers.

MR. GANDHI AND CHRISTIAN MISSIONS

At a meeting between Mr. Gandhi and representatives of the British missionary societies held in London during the Nationalist leaders' attendance at the recent Round Table Conference, he spoke frankly of the reports that have been circulated in regard to his attitude toward Christian missions. He said:

"From youth upwards I have enjoyed the friendliest relations with missionaries throughout the world. In South Africa I came into close touch with some of the finest of Christian missionaries. I attended your churches most regularly and also private prayer meetings. . . . The recent report about my attitude to missions was an unconscious misrepresentation. I have had letters from all parts of India and from England and the U. S. A. asking if it was true that I would prohibit all missionary enterprise and especially proselytizing. What I meant was just the contrary. Any suggestion that I should want legislation to prohibit missionary enterprise or to interfere with the beliefs of other people is unthinkable.

"The idea of converting people to one's faith

by speech and writings, by appeal to reason and emotion and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. Having come to us, however, through human media they have become adulterated. . . .

"Whilst I criticise part of the missionary work I willingly admit that missions have done indirect good to India. There is no doubt about this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage and 'untouchability' is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries."

The Rev. William Paton, editor of the *International Review of Missions*, read the resolution passed in 1924 by the Delhi Unity Conference on religious freedom, which Mr. Gandhi helped to draft and which he said still represent his views. The resolutions read:

This Conference is emphatically of opinion that the utmost freedom of conscience and religion is essential, and condemns any desecration of places of worship to whatsoever faith they may belong, and any persecution or punishment of any person for adopting or reverting to any faith, and further condemns any attempt by compulsion to convert people to one's faith or to enforce one's own religious observance at the cost of the rights of others. . . . This Conference records its opinion:

That every individual or group shall have full liberty to hold and give expression to his or their beliefs and follow any religious practice, with due regard to the feelings of others and without interfering with their rights. In no case may such individual or group revile the founders, holy persons or tenets of any other faith.

That every individual is at liberty to follow any faith and to change it whenever he so wills, and shall not by reason of such change of faith render himself liable to any punishment or persecution at the hands of the followers of the faith renounced by him.

That every individual or group is at liberty to convert or reconvert another by argument or persuasion but must not attempt to do so, or prevent its being done, by force, fraud or other unfair means, such as the offering of material inducement. Persons under 16 years of age should not be converted unless it be along with their parents or guardians. If any person under 16 years of age is found stranded without his parent or guardian by a person of another faith, he should be promptly handed over to a person of his own faith. There must be no secrecy about any conversion or reconversion.

If Mr. Gandhi Were a Christian

"If I were a Christian missionary (and I can enter into the hearts of Christian missionaries)," said Mr. Gandhi, "I would go and work among the 'untouchables,' establishing Christian ashrams among them, with a church in a mud, living among them as God may guide.

"Language fails to convey meaning; the uttered

word is the limitation of thought. There is room for both writing and speech. Though my conviction is strong enough in me for me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellowmen. I know how impertinent it is for an utter stranger to speak to those to whom the message of the Bible is sacred as life itself. I am speaking to you as a seeker after God, just as you also are seekers after God. Religion is a personal matter, and I am not going to ask another man to become a Hindu or a Parsee. I am sharing with you my own experience and trying to show you as fellow workers that probably, if you could see eye to eye with me, your work would flourish more and more. You have amazing self-sacrifice. You Christian missionaries are good men. I want to multiply occasions for your service. I want to work closer with you, but I do not want you to get India to change her faith. God is Father to the 'untouchable,' to all of us, but He appears to you in another garb. . . . I adore the same Father though I may not adore him as 'God.' To me that name makes no appeal, but when I think of Him as Rama, He thrills me. My forefathers have known him as Rama, and when I take the name of Rama I arise with the same energy. The name 'God', as it is written in the Bible, is contrary to experience. My whole soul rejects the teaching that Rama is not my God. Go to the 'untouchables'; give them schools. If anyone were able to show me that God the Father had to be approached in one particular way I would not hesitate a moment, I would go to the whole world, but my life would have to be rewritten. My search is for peace and to show God through the life I live. I give myself to my fellowmen. This is the secret of peace and happiness also."

A member of the conference referred to the command to Christians to go out to all the world and preach the Gospel to every creature. Mr. Gandhi's reply to this was that if the questioner believed that these were the inspired words in the Bible then he was called upon to obey implicitly.

Mr. Gandhi made it abundantly plain that the issue between himself and the Christian missionary movement lies much deeper than is sometimes supposed. Mr. Gandhi is desirous only that the missionaries should be courteous and self-effacing, and should identify themselves with the people of the country, but is opposed to the effort to win disciples to Christ—something which is fundamental in Christianity. The content of the Christian message is not the superiority of a foreign civilization, but is the Person, the Words, the Work and the Power of Jesus Christ.

Aspects of the Present Missionary Outlook

By ROBERT E. SPEER, D. D., New York

Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.; author of "Some Living Issues", etc.

THE clash of Japan and China in Manchuria has turned the eyes of the world again to the Far East. It is illustrative of the new world unity which has come into being, that each country has striven to justify itself before the conscience of mankind and each has charged the responsibility for fault upon the other. In the case of large elements in each nation the charge is made with undoubted honesty. In China the student class has been convinced that China was wholly innocent and Japan the indisputable offender, while in Japan groups which have been clearly sympathetic with China's struggle and which have steadily opposed the militaristic temper, have nevertheless felt that in the present case the whole blame was not on Japan.

Japan has contended that she was only protecting her own nationals and treaty rights in Manchuria, and that China was seeking to use the present situation and the machinery of the League of Nations so to confuse the issue that she would escape from her treaty commitments. Japan could quote a Chinese, P. C. Hsu, as saying, "China will never tolerate the treaty rights that have been based upon the notorious Twenty-one Demands."

On the other side China has contended that these treaty claims were iniquitous and that Japan has seized the present world situation, as she seized the opportunity of 1915, to take advantage of China's weakness and to invade still further her integrity and sovereignty; she contends that Japan's present activity in Manchuria was un-

provoked save as Japan herself manufactured the provocation.

The League of Nations has sought earnestly to find a solution of a problem whose complexity and difficulty are known fully only to those who have knowledge which the general public does not have. Fair-minded people must sympathize with both nations and wish for a just settlement that will help each nation to meet its grievous problems, so that both of them will live together in friendship and good will.

It is difficult to see how Japan's real interests are to be met by military measures or any territorial expansion won at the price of China's hatred and distrust. Dr. Harold Moulton, President of the Brookings Institute and recent adviser of the Japanese Minister of Finance, set forth this issue in a speech last November before the Chicago Council on Foreign Relations. He said:

The whole world is upset. Men's attitude toward religion and politics, toward social and economical conditions have undergone a radical change in the past twenty years. Should we conform our view of the mission of Christ and the Christian Church to fit some fixed standard? In this paper Dr. Speer deals with some of the present problems in Asia and their effect on the present religious and missionary outlook. There is a greater danger that threatens than the danger of anti-religious influences. There are dangers that threaten the very roots of the missionary undertaking. These he deals with frankly and constructively. What is the need of the hour?

From 1920 to 1929 Japan had a period of extraordinary expansion and was able to absorb and support her population in a rising standard of living. The population is about 65,000,000 and the increase has been a million a year for the last decade. With the end of economic expansion the population problem became one of acute concern. Under the present situation 500,000 new workers must be given employment each year in Japan. The population increase is one each 15 seconds, or faster than the entire merchant marine could carry them away if given this task.

Dr. Moulton then took up Japan's colonial history. He showed that Formosa and Korea have not proved an outlet for population and that they are an economic burden. He continued:

What of Manchuria? They have had twenty years of development there. It has not proved a population outlet. There are only 200,000 Japanese there in a population of thirty million.

Manchuria is like our middle and northwestern states, largely a wheat growing country. Japan lives largely on rice. There is coal in Manchuria but the Japanese have sufficient.

My conclusion is that the possession of Manchuria by Japan is of secondary economic importance. Japan would be at a permanent disadvantage through seizure and permanent occupation.

The Japanese people cannot migrate. They cannot compete with Chinese and Korean labor. Their great problem is to find employment for their people at home. This cannot be in agriculture. It is only possible in an increase in manufactures. Her chief outlets for manufactured goods are in China and India. Her only opportunity is to manufacture finished products by skilled labor for sale abroad.

This is recognized by most of the members of the parliamentary government. Any possible gain in Manchuria would be more than offset by losses in trade with the rest of China. The Chinese boycott is a very serious thing.

The best interests of Japan, as of all the rest of the world, require friendship and cooperation between Japan and China.

And assuredly China needs peace and justice. It is an infinite pity that she cannot be let alone and will not be satisfied to deal with her own internal problems so as to establish unity and order and a just and prosperous national life. It is tragic that she should have energies and resources and attention drawn away to straighten out foreign relationships when she needs all her thought and strength for the enormous tasks of her own development. The single problem of the family organization and life is tragic enough and it is only one of a score hardly less important. Mr. Chang, Chinese Consul General in San Francisco, has written of this:

Of the many changes in China wrought by the forces which have been brought into play by the impact of Western civilization, none has had such a far-reaching effect on the present Chinese social structure as the passing of the family system. Admittedly, China is the last stronghold of the old family system, but even here it must give way to the disintegrating force of the world's industrial revolution. Its origin practically lost in the mist of antiquity, the Chinese family system has been handed down through many centuries virtually intact. The reason for this is that Chinese civilization has been built on the basis of the family. All ancient records of history give credit for the establishment of matrimonial rites to Fu Hsi, the legendary emperor who ruled China more than 5,000 years ago. The use of the family surnames came into existence at about the same time. It may therefore be said that patriarchal society in China, as well as the Chinese family system, came into being during this period. The centralization of the chief industries in the cities and towns has been the main cause of the breaking up of the family system. Emigrations to the less congested parts of China and even to other countries, the improved means of transportation, and the organization of agencies in various parts of the country by

large industries and banking firms have done their share in bringing about these changes.

There is another side to this matter. The old family organization in China was a positive incubus on individual initiative and social progress. The difficulty today is that the good of the institution is going with the evil before any new form of family life has been established to conserve this good and to displace this evil. The only form of family life that can do this is the Christian, and the Christian form is fighting for its very existence in the West.

Influence on Missions

The excitement of the Manchurian situation has not apparently closed or constricted in any way the Christian opportunity in either China or Japan. Mission schools and colleges in China are filled and evangelistic missionaries report audiences everywhere. In Japan unprecedented accessibilities are reported. The organ of the Kingdom of God Movement reports:

Communism is making tremendous inroads in student centres as well as in the industrial area and among the peasant class. The doors, however, are not closed to the Christian message. Some weeks ago the writer participated in a campaign in a rural town. Because the church of the town could not hold the crowds the local committee arranged to hold the meetings in the auditorium of the public primary school. When I expressed concern as to whether my message, in which I expected to major on the evangelistic note, would be welcomed in such a place, I was told that the Principal, although not a Christian, insisted that they wanted a religious message and the more Christian the better.

At the close of the message the local pastor asked that decision cards be distributed and while he made a ringing plea for decisions a good number of the audience signed cards as inquirers.

The holding of a Christian evangelistic meeting, closing with an appeal for decisions, in a Government Primary School is something which never could have happened anywhere in Japan a few years ago. It shows the turn of the anti-religious tide which has been running with such tremendous force during the past fifty years among the intellectuals and educational leaders of the Empire.

Two weeks later, the writer was asked to help in a campaign in two churches in an industrial centre. Never during almost thirty years in Japan have I seen so many laboring men in a Christian church, wearing their working garb marked with the emblem of their trade. At the close, one-fifth of those present responded to the invitation and signed cards as inquirers. In the other church the building was packed with young people from a neighboring factory.

The Kingdom of God Movement reports meetings in 1930 attended by 265,000 people, with 13,837 signing cards as inquirers. For the past six months of 1931 there were 157,942 in attendance at the meetings, and 8,842 cards signed.

The Manchurian incident, as already indicated, has shown afresh the unity of interest which now binds together the whole world. The late Profes-

sor Giddings of Columbia contended that the fundamental sociological principle was "consciousness of kind." Kin-consciousness now takes in not only one's own race or nation but all humanity. Ramsay Macdonald, in closing the debate on the speech from the throne when the new Parliament assembled on November 10, pointed out that the separatist economy of the nations was "crazy." He said that the only hope of Great Britain and of the world lay in "the necessary international conferences and negotiations." New understandings must be reached and "every nation in the world must be a party to the agreement." Even Senator Borah said, what is obvious now to all rational men but what until recently only missionary people declared, speaking in Carnegie Hall on May 5, 1931: "Our country cannot escape from this deep trough of depression and at the same time leave the balance of the human race behind. We have our own immediate problems. We have our own immediate work before us. But in a larger sense the prosperity of the United States depends upon the prosperity of other peoples. Anything like general and durable prosperity must be had in connection with the rest of the world."

But this common interest of the world cannot be expressed in mere commercial or economic terms. The new Ambassador of Peru to the United States, Don Manuel de Freyre, spoke of this at an address to the Pan-American Society:

It goes without saying that business is indeed a very important factor in uniting countries that live far apart. . . . But to join men together does not necessarily mean that they will get on well together. . . . Friendship stands on a higher plane. It would not be honest to deny that certain barriers between North and South Americans do exist. . . . We should become acquainted with not only our material needs, but our spiritual needs as well. The souls of our nations should come in touch one with another. Externals are quickly seized; the hidden reactions of the mind and heart are more elusive elements.

Indeed, as has been often pointed out, our material interests and the relations founded upon them are the most brittle of all bonds. Kipling's "Peace of Dives," embodying the idea of the irrefragable value of economic relationships, was exploded with the other axioms of our materialistic civilization in the World War. The only real unity of the world is biological and spiritual. The missionary enterprise embodies it with the doctrine of interracial respect and equality and its sanctions springing from its conception of one God and Father of all and one Saviour for the common need of mankind.

The Principle of Religious Liberty

It is a strange fact that there is increasing blindness across the world to the truth which is

most vital to the world's life and to the cause of human unity. This truth ought to be the clearest and the most welcomed truth, namely, the principle of full religious liberty, of complete freedom for the spirit of man. There are now more assaults on this principle than for many a year. It has been flatly and tyrannically rejected in Russia. It has been threatened and abridged in China. Nationalism has limited it in Turkey. In the natural reaction against oppressive clericalism some of the Latin American states have denied basic religious rights, and even in India Mr. Gandhi and Mr. Natarajan have decried the liberty now permitted for free religious discussion and propaganda. Mr. Gandhi later took pains to say that he would never wish to have his disapproval enacted as law, but Mr. Natarajan openly appealed for the prohibition by statute of all effort on the part of Christianity, at least, to divert Hindus and Moslems from the ancient faiths of India. He forgot, however, as the Christians of India have pointed out to him, that Christianity was in India long before Mohammedanism, that it is as truly an ancient faith of India as Islam, or some sects of Hinduism, and that it has the third largest body of adherents in India, exceeding the Sikhs and, in India proper, the Buddhists as well.

There is no danger in India of the abridgment by law of the right of religious liberty, both of worship and of proclamation. The Nehru Report gave assurance of that in its proposed constitution. And the agreement of the five minorities at the recent Round Table Conference provided:

Full religious liberty—that is, full liberty of belief, worship, observances, propaganda, associations and education—shall be guaranteed to all communities, subject to the maintenance of public order and morality. No person shall merely by change of faith lose any civic right or privilege or be subject to any penalty. The right shall be given to establish, manage and control, at their own expense, charitable, religious and social institutions, schools and other educational establishments, with the right to exercise their religion therein. The Constitution shall embody adequate safeguards for the protection of religion, culture and personal law and the promotion of education, language and charitable institutions of the minority communities and for their due share in grants given by the State and by self-governing bodies.

But more important than any paper agreements are the facts of life. There is not and there never will be, unless India becomes Christian, a unity of religions in India. So long as there is no unity the different groups will require and secure toleration and freedom. And when Christianity becomes the dominant religion, toleration and freedom will be of necessity guaranteed.

The missionary enterprise has more to fear from other influences than from the threat of the abridgment of religious freedom. This threat is

a hopeless battle against God and time. The road to martyrdom is always open to those to whom truth and freedom are more than life. The greater dangers lie in ideas and attitudes that cut the roots of the missionary undertaking, because they cut the very roots of Christianity. What are these ideas and attitudes? The late Professor James Denney summed them up in his downright way in his address at the Edinburgh Missionary Conference in 1910:

First of all I would say that the Church must have a revived and deepened sense that God has given us something wonderful and incomparable in giving us His Son. A great part of the weakness of the Church consists in or arises out of the diffusion in it of a kind of Christian secularism. There are large numbers of people in the Church at home to whom the Church is something of—I was going to say exactly, but at all events of very much—the same kind as a great many other institutions that exist for the amelioration of society. They can belong to a Church as they belong to any other society that does the world good, but they do not feel under any obligation to belong to it.

Very often the distinctive and specific things that ought to characterize the Church, that ought to be prominent in its testimony, that ought to be the testing things of its life—the forgiveness of sin and the presence of God in Christ and the indwelling of His Spirit and the reality of eternal life—these things are not the things that are prominent, but they are dulled and in the background somehow, and the souls of men do not live in these things, but in a kind of good works such as they might do anywhere else in the world as well as there.

There is another thing that goes to weaken the Church—and sometimes, strange to say, it is supposed to be a reflex effect of the work of foreign missions themselves. There are other religions in the world beside our own, and you are familiar with the idea that those other religions have a place and function in the providential government of the world. The whole question of the existence of other religions and of their relations to the Christian religion and of their relative right to exist and to function in the life of the world, is so difficult a question intellectually that many people make it an excuse for refusing to interpose in such a complicated situation, and even begin to say to themselves something like what Ezekiel heard the Israelites say nearly six hundred years before Jesus came, “We will be like the heathen, like the families of the countries, to serve wood and stone.” People say to themselves, “We are not going to interfere in this; we will leave the whole affair to Providence to work it out in its own way; we will not assert anything intolerant or exclusive in our faith; we will take our chance and sink or swim with mankind.” That kind of feeling has tainted the mind of Christendom, and even the mind of the Christian Church.

Now those two things have done a great deal to weaken the Church, and I believe we need in the home church preaching directed against them both; preaching that will bring out what is distinctive and peculiar in the revelation that God has given us in His Son, preaching that will make men feel that we cannot evade the responsibility of that incomparable gift that God has given, preaching that will make everybody feel that the difference between the Christian and the non-Christian attitude to Jesus is not the difference of more or less, or the difference of better or worse, but the difference of life or death. And

it is because that is not believed; it is because the distinctiveness and exclusiveness of the Christian religion has been allowed to fade to a certain extent out of men's minds, that the compulsive attraction of the Christian faith is less felt at home, and that the men are not coming into the Church by whom the work of missions ought to be done.

These are things that need to be said in the plainest way today against the adulation of Mr. Gandhi and his exaltation to a place with Christ and against the preparations that are even now making in India for his apotheosis. The *Hindustan Times* of September 17, 1931, closes an editorial on “Gandhi—The World Teacher” with the words:

If the manner in which he has captured the hearts of the Western people is any indication of the future, it is quite possible that while his present visit may mark the culmination of his political career, it may also inaugurate the beginning of a greater and more glorious career, namely, of a saviour not only of the teeming millions of India, but of the teeming millions of the world. Has not the saint of Sabarmati much in common with the Saint of Galilee?

The *Allahabad Leader* on August 12, 1931, quoted from an Indian paper an article by Ramaswanis Aiyar entitled “Gandhi and Christ—Each Is Practically the Other.” A mass of such literature has appeared both in India and in the West. Mr. Gandhi is not Christ, nor is he a Christian, though he is a good man and ought to be a Christian. But he is no evidence that Denney's view of Christianity is not true. It is the New Testament view. It is the historic Christian view. It is the true view. And the Christ of the Gospel is to be made known to all men and all men are to be invited and entreated, “beseeched” as St. Paul said, to become His disciples, to accept the redeeming deed of God in the Gospel and to help build Christ's Church and Kingdom in all the earth.

Missionary Propaganda

If this is propaganda, then it is exactly the business for which the Christian Church was established and exists in the world. There is a great deal of loose and unexamined thinking and speaking today on this matter. “Propaganda” is denounced and the whole missionary conception of the New Testament is decried as imperialism. We are told that Christianity is no longer to be conceived as the final and absolute and exclusive religion, but only as one of many, and that our business is to “share,” not in the sense of sharing Christ, but in the sense of interchanging ideas with the non-Christian religions and setting up a pantheon which will contain Christ, to be sure, but also Buddha and Mohammed and all the “prophets.” Men may hold this view now as they have held it before, but they may not call it Christianity, nor will they find in it the dynamic to

produce the "saints, apostles, prophets, martyrs" whom the Church has known in the past. In his recent Yale Lectures on Preaching, entitled "Jesus Came Preaching," Dr. Buttrick sets forth a different view. He said:

To the apostles, Jesus, by their experience of Him, was *alone*. Phrase it as you will: for them Jesus had His own relationship with God—and He was as far above a pantheon as the heaven is above the earth. He came to have absolute value for them. . . . The Gospel is an eternal Gospel, from everlasting to everlasting the overture of God to men in Jesus Christ, and like Him who inscribed it in the ink of His blood, "the same yesterday, today and forever."

William Newton Clark set forth in his "Study of Christian Missions" this New Testament conception in its bearing on the duty of the Church frankly to go out and to win the world to a faith in Christ different from men's faith in other religious teachers, because Christ is different and alone and His religion is different and unique.

But the question is raised whether this faith is any longer held by the Church at home. Dr. Denney intimates that it was waning and that with its wane the missionary passion goes out. A recent publication of the Foreign Missions Conference of North America asks:

The Jerusalem Conference postulated the Message as formulated by the Lausanne Conference. In what measure, if any, is the difficulty today connected with the postulates of missions? Is the future of missions tied up with:

- a. The continued emphasis and re-emphasis of the long-accepted bases of motivation as found in the inherited standards of faith? or,
- b. A discovery of the pre-suppositions actually implicit in the present-day thinking of the constituencies at home, and the implication of these positions with respect to efforts to meet human need abroad? Are we to try to build missionary motivation on the presumptive or on the actual faith of church people?

In other words, were the Lausanne and Jerusalem Conferences wrong in adhering to the historic and New Testament view of Christ and the Gospel; ought we now frankly to recognize that these old postulates are forsaken and try to build the missionary enterprise on whatever attitudes and opinions we find now current in the Church? Some are seeking to do this. There are others who do not believe that the song about the "faith of our fathers" is to be mere words. They hold as their own the convictions embodied in the Lausanne

and Jerusalem reaffirmations of the historic belief of the Church. And on those convictions they rest the missionary movement today. The fact is that the great body of our Christian people in many of our denominations distrust some of the leadership of today, because they think it would shift the missionary enterprise away from its foundations on the New Testament conception of the Gospel. Those missionary agencies and activities will best weather the present storms and move out into larger things which satisfy their constituencies that they are holding fast to the faith of the fathers and that fearlessly bring that faith to bear on new problems, new tasks and with ever new and living adaptation.

For this position today there is ever abiding and ever enlarging need and opportunity. The Church wants the real Gospel preached. And it is the real Gospel that the world needs. Idolatry is not mere symbolism. It is the worship of idols and needs to be in part destroyed and in part sublimated by the knowledge of the God who is Spirit and Truth. Suffering and want are real—in China with its famine, in India with its poverty, and in Africa with its disease. Let any one read Albert Schweitzer's "The Forest Hospital at Lam-barene" and he will have a first-hand authentic picture of human misery. There has been too much glossing over the facts of the world's abysmal need of what, in history past and present, does not come into human lives or human society apart from Christ and His influence.

The present-day issue is whether the Church will continue to hold the Gospel which can meet this need, the Gospel of God's redeeming love and salvation, and build its missionary enterprise upon it. There will be some earnest men and women who will not do so, who will believe that the time has come to supersede or reconstruct this Gospel and the world mission built on it. But there will also be earnest men and women and Christian churches and missionary agencies that will seek to meet the issues of the new time in new ways, but with the same Gospel with which Paul went off across the Roman Empire, and with which Cary and Duff laid the foundations in India and David Livingstone lifted the sombre fringes of the night in Africa—the old and ever new, the everlasting Gospel.

THE TECHNIQUE OF BEING A CHRISTIAN

Dr. Stanley Jones tells of a lady who became a Christian and asked: "Now what are you going to do with me? What is the technique of being a Christian?"

Dr. Jones was not prepared to answer at once, but now he feels that he can reply to such a searching question. India has taught him that one must "disentangle Christ from the accretions which the centuries had gathered around Him" so that faith may be "simplified and centered in a person." A second outstanding lesson he learned is that the Sermon on the Mount "constitutes the technique of being a Christian," that it must be made the Christian's working philosophy of life. The goal that it sets before man is "to be perfect or complete as the Father in heaven is perfect or complete."

How the African Preacher Preaches

By Mrs. J. M. SPRINGER, Jadotville, Belgian Congo
Missionary of the American Methodist Episcopal Church

AT the recent Kassai-Katanga Sectional Missionary Conference held in Elisabethville, the discussion regarding the emerging Native Church had a large place. There was no disagreement among the thirty delegates from the eight different societies represented as to the progress that was being made among the Africans toward a self-sustaining church, and plans to bring about the consummation of that desirable state were discussed with intense interest.

Among these missionaries, one alone belonged to the second generation. Mr. Singleton Fisher of the Garanganze Brethren Mission is the son of Dr. Walter Fisher, who pioneered this country as a contemporary of Frederick Arnot, who married Dr. Fisher's sister. Arnot's strenuous pioneering experiences took heavy toll from him and he died years ago, but Mrs. Arnot is still in Africa and was present in May, 1931, at the jubilee commemorating the setting out of Mr. Arnot for Africa in 1881.

Having been born in Africa, learning to speak a native language before he learned his mother's tongue, Mr. Singleton Fisher was able to make a valuable contribution to the discussion from his own experience.

"It is my profound conviction," he said, "that there will be a strong African Church in the future and that we are on the eve of tremendous things." He went on to say that though he was born in this country and had lived among the Africans so many years, he had of late been surprised to find the native evangelists launching out on new and independent lines, reaching the people with illustrations totally outside of his own ken.

"The native still needs far, far more training than he has ever had up to the present—in the Bible, in church history and in many other things. But given those, with the native background so familiar to him, he is able to present the Gospel message as no missionary can possibly do.

"For example: We were having a service one day out in the villages and one of our evangelists was preaching on sin. The natives were not particularly interested, for the sense of sin is notably lacking in the native consciousness. All at once the young man startled the missionary, and his

audience as well, by shouting *munyayi*. It was inexplicable to me, but it was perfectly evident that it had a particular significance to the natives, who became instantly all attention.

"I knew," continued Mr. Fisher, "that *munyayi* was the name of a certain fungus growth on trees, but what it had to do with sin in this sermon, I could not imagine."

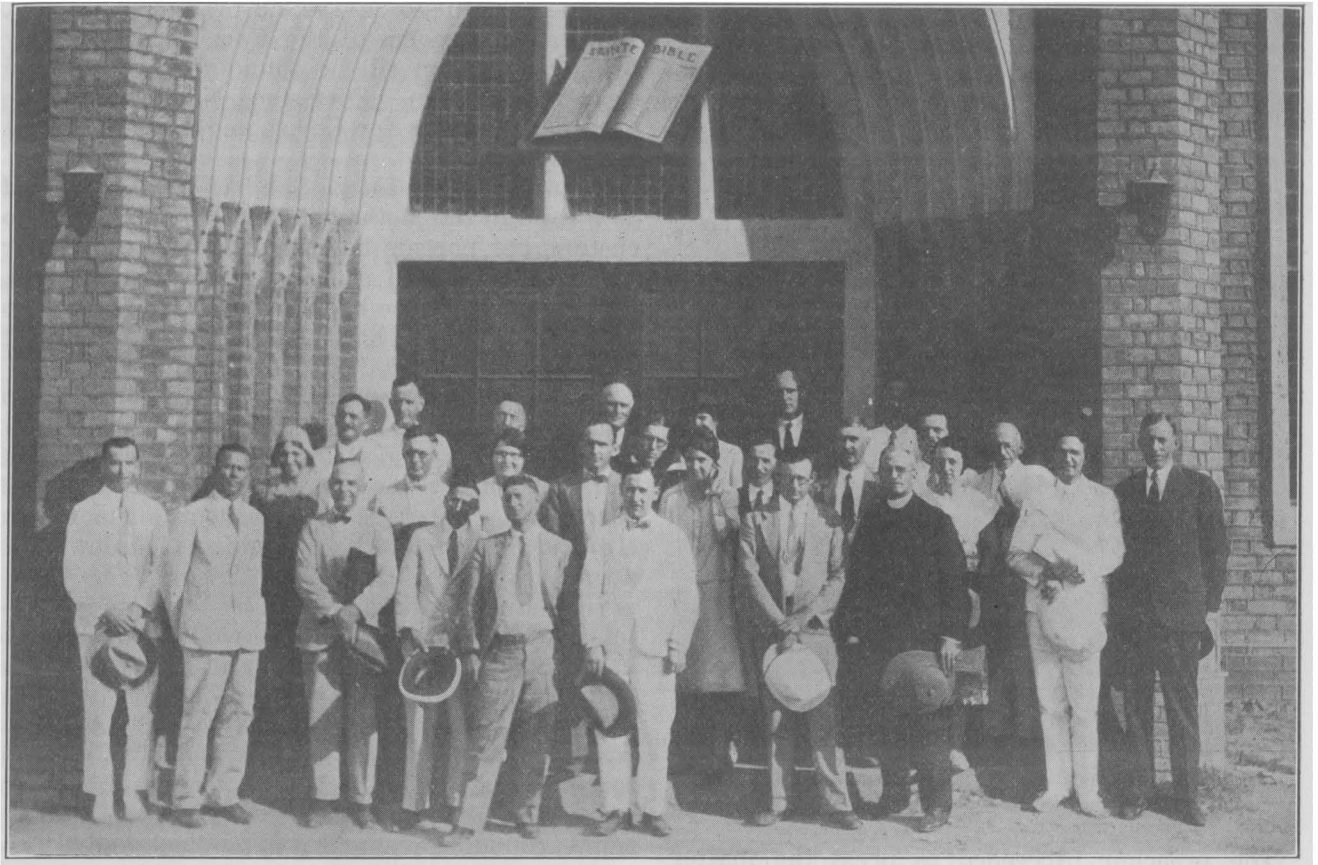
Later, when he had the evangelist alone, Mr. Fisher learned the whole story and wondered that he had never thought of its application before. In their folk lore the *munyayi*, after it attaches itself to the tree for a long time and has got its nutrition from the tree, becomes rotten at the heart and loses its power to cling to the tree. Then it cries out to the tree, "See, I am falling, falling; don't push me off!" The tree replies, "I am not pushing you off; it is your rotten heart that is the cause of your falling."

On another occasion Mr. Fisher heard a native preaching to the people about their need of God and calling on them to love Him for His own sake. Any native will acquiesce most cheerfully to this outwardly, while inwardly making the mental reservation that that is just a white man's notion and not pertaining to the life of himself at all. So they listened with their accustomed politeness till suddenly they were startled into genuine interest by the word *Sansembo*.

The preacher did not recount the story of *Sansembo*, for there was no need. The word itself was enough for them to see the application to the text.

Sansembo, so runs the legend, was a mighty hunter. But one day while he was living far, far from the land of his father's people, a plague swept over the country—possibly smallpox—and swept away all of his family, so that he was left alone. This being the case, he thought he would go back to the tribe from which he sprang and hunt up some of the relatives there. A native especially wants his own kin with whom to live.

But *Sansembo* was shrewd of wit as well as clever with the gun, so he decided to test these relatives and see who was who and which ones were worth cultivating. He took a small boy along who spoke two languages, the one of the distant



PROTESTANT MISSIONARIES OF EIGHT SOCIETIES, IN CONFERENCE AT THE WALLACE MEMORIAL CHURCH
ELISABETHVILLE, BELGIAN CONGO

tribe where he had been living and also of his father's tribe. The lad was to conceal the fact that he understood the latter language.

When he reached the first village of his father's people, he was greeted and welcomed most effusively, for the news had spread that he was a mighty hunter. They begged him to settle among them, but he made no promises.

One day he said that he wanted to go hunting, but he had lost his gun on his long journey, and asked to borrow one of theirs. He wanted the best gun in the village. With some slight hesitation they let him have it and he went off and bagged his game.

On his return, instead of entering the village, he stopped some distance out on the veld and sent the small boy to tell the villagers that Sansembo had shot an eland and a roanbuck. They shouted with joy at the news. "But," added the boy, "the gun burst." At that news the people began to grumble irritably. "And Sansembo himself is dead," the boy concluded.

"Served him quite right," they retorted angrily to one another, "for breaking the best gun in the village. We will go out and get the meat and have that much, but we wish he had never come here."

The boy ran ahead of them and told Sansembo what the people had said. When they came to Sansembo and the meat and found the gun intact, they turned on the lad and berated him soundly for having broken their hearts over the account of Sansembo's death. They told Sansembo how greatly they rejoiced that he was still alive and how they were his devoted relatives and they wanted him to live with them always.

But Sansembo gave them back the gun and told them to cut up the meat for themselves. It was evident that all they wanted of him was the meat that he could get for them. So saying, he pursued his search for more desirable relatives, following the same plan, and with the same results, until at last one village was found where, when the lad told the people the story, they wept and cried, "What do we care for the gun? We can never eat that meat because of our sorrow at losing Sansembo. Show us where the body is and we will go and bury him like a chief and weep for him for a month as he so deserves."

They were in genuine grief over his loss. So Sansembo knew that he had found real kinsfolk who loved him for his own sake.



SINGLETON FISHER OF THE GARANGANZE MISSION,
CENTRAL AFRICA

The preacher proceeded to press the matter home on the people as to whether they had really ever loved God for His own sake, or were merely trying to get all the benefits they could from Him and wanted nothing more. Such an illustration was obvious to the dullest old heathen in the village. Incidentally, it is also an illustration that would not come amiss in some of our most exclusive churches in America.

An illustration something like this pierced the sodden brain of Ndakala, who was an addict of hemp-smoking till he had seemingly lost all moral and human sense. He came upon a native who had a New Testament, and as it was read to him he became strongly convicted of sin. He had heard the missionary preach what was probably a much better sermon many times, but he had merely thought, "Oh, that is just the white man's religion; it has nothing to do with me."

After some days of agony over his sins, he sought out a devoted Christian and began to tell him what a wicked man he had been. The native Christian went on calmly working at his job as a carpenter and after awhile remarked laconically, "It is not your *sins* that is the matter with you, but *sin*."

Ndakala went away more stricken than ever, and for two weeks wept and prayed without any relief.

Then he went to Saveye, an evangelist-teacher, who called in some of the Christians and they prayed with him till he found forgiveness and cleansing from sin. Ever since, Ndakala has been an ardent witness for Christ and a very efficient soul-winner.

Then there was Lucy. She had been converted as a child in the Methodist Mission. According to custom, her parents had married her to a trader when she was still scarcely more than a child. The trader had once been a Christian, but had so backslidden that he hated the very name of Christ and everything pertaining to religion.

Lucy and her husband travelled around from village to village, selling their wares. Lucy rarely saw a Christian and was much less able to attend church. Finally they drifted onto the railroad construction, where there was plenty of money in circulation, and Lucy's husband settled down for a time.

Here Lucy found a woman by the name of Fotoma, who used to call all the women together to have meetings. As Lucy heard her speak, the dying embers of her soul were quickened into a blaze of love for her Saviour. She had learned to read and write at the mission and now Fotoma told her that the first thing she must do was to buy a New Testament. When the native colporteur came around, she bought a hymn book and a Testament, and as she read the Gospels her heart became so overcharged with joy that she had to find an outlet and began to testify to those whom she met. This made her husband so furious that he gave up his flourishing trade and took Lucy far away from "that ranting crowd."

However, Lucy kept right on testifying and telling about Jesus in the heathen villages where they were. Many reviled and jeered at her, but she was not dismayed. She worked hard every day in her garden, just like the other women, but she began to work early and finished early and then went forth evangelizing. Finally she ran across two young men who had also been at a mission and had backslidden after they returned to their villages. As they heard Lucy they, too, were smitten and turned again to Christ. A large stream of converts has followed.

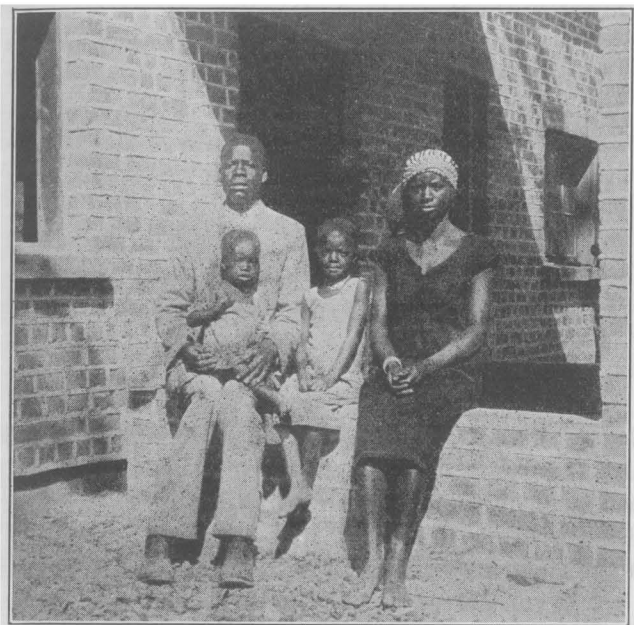
What the African Preacher Needs

Mr. Fisher concludes his interesting story: "We must give the natives the best we have, especially of the Bible. We missionaries need to be saturated with the Bible.

"But we must not only give them a thorough introduction to the Bible, especially of the stories and facts, but we must teach them the facts of Christian history, notably the accounts of the martyrs and of devoted followers of Christ. They

need as much as we can give them of general knowledge, of elementary science, etc. It is not so much that we should teach them all that is in the Bible as that we must train them to get out of it for themselves the nourishment it contains.

"You can trust the native to make deductions. He is well trained in that process. He is called on to draw his deductions from the slightest factors that are wholly beyond the range of the white man.



DEMAS CHAMA, AN AFRICAN PREACHER, AND HIS FAMILY

"For example: A man is walking along the trail and sees a broken leaf on a shrub. To us it is only a broken leaf. To him there is the deduction that a wild pig has recently passed this way.

A faint touch of white clay shows that it has come from a certain stream and is headed toward some feeding grounds on ahead. Further he reads that it is a female and that she has five little ones with her, but the male was not with her. All this he gathers from a broken leaf or twig which first caught his eye.

"The native pastor needs to be so inducted to Bible study that he can draw his own illustrations first hand. He needs a good background of church history and he needs to learn many, many things from the missionary by example as well as by word of mouth. It is the emerging native pastor who must and will eventually lead his own people and head up the emerging Native Church."

There is, however, still a very pressing need and ample scope for all the missionaries now on the field and for many more in order that we may do this necessary training of evangelists for the great demand that is being made for them. The Christian Church is not keeping pace with the increasing population. There are actually more heathen in Central Africa today than there were fifty years ago when Arnot and Swan entered the country, in spite of the fact that then there was not a single native who had even heard the Gospel and now there are thousands of native Christians. The native pastor must truly increase, but he can not go forward unless he have the missionary behind him to prepare him for the work of getting his own deductions out of the Bible. The Word of God must first be put into his language by the missionary and then taught and the historical background given him.

God speed the day when the Church at home will realize this tremendous need for more missionaries.

LORD IRWIN ON MISSIONS

It is a common thing to hear the work of Christian missions disparaged. Generally the work of disparagement is done by those who have no knowledge of the facts, who probably never read a book on missionary work, never contributed a cent to the support of missions nor breathed a prayer for the extension of Christ's Kingdom throughout the world. It is those who are most vitally in contact with the work of missionaries who are the greatest supporters of them. They see the work of the Lord in heathen hearts, they see His arm bare in saving and redeeming power, they see lives changed, redeemed and sanctified, and souls saved for time and eternity. These facts are apparent to every one who cares to take the trouble to investigate. It is the stay-at-home arm-chair critic who shuts his eyes blindly to the blessed results of the Gospel preaching around the world who "does not believe in missions."

Recently Lord Irwin, former Viceroy of India, addressed a gathering in London and paid a striking tribute to the work of the missionary in that great land. He said among other things—

"While I was Viceroy I was able to see a good deal of their work, and appreciate not only its moral and social results, but the spirit in which it was conducted. Among outcasts and lepers, among criminal tribes, or aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills, I have seen men and women slaving devotedly to translate the message of Christ into the practical language of Him who went about doing good. In spite of the tragedy of disunity within the Christian ranks, they are doing work of quite incalculable value to India, and their most powerful sermons are in their lives."

Evangelical Christian.

The Christians and the Jews

By MAX I. REICH, Morrisville, Pa.

CHRISTIANITY is a divinely instituted missionary religion. The Church of Christ believes that she has been entrusted with a wonderful message to all peoples. To make an exception of any particular nation is to be untrue to her calling and to harm her deepest life.

Yet voices are heard today saying that the Christian Church ought to make such an exception with regard to the Jewish people.

Time was when the attitude of the so-called Christian world towards the Jews living within her borders was that of unfriendliness. Grave wrongs were committed against that people, wrongs that were sanctioned and even encouraged by those claiming to represent the Christian Church. Is it to be wondered at that, as a result, the Gospel message was prejudiced in Jewish eyes? We may even say that during the dark centuries, when the so-called Christian world penned up the Jews in filthy ghettos, there was more real piety and purity of life inside the ghettos than outside.

But should the Christian Church of today decide to withhold from the Jewish people the message of salvation in the Messiah, who is the true "Glory of Israel"? Even though Israel does not yet see that glory, Christians would commit a greater wrong against the ancient People of God than when the Church systematically persecuted and oppressed them.

What are the facts? The mass of the Jewish people today are religiously adrift. Hundreds of thousands of them are either altogether irreligious or are seeking to slake their spiritual thirst by turning to strange shrines and drinking of alien streams. The synagogue no longer meets their need. Judaism is felt to be a misfit in our modern world.

Is the Christian Church to be blamed or to be commended if she says to these Jews not only, "Come and join our quest for God and truth," but, "Come and share our discovery"?

There is another side to the question. The

Church is the daughter to the synagogue. Has she always been a respectful daughter? The Church's approach to the Jew must necessarily be different from her approach to the nations of the heathen world. For "salvation is of the Jews," and if salvation has come to the Gentiles, it is "to provoke them to jealousy." So far Gentiles, professing that salvation, have failed to make the Jews "jealous." They have given them the impression that Christianity is a gentilish fabrication instead of the fulfilment of the deepest quest in the Jewish heart.

The religion of Christ is not intended to be the destruction of Judaism, but its glorious fulfilment and transfiguration. It should not detach Jewish believers in the Messiah, foretold in their own Scriptures, from their people, but rather it should make them Israelites indeed.

It is far better to be a good Jew than a poor Christian. We have, perhaps, been too anxious to "convert" the Jew. Rather awaken the God-consciousness in his soul, so that he will seek to rediscover the secret of the prophets, the psalmists, the saints, the seers and mystics of his wonderful past. That will put him in the way that leads straight to the greatest self-revelation of the God of Israel—the Messiah.

Many of the modern missionary methods, which our Jewish brethren so deeply resent, may hinder rather than help forward the attainment of this goal. Perhaps we may have to change our methods. But should we also change the original charter of our commission, to testify to both Jews and Greeks, repentance towards God and faith towards our Lord Jesus Christ?

Let us rather hasten the day when it will be possible to have a Jewish-Christian community, inside the environment of Jewry, and in loving touch with everything Jewish, and recognizing all the "good" there is in the synagogue, but a community that is able to demonstrate by transfigured lives the "better" things that are found only by union with the living Christ.

Some Recent Changes in Mexico

By the REV. RALPH E. DIFFENDORFER, D. D.
New York

*Secretary of the Board of Foreign Missions of the
Methodist Episcopal Church*

TREMENDOUS changes have taken place in the social, industrial, rural and educational life of the Mexican people. There are evidences on every side of the practical working out of attempts to reconstruct Mexican life and to lay the foundations of a new, unified, progressive state.

One cannot understand the deep significance of what is going on in Mexico without some knowledge of her history and the social, rural and industrial heritage which nearly four hundred years of foreign influence—ecclesiastical, political and commercial—have left upon Mexico.

The revolution in Mexico has been essentially an effort to give the twelve or more millions of peons or serfs the essentials of life. This means that they must have access to the soil and must be trained in responsible farming. Labor must no longer be exploited. The people must be educated and the health of every community must be safeguarded.

This revolution has involved the complete divorcing of the Church from all political movements and civil institutions. These religious regulations were first being enforced five years ago. Those regulations forced a changed status upon all clerical missionaries, the separation of all schools from Church control, the elimination of religious teaching from elementary schools, the confiscation of Church property, and the registration of this property with the state, and the giving up of all civil rights by Church ministers. Naturally, those days brought much confusion, uncertainty, and many difficult problems.

The Evangelical Christian Movement has become well adjusted to the new conditions. The decision of the evangelical leaders quietly to adjust themselves to the law, including all the regulations regarding property, schools, registration, etc., contrasted with the attitude of the Roman Catholic hierarchy and the so-called strike of the Catholic clergy. The Evangelical Movement now has an acknowledged place in the life of Mexico and evangelicals have an increasing influence, as is evidenced in the strength, initiative and sense of responsibility shown by evangelical leaders, both ministers and laymen. The evangelicals have

long been teaching that human welfare is an essential part of the program of Jesus.

Protestant churches have gained in leadership and are growing in self-support. Most of the work of the Church is now in the hands of Mexicans. They lay emphasis on personal loyalty to Jesus Christ as Saviour and Lord, an evidence of salvation in personal living, and a deep interest in all social problems.

The increased emphasis on education by the government, so manifest throughout the Republic, will sooner or later make it necessary for the evangelicals to define the purpose of the Church. Schools in Mexico have the same problem which is appearing throughout the world. In both teaching method and in character building, the church schools have something very much better than those controlled by the government.

One cannot speak too highly of the Protestant educational institutions. It is amazing what is being accomplished with such a small financial investment. Most of their income is from student fees, but all of these schools must soon have some endowment if their equipment and teaching staff are to be kept in high order.

Out of these schools are coming not only the lay and ministerial leaders of the evangelical churches but also many of the intelligent and sympathetically minded group of influential people in the social and educational and political life of Mexico who do not ally themselves with the Protestant churches.

New opportunities are arising in modern Mexico which are a distinct challenge to the evangelical forces. Outstanding among these is a new approach to the young, educated Mexicans—the products of government schools, the rural and state normal schools for teachers, and the national university. This group is increasing by thousands each year. Many have long since lost interest in the Roman Catholic Church in Mexico, and the coming generation of young Mexicans, educated, influential and modern in every respect, are likely to grow up without any religious education whatever. Some will be antagonistic to all religion, for the influence from Russia and elsewhere has already penetrated Mexico and is common talk in

educated circles. This need can be met only by a sympathetic approach outside the ordinary evangelical church circles.

Another opportunity of almost equal importance is the provision of good Christian literature for children, boys and girls, young people, and educated adults. This will vary in type, but the chances now for this service will never again appear to quite the same degree. There is also the opportunity of creating a really indigenous curriculum for religious instruction of children and youth. Two kinds of literature are needed: one for the Christian nurture of the evangelical community and the other for the increasing thousands who are able to read, but for whom little is to be found in the Spanish language. Much that is obtainable now is positively vicious, lustful and poisonous.

Dr. Elisha A. King writes that today there are at least seventeen Protestant organizations at work in Mexico. The American Baptist Home Missionary Society entered in 1861. The American Friends Board of Foreign Missions and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church began operations in 1870. The Presbyterian (U. S. A.), the Methodist Episcopal (South) and the American Board (Congregational) entered in 1872. The Presbyterian Church South entered in 1874. The American Bible Society began its activities in 1878 and the International Committee of the Y. M. C. A. started its work in 1902. The Southern Baptist Society did not enter until 1880. The Christian (Disciples) Woman's Board of Missions began work in 1895. Other denominations, such as the Seventh-Day Adventists, the Nazarenes, and the Church of God, also carry on missionary work.

At first the missionaries carried on their activities anywhere they pleased, but a time came when it was felt that there ought to be some better way of evangelizing the country. Consequently a conference of denominational leaders was held in Cincinnati in 1914 and it was agreed to divide Mexico among the Congregationalists, Presbyterians, Methodist Episcopal (South) and Methodist Episcopal (North) and the Disciples and Friends. The other denominations decided to continue to go their own way and locate where they pleased. The plan has worked well so far as the denominations accepting it have been concerned.

One of the most interesting Protestant developments is the Union Theological Seminary, organized in Mexico City in 1917, with Dr. John Howland, a Congregational minister, as its first president.

Another interesting development of this cooperative plan is the Union Evangelical Church in Mexico City. It was originally made up of

Methodists, Presbyterians and Congregationalists, but now there are other denominations represented. Anyone from the States may join this American church by bringing a letter of recommendation without disturbing his active membership at home.

Still another cooperative Protestant organization is the Young Men's Christian Association, which was started thirty years ago and has become a very large and influential Christian force in Mexico City and throughout the Republic. The association has over 4,000 paid members and has had a large influence in shaping Mexico's new recreational development. It has had a considerable influence upon the lives of present-day Mexican leaders who have been members of the association.

The Committee on Cooperation in Latin America, under the able secretaryship of Dr. Samuel Guy Inman, is composed of representatives of the American Protestant groups serving in Mexico, Central and South America. It has done much to foster a better understanding and a more Christian cooperation between the two continents, and has promoted evangelization, Christian education, and the production of Christian literature for these lands. It has also helped place the longings and needs of the people of these southern republics upon the hearts and minds of North American friends.

It is difficult to secure accurate statistics as to how many Protestants there are in Mexico today. The number is about 50,000, of whom 18,000 are Presbyterians, 15,000 Methodists and 700 Congregationalists. The balance is divided among numerous other denominations. Very likely there are 50,000 actual church members and a very large constituency of interested people.

The methods of work used are evangelistic preaching, church services, Sunday schools, day schools, industrial schools, higher educational institutions, social settlement work, hospitals and dispensaries, and, of course, the diversified activities of the Y. M. C. A. and the Y. W. C. A. G. Baez Comargo, Secretary of the Mexican National Christian Council, an outstanding religious leader of Latin America, has done wonderful service for Protestant Christianity in Mexico, especially in the field of religious education. He has the support of all the Protestant bodies at work in Mexico.

Rev. Victoriano D. Baez, in "The Genius of Mexico," says truly: "Protestantism in Mexico is not fighting to impose its creeds on Catholicism or any other branch of religion, but is trying to enter into cooperation with all the living forces in the country—social, philanthropic, cultural and religious—for the moral elevation, social betterment and complete redemption of the Mexican people."

Christian Progress in Puerto Rico

By JARVIS S. MORRIS, San Germán, Puerto Rico

IN the matter of evangelism the Presbytery of Puerto Rico is the most active presbytery for its size in the whole General Assembly. While the whole Church won one member on confession of faith for every 20.4 members, the Puerto Rican Church added one for every 7.6 members. Only four presbyteries made a better average than this: North Arizona, Jonesboro (Ark.), Rendall (Canadian Synod), and Birmingham (Tenn.). All of these are very small, the largest having 730 members, whereas the Island Presbytery has 3,266.

Twenty-five presbyteries in the Church have between 3,000 and 4,000 church members, and among these the average number of new members received on confession was one in every 21.2. The record of the Island Presbytery is almost three times as large; it actually received 428 on confession.

Admitting that the Kingdom of God cometh not with the counting of heads, we find cause for thanksgiving in the evangelistic leadership of this insular presbytery which is only a short generation old. The rapid growth may be attributed to a number of causes:

1. The ministry is distinctly Puerto Rican. There is only one continental American serving a church in the whole presbytery—the English-speaking church of the Polytechnic Institute at San Germán. There are only four American members of the presbytery. The chairman of the mission is a Puerto Rican, the Rev. Angel Archilla y Cabrera, D. D. A people can best be won to Christ through its own leaders.

2. The presbytery is made up almost entirely of young men. Nine-tenths of the churches are served by pastors under forty years of age, and many pastors are under thirty. Whatever their other faults, young men are enthusiastic and active.

3. In spite of its ancient Roman Catholic tradition and heritage, Puerto Rico is not Romanist by conviction, but only by habit and sentiment. Many of the people are beginning to think independently and to search for a larger way of life. Some who reject Roman Catholicism as a means of salvation go into the evangelical churches.

Many educated and refined people are no longer tied to the old religious customs and yet have not found spiritual homes in the evangelical churches.

They strive toward an evangelical code of morals, but feel that they cannot give themselves over to the churches because of social, political or commercial considerations. Large numbers of the men are Masons, despite the opposition of the Roman Church. Probably less than five per cent of the people who call themselves Catholics regularly attend the confessional or the mass. Only when the images of Christ, the Virgin, and the saints are being carried through the streets at Christmas and Easter do the people attend the worship in any large numbers.

If a Puerto Rican leader, with a personality resembling that of Gandhi or Kagawa, should arise to lead a movement of evangelical thought, couched in the aesthetic forms so dear to the Latin imagination, he would no doubt find a large following and could build a church on liberal lines something like the Old Catholic Church. Would it be called the Evangelical Catholic Church?

To this unchurched group the evangelical churches could appeal effectively if they would unite in one United Evangelical Church of Puerto Rico. Last year three of the nine denominations—the United Brethren, the Congregationalists, and the Christians—united to form a church by that name and invited the others to unite with them. Thus far, however, the union is made up of only the three denominations. The Presbyterians have not accepted because they fear a lowering of the educational standards of the ministers, a decrease in ministerial salaries, and the loss of their fellowship with the church in the north. The Presbyterians number as many as the three denominations combined in the union. To enter the union would mean sacrifice at a number of points, but the gains of presenting a united front to the people would far outweigh such a loss.

Evangelical churches could further strengthen their effectiveness by placing more emphasis on worship—form and ritual, pageantry and those beautiful forms in which God's truth glows. It is difficult to build a great Latin Evangelical Church upon the plain Anglo-Saxon lines. The religion of an artistic people must contain more aesthetic and emotional elements than that of a practical, work-a-day people. Few of the Protestant Church edifices compare in beauty with those of the Roman

Church. The evangelicals have been careful not to cause offense by having pictures, statues or other forms of adornment in the churches. They have certainly offended none, but they may have failed to inspire many.



SAN GERMAN—THE OLDEST CHURCH IN THE WESTERN HEMISPHERE. BUILT IN 1530

From the days of the "conquistadores" there have been in Puerto Rico the owning class and the laboring class. Even the rapid progress of democracy has not destroyed the line of demarkation, as it has scarcely done even in the United States. As the common people heard Jesus gladly, it was the common people who heard gladly the first evangelical missionaries. The so-called upper classes, the old families, have held back, since the first cause of this holding back on the part of the wealthier and more socially elite was that the common people were there first. The officers of the churches were shoemakers, share-croppers, and the like. The aristocrats would have had to sit in the pews beside their servants, perhaps, for the young Church demanded democracy and would not provide two types of seats as the Catholic churches did. So social barriers kept them out of the churches.

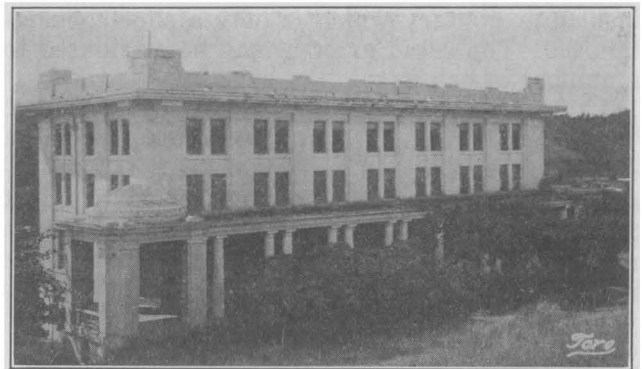
There is another reason: The common people heard the emotional without the aesthetic appeal, but the upper classes wanted the intellectual and aesthetic as well.

Today the social barriers to the Gospel are breaking down slowly but steadily. Every year sees an increasing number of the educational and many political leaders of the island embracing Protestantism.

The struggle between the Gospel and social customs has brought forth a number of interesting developments. The women have accepted far more readily than the men, because of the moral standards upheld by the evangelicals. The old double standard obtains to a marked degree in Puerto Rico. Whereas these standards keep many working men out of the Church, when their wives and daughters enter, the social customs keep the women and girls of the higher class out of the Church, whereas the men of the same group accept more readily. A mother urged a pastor to

talk to her boy and lead him into the Church, but when the pastor asked if she wanted him to try to persuade her daughter also, she replied: "Oh, no! My girl must remain a Catholic." They fear that the girls cannot marry men of the better families if they become *Cultistas*. Even this distinction between the social requirements upon the different sexes, however, is becoming less noticeable.

At the beginning of the work the churches suffered from the lack of trained leadership. The first pastors were poorly trained, but now two growing institutions insure intellectual and spiritual training—the Polytechnic Institute and the Union Theological Seminary at Rio Piedras, both interdenominational. The former offers a liberal arts course of four years with a distinct Christian tone, granting the A. B. degree. An organized student Presbyterian Church has in its membership about sixty-five per cent of the student body. Bible and Christian education courses provide for a major, and twelve term hours are required of each student to receive the degree. Daily morning prayers, weekly Y. M. and Y. W. C. A. meetings, and Sunday school and church provide religious instruction, inspiration, and opportunity of expression. The Polytechnic Institute has graduated five classes of college-trained young men and women, who are taking their places of moral leadership in their respective fields.



MARQUIS SCIENCE HALL, POLYTECHNIC INSTITUTE, SAN GERMAN

The Evangelical Seminary offers a three-year theological course. An increasing number of ministerial candidates are taking a full college course either in the University of Puerto Rico or in the Polytechnic Institute before they take the theological course.

The future of evangelicalism in Puerto Rico is hopeful because of the growing spirit of unity, the vigor of the churches and ministers, and the developing equipment to train capable leadership. The Church will rise as her leaders encourage and lead her upward.

The Dynamic of Home Missions*

By the REV. JOHN McDOWELL, D. D., New York

President of the Home Missions Council and Secretary
of the Board of National Missions of the
Presbyterian Church, U.S.A.

IF WE define opportunity in terms of needs and problems, the Christian Church in America never had such an opportunity as it has today. Never were the needs of the home mission fields so great and the problems of administration so vital to the nation, to the world, and to the Kingdom of God, as in this critical hour. The Master is saying again to His representatives: "Say not ye four months, and then cometh harvest." This is the word of agriculture, of industry, of commerce, of government today, but it is not the word of religion if by religion we mean Christianity and by Christianity we mean Christ. This is His word to us today: "Behold, I say unto you, lift up your eyes and look on the fields, for they are white already unto harvest."

The present is not only an hour to look out, it is an hour to look up; not only an hour to look up, but an hour to look within, within ourselves, our churches and our Home Mission organization, to discover not only our needs, but our supreme need—the one thing without which we cannot fulfil our mission or realize our purpose, namely, *an adequate dynamic for our work.*

If ever Christianity in terms of home missions had its chance, it is now. The present national and international conditions are demonstrating conclusively that human resources at their best are unequal to the demands of this tragic and bewildering hour. We see more clearly than ever that with all our getting and planning, our doing and striving, we are never really happy, even in the palmy days of prosperity. It is evident that

we have turned aside from the paths of joy, for everywhere discontented, weary faces tell the tale. Selfishness has born its unfailing harvest of grief and wrong and injustice. One phase of evil succeeds another, or an outer evil changes to an inner, until it seems an endless, hopeless task to reform ourselves or our nation or our world.

This is a conclusion to which we are being gradually, slowly, unwillingly driven. If ever the universe conspired to press any truth upon the mind of man, it is conspiring at this moment to convince him that he is not sufficient unto himself, that he was not meant to live and work apart from God; that human nature is so constituted as to be dependent upon the transcendent God.

It is well that these facts are slowly finding their way into the consciousness of the Church, the nation and the world. Practically, if not theoretically, we have repudiated our dependence upon God. As a

result, our spiritual disaster has already come. We have banished joy, peace and order from our midst.

Despite increasing knowledge and more perfect machinery, greater skill and larger expenditure in religious ministry, more thought and culture in the Church, nothing avails to put inward life and movement into the Christianity of today. Everywhere there is tentativeness and hesitation, a want of initiative, of heartiness, and adventure. Pathetic withdrawals, retrenchments, and timid compromises mark the track of missionary effort and Christian service. The strong, positive, sustaining, inspiring, sacrificial, courageous note is lacking. The power to produce a spontaneous and effective spiritual impulse does not seem to be available in this very challenging and critical time.

This is an age when men worship power—political, financial, mechanical, electrical power. They are tired of theories or methods that do not produce results. The missionary cause is sometimes criticised today for lack of power to change conditions—whatever may have been achieved in the past.

Dr. McDowell, the President of the Home Missions Council, delivered, at the recent conference in Toronto, an address that struck fire. It gave the secret of power—the "Dynamic of Home Missions"—and it is the same that transforms churches and individuals. It is worth reading.

* Delivered at the Annual Meeting of the Home Missions Council at Toronto, Canada, January 4-6, 1932.

Let us hope and pray that by our woes and disillusionments we are being made ready to return to God; that we are beginning to desire that He should come and take the reins out of our weak hands; that the time will come, and come soon, when "the government shall be upon His shoulders." Society, pierced with a thousand wrongs, sees in this its cure.

At this great crisis in the moral and spiritual history of our race, let us make no mistakes as to what we need. It certainly is not more science, more knowledge, more machinery, more money, but a new spiritual power that this torn world of ours—wary with efforts and struggles, with methods and mechanics, with figures and facts, with pronouncements and programs—insistently and persistently demands. All religious organizations must face the fact that there is nothing this distracted and distressed world needs more, and would more heartily welcome today, than an influx of spiritual power. *The supreme need of the hour is spiritual power.* Other needs, great as they are, sink into insignificance beside this urgent, vital and imperative need.

In the consciousness of the unparalleled opportunity offered to the home missionary enterprise today, and the need of an adequate dynamic to meet this unparalleled opportunity, I soaked myself last summer in the Book of "The Acts," the "Life of Dwight L. Moody," and the last Annual Report of the Home Missions Council. I wanted to discover, first, the supreme need of the home mission enterprise, and, second, an adequate dynamic to meet this need. Out of this experience the following convictions registered themselves relative to the dynamic of all missionary service.

What Made the Apostolic Age Unique

1. *The Apostolic Age is the greatest age in the history of the Christian Church.*

Measured by whatsoever standards you please, the Apostolic Age stands unique in its task, its difficulties, its achievements, and its influence. It was this age that gave us the Christian Church, the New Testament, the Christian Lord's Day, and made Christendom possible. Apart from the Apostolic Age it is impossible to understand Christian civilization. What made the Apostolic Age?

2. *The Apostolic Age was made by the Apostolic Church.*

According to the Book of "The Acts," the Apostolic Church was a converting, transforming, inspiring, conquering Church. It changed not only individuals, but communities and ultimately nations. It is clear, also from the book of "The

Acts," that certain things *did not make* the Apostolic Church.

Numbers did not make it; its membership was never large.

Organization did not make it; it had little or no organization.

Equipment did not make it; the Apostolic Church was not noted for its buildings and facilities.

Wealth did not make it; its membership was from the poor.

Prestige did not make it; in all probability one would have had great difficulty in locating the Apostolic Church in any one of the cities or centers at that time.

What, then, did make the Apostolic Church?

3. *The Apostolic Church was made by the Apostolic ministry.*

It is obvious from the record that the Apostles were men captured by the reality of Christ's claims, the beauty of His life, the adequacy of His teaching, the value of His death, the power of His resurrection, and the supremacy of His Spirit. It is utterly impossible to explain the power and progress of the Apostolic Church apart from the Apostolic ministry. Here, again, the book of "The Acts" makes it clear that certain things *did not make* the Apostolic ministry.

Learning did not make it; outside of the Apostle Paul, none of the Apostles were learned men.

Official position did not make it; none of them held official positions in either the Church or State.

Money did not make it; they had no budget; they were numbered among the poor.

Influence did not make it; Peter and John did not have enough influence to keep out of prison.

What, then, did make the Apostolic ministry?

4. *The Apostolic ministry was made by cooperation with the Holy Spirit in making Jesus Christ a living reality to all men.*

The Holy Spirit to the Apostolic ministry was more than a religious phrase or a theological term. When God promised the Holy Spirit to man, it was the deepest, holiest reality of His being that He meant—not only His thought, His words, His benefits, but the very ground of them. What He has given to humanity in the Holy Spirit is His heart and life and power.

Cooperation with the Holy Spirit made Christ a definite, personal experience in the life and work of the Apostolic ministry. It made fellowship with Christ a transforming power. It also made the Gospel of Christ "the power of God unto salvation to everyone who believeth"; it made the Great Commission of Christ an inescapable obli-

gation, and self-sacrifice for Christ a privilege and a joy. Apart from cooperation with the Holy Spirit, it is impossible to explain or understand the life, work and power of the Apostolic ministry.

Power for the Present Day

5. *The only adequate dynamic for home missions in our day is a spiritual dynamic that will make Jesus Christ a living reality in the life of all men, regardless of creed, color or condition.*

Experience has shown conclusively that the scientific mind, the philosophic mind, the economic mind, and the social mind, without the glow of spiritual truth and spiritual power, cannot save man or regenerate the nation. Our age has more comforts, but it lacks satisfaction; it has more ease, but it lacks peace; it has more science, but it secretly hungers for Christ.

Organized Christianity has been shaken to its foundations. The ordinary course of practical experimental religion has been arrested and has separated into innumerable shallow streams that meander aimlessly and feebly over wide tracks of human life, but without power to fertilize and renew them.

Experience has shown that it is not enough to be occupied with the machinery of the home missionary enterprise, with the multiplication and improvement of home missionary organizations and institutions. These are not primarily the means by which the new heart and a new state of society will come into being. They are rather the instruments that will be used when it has come—the home in which it will dwell, the temple in which it will worship, the body in which it will serve. Such agencies have a great function, but that function is not the creation of life itself. If we ask them to create the living impulse, we are imposing upon them a task of which they are incapable. We shall be disappointed—finding again, as we have found in the past and are finding now, that with every outward appliance and equipment in missionary service there is but little stir or movement; that while perfect organizations abound, the life that should fill and use them lags far behind.

We are more and more convinced that we cannot go on living as we have done in the past. If the future of North America is to be Christian, we must recover the spiritual impulse that has been lost. Nay, it is not enough to recover it, we must have a far mightier spiritual power in this day of complex needs, multiplied problems, and challenging conditions than we have ever had in the past.

We have everything else. Never was the church so well equipped as today. She is wealthy

and cultured; the moral life and intellectual capacity of her membership are keyed to a higher pitch than ever before; her preaching is the best the world has ever heard from an intellectual standpoint; her services are beautiful and attractive; her organization is well nigh perfect; her equipment surpasses that of any other age; but what of results? Are they not pitifully meagre by comparison with the outlay? Are not many of our churches living on from year to year without any additions on confession of faith in Christ, and without any perceptible influence on the communities in which they are located?

In lands like ours we rightly expect the Christian Church to be the all-potent influence controlling in every department of life, shaping politics, guiding industry, molding society, swaying commerce, commanding the loyal services of all intelligent persons and banishing all unchristian forces. But it is not so. Why? Because, with all her equipment of wealth and machinery, with all her purity and culture, with all her prestige and persistence, there is not sufficient spiritual power in the Church to make this effective. Of what avail is the most perfect organization, the most complete equipment, the most accurate knowledge, the most attractive service if there be no dynamic within to make them effectual?

"In this world of shallow believers and weary workers," says Phillips Brooks, "how we need the Holy Spirit. We may go on our way, ignoring all the time the very forces we need to help us do our work. These forces still may help us. The Holy Spirit may help us, will surely help us as far as He can, even if we do not know His name or ever call upon Him. But there is so much more He might do for us if we would only open our hearts and ask Him to come into them."

We need, as representatives of the home missionary enterprise, to hold our faith in the Holy Spirit as the dynamic of our work, not as a form of words but as a *living power*, inspiring our lives, vitalizing our efforts and making us instruments in the hands of God for the conversion and saving of souls.

What Is Required of Us

It is evident that the primary problem confronting home missions today is in the realm of dynamics, rather than in the realm of mechanics. The need of the hour is not more knowledge, but more action; not more campaigns, but more consecration; not more statistics, but more spirituality; not more councils, but more cooperation with the Holy Spirit. What, then, does cooperation with the Holy Spirit demand of us today in home

missions? Let us make it clear that it demands at least the following things:

1. *Consecrated personality.* History shows that God has always worked through persons, persons who are possessed by His purpose, fired with His principles, and filled with His spirit. Consecrated personality in home missions is the only thing that makes the goodness of God visible, the forgiveness of God genuine, the sympathy of God natural, and the love of God irresistible. The Spirit of God today is seeking for men and women in whom Christianity is more than a set of correct views, more than a system of philosophy, to whom it is a way of life, of discipline, of service, and an utter self-committal to a career of unceasing service and unlimited sacrifice. Every problem confronting the nation today is waiting, in the last analysis, for consecrated personality. This call has been nowhere more pointedly stated than in the following excerpt from a letter recently addressed to the members of the Clergy Club of New York by the Rev. Charles H. Parkhurst on the occasion of the unveiling of his picture by the club:

I feel that this is an unusual occasion. I understand that you plan, first, to unveil me, and then to hang me. It hardly seems right for me not to be around at such an intimate ceremony. The least I can do is to appear by proxy, so I send you this affectionate greeting.

Seriously, there are not enough unveilings or enough hangings in New York City. The whole world knows that our politicians have degraded the word "corruption," but we need chapter, verse and telephone numbers to prove it. There are charges aplenty, but not enough of the kind that go in cannon. Our moral powder only makes a pretty bon-fire, unless we ram it down a pointed nozzle before igniting it. When shall our corrupt city put on incorruption? When all of you, my dear friends, decide with your whole soul that it shall do so.

The personal touch is at the beginning of every new departure in individual and national life. Consecrated personality is the crowning wonder of this wonderful universe. Men make history; men make home missions. It is personal character that counts. Nothing is so potent as soul force in the establishment of the Kingdom of God. The new man and the new nation are bought with price—aye, with the price of consecrated personality. There is no substitute for consecrated personality in home mission service and civic service.

2. *Creative thinking.* Let it not be forgotten that the home mission enterprise is primarily one of missionary thought. It is a philosophy before it is an activity. We cannot expect to have our nations based on Christian principles so long as our social philosophy is made by anti-Christian philosophers and materialistic socialists. The times are appealing to home missions to capture

the thought of our lands, to proclaim that there is not a thought in philosophy, not an ideal in ethics, not a principle in sociology, not a program in practical reform worth considering that is not implicit and explicit in Christianity. The most urgent appeal of our day to representatives of Christ is to bring *every thought*—social, political, economic, intellectual, national and international—into captivity to Jesus Christ. A program of exclusively external betterment is often declared to be synonymous with or a sufficient substitute for essential Christianity. Such a claim is a contradiction to the truth that "man shall not live by bread alone."

If home missions is to bring every thought into captivity to Jesus Christ, home mission representatives must know the mind of Christ regarding the social problems of our day, such as the problems of wealth, poverty, industry, unemployment, and insecurity of economic position in industry. These problems combine to create a strong demand for a social as well as an individual expression of the Gospel of Jesus Christ, and this demand creates an obligation from which no individual or institution bearing the name of Jesus Christ can consistently escape. The hour is calling, and calling loudly, for Christians who are not afraid to reason or ashamed to believe. The ultimate foundation of every nation is a way of thinking. As a nation thinketh in its heart, so is it.

The home missionary enterprise cannot establish the Kingdom of God in North America on hearsay, or convert the world by those who can only tell what other people are thinking. It demands apostles, not reporters; men of convictions, not echoes; original witnesses, not men who can sift and state the judgment of others; heroes by the compulsions of the soul, not straws floating on the stream of current opinion. The home missionary enterprise can do nothing with mere traditionalists. It demands men who do their own thinking, toil through to their own conclusions, and go to their work with the impact of a personal conviction and the conquering energy of a personal character. A man's religion is not worth much until it is more than an echo. It may begin with that. It often does so begin, but it must not stop there. It must not simply be held by him; it must hold him, master him, sway him in all that he is and does in the city and in the state, in the home and in the Church. Religion in the home missionary enterprise is not a set of opinions, it is a life; not the recitation of a creed, but the repeating of the work of Jesus; not the function of a fingerpost, but a person becoming for others the "way" and "truth" and "life". We

must capture the thought of North America if North America is to be genuinely christianized.

3. *Commanding objectives.* Reconciliation of the individual soul with God through the work and influence of the Holy Spirit is the foundation upon which any effective christianization of the nation or the world must be built. Home missionary work is always the immediate duty of the Christian Church. The evil that lies at the heart of the nation and the world is a moral evil, and it will only be driven out by a moral conqueror. The Gospel of Christ meets this evil with the prayer: "Create in me, O God, a clean heart, and renew a right spirit within me." This does not imply that Christianity is indifferent to right conditions, but that we have learned from experience that right conditions are impossible without the clean heart and the right spirit. Regeneration, therefore, of the individual is the basis of all moral progress and enlightenment, the necessary first step toward every good, whether personal or public, social or political, commercial or religious.

The Christian Church has no right to abate one jot of zeal or faith or effort in home missionary work so long as there remains in all the land one unchristian community, in the community one unchristian household, in the household one unsaved soul.

The Good News for Society

The Christianity of the New Testament aims at not only a perfect man, but a perfect society—the Kingdom of God. While the Gospel of Christ addresses itself to the conscience and affection of the individual, it must not be forgotten that it addresses him as a member of a social organism. "God and one man," says Dr. Charles H. Parkhurst, "could make any other religion, but it requires God and two men to make Christianity." The entrance of the second man into Christianity makes necessary the social Gospel, and this fact was undoubtedly in the mind of Jesus Christ throughout all His life and ministry. In the summary of the law, Jesus combined the personal and social objectives of His Gospel. "Love the Lord, thy God, and love thy neighbor." Obedience to the first command saves the individual, and nothing else can save him; obedience to the second saves society, and nothing else can save society. Such facts as these make it evident that Christ intended His Gospel to be not only a way of life for the sinner, but a law of life for society. The ministry of home missions must be to the whole man, body, mind and soul; it must look to the betterment of his environment and make secure his opportunities for self realization and improve-

ment. The home mission enterprise, therefore, should be satisfied with nothing less than a saved soul in a saved body, living in a saved community. Only as we make the nations of North America spiritually strong can they serve the world.

4. *Cooperative spirit.* It has become obvious that there must be something more than cultivated and saintly individuals in the home mission enterprise, valuable as they are, if the work of christianizing the nations of North America is to be successfully carried forward. Men must join hands to inspire one another, and also to create the volume of power needed to sweep obstacles from the path of progress and to conquer the enemies of truth and right. The emancipation of the individual is a great gain, but the best part of his emancipation comes when he begins to work in common with and for others. Cooperation represents not simply addition, but multiplication.

Team work always tells, and especially in missionary work. Marching together, the distance is shorter; singing together, the cheer is louder; standing together, the temptations are more easily resisted; lifting together, the burden is gladly borne; praying together, the victory is surely won. Cooperation both multiplies and hallows the energies of men and organizations.

The hour has come in Protestant Christianity when we must heal our divisions, combine our resources, and unite our forces if the Protestant Church is to bring the Kingdom of God into the life of North America. Competition may be the life of trade, but it is the death of morals and the disgrace of religion. We must have a cooperation today not only in terms of spirit, but in terms of actual operation which will eliminate overlapping and overlooking, not only in mission fields, but in all fields of work. The needs and claims of North America should lead the denominations now to submerge all ecclesiastical animosities, and non-essential demands. The time and strength spent in controversies are needed today for aggressive and constructive work in the interest of the Kingdom. The time has come when we must end the waste of spiritual energy and consecrated money.

Cooperation in missionary work multiplies the power of each in the service of all, and therefore should be welcomed by all churches bearing the name of Jesus Christ. Bigotry, dogmatism and sectarianism cannot feed the soul of the nation. Nothing but conference, cooperation and combination will meet the needs of the nations now.

Whatever may be our views about organic unity, there certainly should be no difference among those who believe in Christ about the need and the wisdom of cooperation in every effort to

make men like Christ, earth like Heaven, and the kingdoms of this world the Kingdom of Christ.

The gigantic iniquities of modern society are thoroughly organized and directed by able leaders. To accomplish its purpose, the home missions enterprise, therefore, must excel all other organizations in the value of its objectives and the wisdom and power of its representatives. No Christian body should stand apart from any other followers of Christ today on account of differences of belief respecting non-essentials. No mere speculative dogma should separate our Christian denominations from one another in the battle for righteousness. It is more necessary to help the soul that sins and suffers than to assert our peculiar notions about metaphysical subjects. The various religious bodies in our nations ought to appreciate one another more than at present, and cooperate toward common ends more than they do. God's army today is marching in too many disconnected divisions and under too many petty flags. Denominations need not disband, but they must work together if the Spirit of God is to have an instrument through which North America is to be saved. Love for the Incarnate Christ ought to be a sufficient passport for every soldier of Christ. That, alone, ought to make him welcome in every camp and at every altar.

The Need of the Present Situation

This present situation constitutes a great trumpet call that is bidding all who care about the issues of the present world-wide crisis to rally to the standard of Christ; bidding them renew their hope, enthusiasm and power at the one great source, and then go forth and throw themselves heart and soul into the spiritual service of their country; recognizing that it is a national service of the highest order and calls for self-sacrifice and devotion that is on a par with the greatest demand that any other branch of the Kingdom service can make on men.

It is the news of a transcendent God that our age supremely needs, the Gospel of a God who can and does break through into human affairs in a supernatural way, bringing order, peace, power and abiding gladness into human life. This is preeminently a time for taking bold, strong, vigorous steps, for initiating positive action in the great work of publishing the Christian evangel, for seeing how to surround it with every circumstance of compelling, constraining, and convicting power. It is high time to overcome the nervous

fear of pressing the Gospel of Christ upon the people, fear that has sealed our lips when everything around us is whispering of God, of the Cross, of redemption through sacrifice; when human hearts are softened and ears bent to listen and only our enlightening and confirming word is needed to interpret and apply the great truths of Christianity to the souls of men and the life of nations.

Let us see to it that the hesitancy and half-heartedness of our religious appeal is succeeded now by a strong and positive call on all men to seek God. Let us go forth throughout the land on an embassy of peace, saying to all sorts and conditions of men: "Be ye reconciled to God" for "now is the accepted time," "now is the day of salvation." We need not fear rebuff or indifference as the right spiritual note is struck in this hour—that note which is in harmony with the elemental spiritual need of man and of society. There will be a ready response, men will flock into the Kingdom, and a religious revival will break out that will go through the length and breadth of the land. The most urgent need of our day is not for service but for spirituality. A soul filled with the spirit of God will certainly bow down and lift the lowly. But a generation that discounts the spirit of God and ceases to love Jesus Christ will not long serve humanity. What makes Christianity a triumphant religion is not the law of love, but its love of Christ. The heart of Christianity—what gives it creative power, what sends out missionaries, what saves sinners, what builds churches, what produces character, and enriches civilization—is not so much a precept as a personality, and that the personality of Jesus Christ. The supreme thing in Christianity is not Christ's teachings, however superior, but the spirit of His life; not interest in an ethical code, but loving, sacrificial discipleship; not a system of doctrine about Christ, but a profound devotion to Him as the giver of eternal life, the only Saviour of the world.

The home mission enterprise, in the last analysis, must depend not upon its pretensions, but upon its performances; not upon its attitude, but upon its activities; not upon its sacramental holiness, but upon its spiritual helpfulness. Its appeal will be effective in proportion to its rationality, humanity and spirituality, and its authority will be recognized in proportion to its vision, inspiration, conviction, power and love. If we capture the present for Christ, the future of North America will be safe.



What Progress in Home Missions?

By REV. WILLIAM R. KING, D. D., New York

*Extracts from the Annual Report of the Executive
Secretary of the Home Missions Council*

THE North American Home Missions Congress, which met at the close of 1930, was most significant. Its power and influence is being proved and its findings are accepted as the best word on home missions.

The follow-up of that Congress is most gratifying. The Missionary Education Movement is majoring this year on "The Challenge of Change," by Dr. John M. Moore, written with the deliberate purpose of promoting the findings and message of the Congress. It is being studied in thousands of churches throughout the country. In a Teachers' Manual on the Data Books and Findings Books of the Congress, Dr. Casselman of the Reformed Church in the U. S. Board has made an exhaustive study of this material and has arranged it in shape for use in mission study classes.

A series of conferences and public meetings, looking to the enlistment of all the denominational groups in a great Home Mission advance, is a joint effort of the Home Missions Council, and the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America to carry down to the local churches the message of the Congress, and the results of the studies of the Five Year Program of Survey and Adjustment. The first of this series was held in Cincinnati in November and was followed by the Pacific Coast series in December to include Seattle, Portland, San Francisco, Oakland, Berkeley, Sacramento, Los Angeles and Denver. In the nine conferences held during November and December there was a total attendance of approximately 3,000. We heard in every place such remarks as "this is the best conference we have had for years," and "you are bringing us fresh and interesting information and making us see home missions in a new light." The unanimous judgment of the team is that these Continuation

Conferences should be followed up. The first Continuation Conference scheduled for 1932 was held in Indianapolis, Ind., in connection with the Ministers' Convocation and five other conferences were set up for February in strategic centers in Ohio. It is our hope to hold twenty or thirty of them throughout the United States.

Several cooperative projects are under way, in-

cluding the Cooperative and Religious Center at Boulder City, the new town which is to be the home of the people employed on that great Hoover Dam in Southern California. Representatives of six denominations met and set up a tentative organization of the Hoover Dam Interdenominational Religious Council to present a program of worship, religious education and social service. Later the Southern California Superintendents' Council enthusiastically approved the movement and other denominations expressed the desire to cooperate. As a result of several conferences with government officials about this

Has the day for home missions passed? What is being done for the twenty million foreign born in the United States? Are we overlooking or conducting rival missions for the Indians, the Negroes, the Spanish-speaking people, the Mormons, the miners and lumbermen, the Orientals and Europeans, the migrant workers and dwellers in mountains and in city slums? Dr. King tells the story of progress made by the united effort of mission boards cooperating in the Home Missions Council.

project, and visits to Hoover Dam, Las Vegas and Los Angeles, the Cooperative Religious and Social Center of Boulder City has been established and is now well under way with the following denominations cooperating: Presbyterian U. S. A., Methodist Episcopal, Congregational, Baptist, Disciples, United Brethren, United Presbyterian. The Rev. Thomas E. Stevenson, pastor of the Presbyterian Church of Burbank, California, has been elected pastor and director and began his work October 1, 1931. Meetings are being held at present in the mess hall of the six companies and the Sunday School of 127 is meeting in two bungalows. A movement is under way to secure a building for the religious program and for a parsonage for the director, "Parson Tom," as he is called. There are 300 children of school age in the town. Mr. Stevenson has attempted a difficult task but great service can be rendered. The attendance at his

first evening service was about 100 and at the second evening service was 127. If some churches could donate hymn or travel slides for the stereopticon, this would help in his work.

An Every Community Survey of Maine was made under the auspices of the Interdenominational Commission of Maine and the Home Missions Council, and was considered by various conferences. The Interdenominational Commission has proposed a Five Year Program of Interdenominational Christian Service "directed particularly toward the areas unreached by any of the Protestant mission agencies and designed to do that most needed work which our present missionary agencies cannot do both because their resources are insufficient and because the work must be done interdenominationally." An attempt is being made to raise from individuals approximately \$45,000 a year in addition to \$50,000 a year expended by denominational boards, to be distributed among sixteen counties in Maine. This would be an outstanding demonstration on a state-wide basis of cooperative home missions in rural communities.

Cooperative work has been promoted also in other centers. In a remote valley of the Southern Mountains, bordering northeast Georgia and the Carolinas, there is a large farm school which is closely tied up with three small churches. The superintendent of this school asked for assistance in bringing about cooperation in this community. As a result it would seem as if the three churches will be placed on a cooperative community basis.

The second annual conference of the Ozark Interdenominational Committee, held at Hollister, Mo., last July, dealt with the situation in the Ozarks and the possibility of a cooperative program for the region. It was later suggested that there should be community visitation by field supervisors and county seat rallies in the interest of a better rural religious life.

The Home Missions Council has taken over the work of the Department of Building Fund Campaigns of the Board of National Missions, Presbyterian Church, U. S. A., to form an Interdenominational Church Building Campaigns Bureau. This did not involve any increase in budget or office space since the Bureau retained its office in Philadelphia for the present.

The Joint Committee on Indian Work, under the leadership of Miss Helen Brickman, has worked out a curriculum of religious education for our Religious Work Directors in the Government Indian Schools, and has rendered valuable service in administrative work. Another outstanding accomplishment of the Committee has been the setting up of a service committee to serve as

a *liaison* committee between the Councils and the Indian Department of the Government.

A joint committee representing the International Missionary Council, the Federal Council, the Home Missions Council, the Council of Women for Home Missions and the Missionary Education Movement has been formed "to make a careful and comprehensive study of the Jewish situation in America in its relation to the Christian Church." The chairman is Dr. John S. Conning. Other committees rendering valuable service to the cause of Home Missions, under the auspices of the Council, relate to the city and New Americans, General Promotion, Alaska, Spanish-speaking Work, and Negro Work.

Under the auspices of the Committee on Comity and Five Year Program of Survey and Adjustment, surveys have been made in about a score of states. In some cases the entire state has been surveyed, in some of the larger states only cross-sections. Surveys are now under way in six states and conferences are held following the completion of each state. This Five Year Program is vitally connected with all the work of the Council and is closely related to the work of all other committees.

One of the most active and efficient committees is that on "Town and Country," made up of representatives of constituent boards. One of the oldest and the most important activity is the Summer Schools for rural pastors and last year the Committee sponsored nine full standard schools and two partial standard schools, besides seven full standard schools of practical methods for Negro pastors. At least two new schools will be added to the list in 1932—Corvallis, Oregon, and Davis, California. This Committee also promotes Rural Life Sunday, the fifth Sunday after Easter, which has been observed for the past three years. Some governors of states have issued proclamations calling upon people to observe Rural Life Sunday and 10,000 leaflets on the subject were distributed last year.

The Federal Council in appointing members to the Town and Country Committee has recognized this as its channel of operation in this field and has added to the efficiency of the Committee.

The past year has been a trying one for Home Mission Boards. The depression is telling upon budgets and programs. Most of the boards, if not all, have had to reduce expenditures, eliminate work and workers, and cut down appropriations all along the line. New advances have been impossible, yet the needs were never greater and the opportunities never more inviting. These are days that are surely trying the souls of board administrators as well as the endurance of faithful

missionaries in all parts of North America. May it not be that our extremity will be God's opportunity. We believe that in some way the home mission cause will come out of this trying experience triumphantly. We may have to make readjustments and work out economies and "endure burdens as good soldiers" but out of it all will come greater and better home missions.

Would it not be wise to begin now to plan definitely for another national congress to be held at the close of our Five Year Program in January, 1934, to review the results of this five year study and to consider advance steps? By that time, it is hoped, we will be emerging from the depression and will have learned "through the things we have suffered," as well as through the surveys and studies, what changes, if any, should be made and what advance steps should be taken.

PROPOSALS FOR THE COMING YEAR

Extracts from the Report of the Findings Committee at the Toronto Conference

A Christian world depends mightily upon a Christian America. America lives not to itself, but for China, Japan, Africa, India and the uttermost parts of the earth. If Christendom has betrayed Christianity, then it becomes imperative to christianize Christendom. That is our united task. For their sakes we must sanctify ourselves.

Sitting, as in a reviewing stand, as the forces for christianizing America pass before us and make their reports, what have we discovered?

The Committee on Comity and the Five Year Program brings before us the following recommendations:

1. In view of the response to the Continuation Conferences, this plan with some modifications should be developed widely during the coming year and if possible, such conferences should be held in practically all of the major cities of the country.

2. The success of the Interdenominational Conference held now for two years in the Ozarks leads us to believe that in other states in the more distinctively mission areas there should be interdenominational gatherings of from two to four days duration for the consideration of the common problems of missionary work. In most cases these conferences would not be held annually.

3. We recommend that constituent boards consider the advisability of bringing to the attention of their highest judicatories the comity resolutions adopted during the past year by the Presbyterian General Assembly and the Congregational-Christian National Council. In order that these Councils may be prepared to deal with the increasing number of comity cases brought to

them on appeal after local efforts for adjustment have failed, we recommend:

First, that the Joint Committee on Comity and the Five Year Program be constituted a Sub-Committee on Comity, to which shall be referred all cases of comity presented to the Councils.

Second, that this Sub-Committee arrange for three stated meetings a year, other meetings to be held as needed.

Third, that this Sub-Committee prepare and distribute a form indicating the information which should be furnished it concerning any case brought before it for consideration.

Fourth, that this Sub-Committee, in passing upon cases, take into account not only such general principles as have been adopted by these Councils, but such principles as may have been adopted by the state or city organizations within whose jurisdiction the particular cases originated. It is understood that the decision rendered in any case is to be advisory only.

The Councils urge that City, State and Regional Councils, through Comity Committees of their own creation, be prepared to deal with comity cases arising within their respective bounds and only bring to these national Councils those cases which fail of local adjustment.

Strictly speaking, the Five Year Program was initiated at the Comity Conference in January, 1928, and will come to an end at the time of the next annual meeting in January, 1933. Although much has been accomplished, it is still in its formative stage. It might be well to extend this period to cover five years dating from the Home Missions Congress, that is, to the end of 1935. Before the end of that period, say in January, 1934, we should hold a "check-up conference" to do specifically four things:

- a. To review the results of the Five Year Program to that date.

- b. To use the Findings of the Home Missions Congress on the various fields of missionary effort as the basis of an intensive study of practical programs for these various fields of work.

- c. To consider the cooperative relationships of home missions with other agencies which have become so essentially a part of our modern program of church work, as the religious education and social welfare agencies.

- d. To propose plans for the future work of these Councils.

For many years our Town and Country Church Committee has been carrying on its researches and has given us a fund of invaluable information. We therefore would especially call attention of the several boards to the importance of a program of adjustment that will enable our rural

churches to cope with the rapid changes that are upon them. It is a matter of supreme importance that some way be found to provide the children and youth of our rural areas with a teaching ministry. Toward this end we would suggest that cooperative parishes be established where the several denominations would share in such a ministry. This, together with the re-organization of rural areas into stronger units of life, constitute imperative demands upon the mission boards at this time.

There has been a growing consciousness of responsibility toward Spanish-speaking neighbors in the West Indies. We therefore commend to the boards at work in Cuba a fresh study of how to cooperate more closely and especially in the organization there of a Union Theological Seminary such as now exists in Puerto Rico. We commend to the boards a further study of their responsibility in Santo Domingo and that those already working in Puerto Rico may well consider whether their responsibilities do not also extend to Santo Domingo.

We commend the union which has been perfected between the Christian, the Congregational and United Brethren Missions into the United Evangelical Church in Puerto Rico and urge other denominations as speedily as possible to shape their policies toward uniting in this movement.

We welcome the changes made in the national government administration of Indian affairs which seeks the highest welfare of the Indian, thus enabling him to achieve an abundant and well balanced life in terms of his own racial resources. We appreciate the cooperation of the Indian administration in the task of religious education in Government Indian schools. The increased responsibility assumed by the Indian student for planning and carrying courses of instruc-

tion is developing qualities of leadership. Student churches and student councils, expressing the religious needs of the young people, are promoting Christian living.

The coming year of Missionary study centers around the work among the Indians and we urge on our churches these studies in their future programs.

It is evident that the future of the Christian Church, not only in the pulpit but in the pew, rests in the hands of the youth of today. We therefore urge upon the Councils that our programs shall give full recognition to the importance and the problems of the religious life and training of our youth. We suggest that a session be set aside at the next Annual Meeting for the consideration of our young people in relation to the Church and its missionary work.

We cannot close without adding our influence to those who are attempting to create a warless world. We believe that war is wholly wrong; we believe that war and Christ travel opposite ways and stand at opposite poles in any possible moral universe. The Christian Church must be the chief agency for abolishing war for to the Church is committed the Gospel of love and brotherhood, of peace on earth and goodwill. We call upon all the churches to take an unequivocal and an unapologetic opposition to the spirit of militarism wherever it exists.

We urge upon our governments the necessity of immediate cooperation with and full membership in the World Court and the League of Nations and that every power be used to influence all the signatory nations to faithfully carry out their obligations in the Peace Pact. . . . The Christian Church must lead in the abolition of war or prove itself inadequate to the needs of the world today and tomorrow.

CHURCH BUILDINGS AND BENEVOLENCES

Many churches in the United States have incurred very heavy indebtedness in their building enterprises and have thus hampered their philanthropic, evangelistic and missionary activities. In the Presbyterian Church, U. S. A., out of a turnover of sixty-odd million dollars a year, about fourteen million have been reported under building enterprises. The denominational budget for missions and other benevolences calls for twelve million dollars, on which only about ten million are paid, and, in the depression, less than nine million. In four years this church has spent over fifty-two million dollars for building operations. This represents an annual load per Presbyterian of \$25.35, while the annual load for benevolences has been less than five dollars.

In the Methodist Episcopal Church over fourteen million dollars was spent in 1929-1930 for buildings and improvements and over seven million dollars paid on past indebtedness. This means that over twenty-one million dollars was involved in the improvement of the equipment of the churches for one year. This very heavy burden may account for the situation of diminished support which is baffling the World Service Commission. The Methodists are apparently giving more than they gave under the Centenary drive, but out of the eighty-five million dollars their reports seem to indicate that only ten million, as against twenty million in 1921, go to benevolences of all kinds. Presbyterians have held their benevolence contributions static at about ten millions.

Adventures Among the Amazon Indians

A Review of "*The Challenge of Amazon's Indians*" by Mrs. Arthur F. Tylee*

By the REV. THOMAS C. MOFFETT, New York
Secretary of the Commission on the Indians of Latin America

THE Indians of the Amazon Valley in Northern Brazil are illiterate, untamed and isolated from civilization. Missionary work among them is a task of great difficulty because of the distance from civilization and the character of the people. "The long journey to reach them is not dreaded as much as the isolation after the journey's end has been reached," writes Mrs. Tylee, who has recently returned to the United States after some thrilling and harrowing experiences.

Seldom is the loneliness relieved by the visit from an explorer and never, in some places, by a commercial traveler. But such isolation means more than just loneliness. It means that the missionary has to trust God to bless and use the simple remedies he can carry for himself and family, for no physician is within a thousand miles. This, too, in a land of fevers and tropical diseases, to say nothing of the painful and often serious results from insect bites.

It was in such isolation and among these wild and savage Indians that Arthur F. Tylee and his two-year-old daughter, Miss Mildred P. Kratz, a missionary nurse, and three Brazilians were attacked and killed at the mission at Juruená, Brazil, on November 3, 1930. The crime was committed by a small group of illiterate, wild Indians of the Nhambiquara tribe in the state of Matto Grosso. This story of missionary adventure, of heroic dedication to a task of unbelievable hardships and privation, endurance and sacrifice is told by Mrs. Tylee simply but graphically in a book which presents a succession of surprises, the greatest of which was unsuspected hostility of these few Indians, led by their chief.

This primitive tribe of Indians is described with admiration by Mrs. Tylee even after the savage onslaught of the massacre in which a few of their number participated.

The Nhambiquaras are of average height. They are very slender. They have the coarse, straight, black hair, dark brown eyes, and dark bronze skin characteristic of the Indian; but their features are not those which are considered typical of the North American Indian. Many of them have facial characteristics not unlike their white brothers, while a few have slant eyes and flat noses like the people of Asia. They can be silent and taciturn upon

occasion, but are often talkative and jolly. They have a keen sense of humor and enjoy a good joke even when it is on themselves. Although at times, some of them try one's patience as might a spoiled child, yet many of them are most lovable.

The pioneer expeditionary party which explored the territory, seeking a suitable location for the mission station, consisted of Rev. Leonard L. Legters, Field Representative of the Pioneer Mission Agency and of the Indian Mission of America; Rev. Alex. R. Hay, Superintendent of the Inland South America Missionary Union, and Arthur F. Tylee. Their trials in penetrating the interior country are suggested by this record.

"After crossing the Sepotuba River the road lay through a strip of very dense jungle and bamboo thicket and came out at the foot of a bluff. It took three weeks to go the first thirty-two miles and the last half of this was taken with the cart unloaded. Part of the time it was bad roads that hindered, again swollen streams, or a thick growth of bamboo, and part of the time the oxen simply refused to pull."

Of another experience Mr. Tylee wrote: "The past week has been a nightmare; the constant struggle, strain and despair over the perversity of the oxen having taxed our patience and sapped our strength. Twenty miles in one week! Working day and night in rain and heat, and this after the month of trial in the woods below the plateau."

In the loneliness of their first labors on the field the two men hoped for the time when the small mission force would be increased. "For the first time in several months Mr. Tylee received word from his fiancé, whom he had left in Paraguay. Now he learned to his joy that she was in Corumbá. They had been fellow-students at Moody Bible Institute, Chicago, and had gone together to South America. The lady remained in Paraguay while her fiancé went on to Brazil to explore the new field. It had now been almost two years since he had seen her and five months since he had been able to receive her letters."

Mr. Arthur Tylee was a graduate of Amherst College. After serving in Europe during the war he returned to enter Harvard Law School, but

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A NHAMBIQUARA INDIAN FAMILY AT HOME

during his studies there he grew dissatisfied with the prospect of giving his life to self-appointed pursuits and the acquiring of fame or money. He felt the challenge to devote his energies to the biggest and noblest service of which he was capable, and his love of the Bible led him to enter Moody Bible Institute of Chicago. While a student there, Rev. Alex. R. Hay, Superintendent of the Inland South America Missionary Union, visited the Institute and told of the need for messengers of Christ in South America. This led to Mr. Tylee's decision for Indian service and the following spring he went to Brazil.

Mildred Kratz studied at Coe College, Iowa, and later took her Bible courses at Moody Institute and her nurse's training at Augustana Hospital, Chicago. "She was strong and healthy, with a happy disposition and a buoyancy of spirit which made her always a pleasant companion. She was not the shallow type of person, incapable of sharing the sufferings of another, but, on the contrary, was deeply sympathetic."

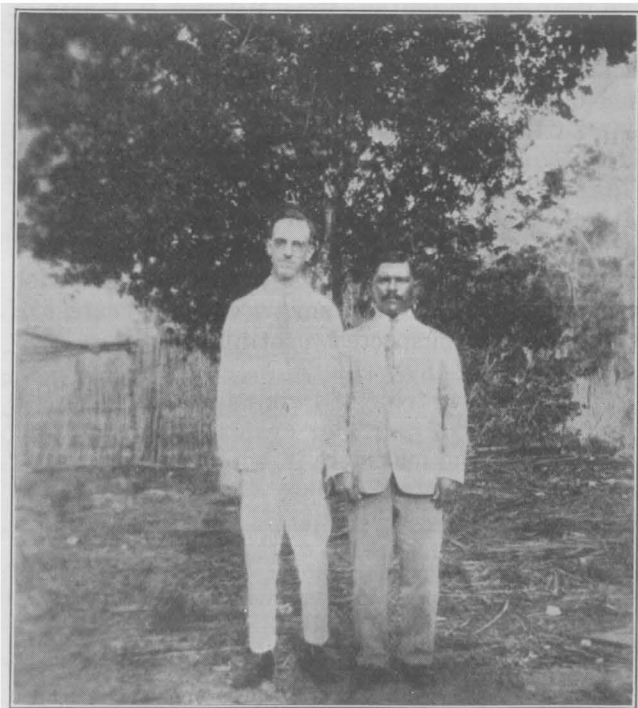
The romance and pathos of the intimate experiences narrated by Mrs. Tylee with a rare literary gift are best portrayed in the diary from which she freely quotes. An entry of July 12th reads: "Without all staple foods." From that date until the latter part of October they were dependent upon their own efforts and God's special provision for their needs. No day passed without their being able to obtain food for at least one meal. Not once did the little group of new native Brazilian converts waver and there was no spirit of fault-finding. The men spent much of their time hunting and fishing and thus brought in food which was shared with the whole community. Later oxen arrived and, for a time, supplied meat if nothing more. Several times Indians came to the station bringing grated mandioc from which a sort of bread or flat cake could be made. This, as the narrative states, "was not unpalatable if

the ingredients could be properly cleaned and not allowed to ferment in the tropical heat."

The missionaries left their difficult field for a brief furlough at the end of four years, and on their return met fresh assaults. Only prevailing prayer enabled them to reach their station. When Mr. Tylee and Miss Kratz were both down with fever they had been allowed to occupy a room in one of the buildings belonging to the telegraph line. It was bare of furniture, except for their packing boxes and trunks. Here Mrs. Tylee cared for them while the native helper cooked the beans and rice in the shade of a tent. When they resumed their journey they were met by three friendly Nhambiquaras, who brought fruit, mandioc and sweet potatoes. Finally they reached the mission about ten o'clock at night, almost three months after leaving New York.

"The first months in her new home following our furlough were hard on baby Marian," writes Mrs. Tylee.

She was not well and the insect pests made her very uncomfortable. Satan had found a new weapon with which he tried to drive the missionaries from his territory. They had suffered much themselves and were ready to suffer more if need be, but to see their precious baby girl tortured was the severest test their faith could know. But in this as in all other tests that had come to them, He proved Himself as the One "Who giveth more grace." But if she was to suffer for some of the conditions that could not be changed nor avoided, life for her was not without its compensations. She loved the wild life that she saw everywhere about her—woods, flowers, birds and animals of all kinds. She was not timid and fear was



ARTHUR F. TYLEE AND JOAQUIN ANTUNES, A BRAZILIAN CONVERT



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ANNE SEESHOLTZ, Executive Secretary.

unknown to her. She went for long walks in the woods with Mr. McDowell and Candido, and always came back with her hands and pockets full of flowers and bright berries she found along the path. She was very fond of animals and many were the pets the Indians brought her, besides the dogs and chickens with which she played daily.

The work went forward and progress seemed to be made in winning the friendship of the Indians. The missionaries ministered to the sick and undertook to teach them of God, whom they knew not as He is revealed through His Son Jesus Christ. Then one day an Indian was brought into the station seriously ill. In spite of all their careful nursing he died. The Indians seemed to take this matter very much to heart and some showed their belief that the missionaries were responsible.

Three months after the death of the Indian some members of his tribe from a distance came to the station and without warning fell upon the little band. They murdered Mr. Tylee, Miss Kratz and the baby and three Brazilian Indian friends. After seriously beating Mrs. Tylee and leaving her for dead, they departed. Upon regaining consciousness, Mrs. Tylee had to grope half blinded, dragging herself to the telegraph station to spread the word of the calamity. Here she lay for days, hovering between life and death. Finally she was able to make her way to the coast and sail for home. Her faith and courage never failed.

The closing paragraph of her narrative reads:

As for God His way is perfect. The work in Jurueña is His work; the missionaries His workers; is not His the right to say whether they should continue at their post or be called to higher service? May the grassy mounds beneath the Ajusta Conta trees at Maloquinha be our solemn pledge to God that we shall carry on the work they so courageously began, until the last tribe of Indians hidden in the depths of Amazon's forests has heard the good news of peace and eternal life.

The tragic scene of the eventful morning when six of the mission group lost their lives, and the savage Indians as suddenly departed into the wastes and jungles, is briefly depicted in words which the reader can never forget. When the story is perused in the quiet of one's own solitude, then heroism and the sacrifice of martyrs for the faith is luminous and convincing.

Is it any wonder that this absorbing narrative was no sooner issued from the press last October than a new edition was required? Dr. Kenneth Mackenzie, President of the Missionary Union, writes in the introduction:

The martyrdom of these missionaries gave to them marked distinction. They were ready for sacrifice, if only life laid down might be translated into the salvation of the lost whom they saw and yearned over. So, as we recall the many hours of prayer and striving which have engaged our thoughts and purpose as we have pleaded for the myriads of souls in darkened and long-neglected South America, we cheer our hearts with the assurance that the future of the Inland South America Missionary Union will justify their sacrifice and our profound hope that just where they so bravely fell, there shall spring a glorious harvest of redeemed men and women.

Students and Missionary Interest

By the REV. WILLIAM M. MILLER
Meshed, Persia

LAST autumn I had the privilege of visiting nearly forty colleges of various types in different parts of the United States in the interests of the Student Volunteer Movement. These included large state universities and large denominational colleges, medical schools and theological seminaries. I spoke in classrooms, in chapel services, in college churches, to special groups and with individuals. While my stay in most colleges was too brief to give me an opportunity to understand thoroughly the religious situation among students, yet I was able to learn certain facts which I have been asked to share with the readers of the REVIEW.

The thing which impressed me most deeply was the *lack of missionary interest among students*. In

most of the state schools I was not surprised to learn that there were almost no students preparing for the Christian ministry or for missionary work. But what profoundly troubled me was the discovery that in many of the church colleges also there is no missionary spirit. In several flourishing denominational colleges I was not able to find one student who expected to be a missionary in a foreign land. Several theological seminaries were almost as barren as the colleges. Some of these educational institutions have had a great missionary past and have sent many of their sons and daughters to the foreign field.

What has happened to cause the streams of missionary interest to dry up?

There are exceptions. I was occasionally re-

freshed to find groups of devoted and eager young volunteers. In one college seventeen students are intending to become missionaries, and forty or fifty others attended the Student Volunteer meetings. This is a college where chapel and church attendance are required, and where every student is obliged to work a number of hours each week to help pay for his education. If a healthy missionary spirit is possible in some schools today, why is it not possible in every Christian school?

A few students appear to be hostile to the whole idea of foreign missions. They have been told that all religions are equally good, and that Christians have no right to "force" others to accept their beliefs, so they are opposed to missions. But there are few of this sort. The great majority of students are not opposed to foreign missions but they are absolutely unconcerned about the whole business. They listened attentively to descriptions of social and economic and political conditions in Asia, but the thought of spending their lives there as Christian missionaries seemed as remote and impossible to most of them as that of visiting the moon.

What are the causes of this decline in missionary interest among students? Three things seem to be in large measure responsible for the present situation.

First, there is the failure of pastors and college preachers and professors to press upon the young people who come under their influence the needs of other lands and the obligation that rests on us all to help meet those needs. One college pastor confessed that he never preached a missionary sermon, except when the time came around for the missionary collection. A professor said that he did not feel he could ask his students to consider missionary work when his board was recalling missionaries from the field. Unless young people are challenged to overcome the difficulties, whatever they be, and press forward with the message of Christ into every part of the world, very few will offer for foreign service. If the call for volunteers is sounded clearly and persistently by men of conviction and passion, I believe there might be a great response on the part of students to the missionary appeal.

The second cause is the failure of parents to dedicate their little children to the cause of Christ and to give them in childhood an interest in the people of other lands. It is a well-known fact that most of those who go as missionaries first became interested long before they went to college. Unless students already have such an interest on which one can build, a missionary speaker will not be able to make much impression on them. The

paucity of missionary candidates today is due in large measure to the failure of parents and pastors of ten years ago to put this passion into the hearts of their children.

The third and most fundamental cause of all is the lack of vital Christianity in our colleges and in our churches. Interest in world affairs is not enough. The appeal for world brotherhood or world service will not prove a strong enough motive to send many students to the ends of the earth. There must be a sense of the constraining love of Christ, the passion to save the lost, and joyous obedience to the Great Commission.

Too often we have depended on human devices, and cheap ones at that, to stir up missionary interest. We have trusted in pictures and plays and popular appeals. Prayer and the spirit of sacrifice are needed to touch the heart and move the will. An intimate knowledge of Christ and deep devotion to Him is the motive which will lead young people to go to distant lands to tell men of Christ. Therefore, if we wish to get more and better missionaries, the only way is to pray and labor for a revival of faith and love in our home churches. The decline in gifts to missions and in the number of volunteers for missions is an indication of a serious decline in the spiritual power of our American Christianity. When the fires of real devotion to Christ begin to burn at white heat again in our churches, missionaries with flaming hearts will go out in increasing numbers to other lands, kindling new fires everywhere they go.

In a recent letter to me Bishop Linton of Persia states his conviction that the ordinary type of missionary deputation work in England has yielded very poor results of late because of the lack of spiritual foundation on which to build. He plans on his next furlough to stay in each place he visits a week or ten days. The first three-fourths of the visit will be used to preach Christ and to urge people to accept Him as their personal Saviour and Lord. Then in the closing days he will present to those who have been really converted the claims of missionary service.

Such a plan, followed in missionary promotion work, would bring us into touch with fewer churches and colleges, but we would touch them more deeply and probably accomplish much more in the end.

Students and young people today are more ready to listen to a simple, sincere and courageous Gospel message than they have been for years. Let us challenge them now to full obedience to Christ and to service in His Kingdom, not only at home, but also abroad. We need to attempt greater things for God and expect greater things from God.

Face to Face with Human Wrecks*

By the Rev. WALTER AMOS MORGAN
Pastor of the First Congregational Church, Chicago, Illinois

THE bum is a human problem. What shall we do with him? To ignore him is impossible. To kill him is illegal, even if there are times when it seems as though society would be better off if he were out of the way. To reform society so the bum will be impossible and a fact of social history is a far-reaching necessity. To reform the individual as he presents himself in his rags and full of bootleg liquor is a present obligation upon the Christian forces in society. Often this obligation presents itself with all its tragic and pressing immediacy.

Not long ago I faced a mission room full of down-and-outs and found that the experience was like unto a conversion to my own soul. Where Halsted Street crosses Madison, on the near west side of Chicago, is the haunt of homeless men. Sprinkled among them are many of the former crooks who have lost their standing with the gangs or their former initiative for singlehanded thuggery. Some have been upon the line between life and starvation ever since they can remember. Others have known better days and have sought this jungle of reeking woe to hide themselves and to mingle with others of their kind.

An Oasis in a Moral Desert

The Christian missions in this area are oases in a moral desert. Here consecrated men and women seek, with the aid of Christ, to perform the ancient miracle in mending broken lives and making the crooked straight. To preach in such a mission is an experience that sears into the very soul and probes the depths of life.

When the invitation came to me to preach upon a certain evening in the Chicago United Mission, I accepted it with joy, mingled with the sense of humiliation that I had not sought the opportunity long before. During the days preceding this particular evening, I asked myself, "What have

I to preach to a drunken bum? Is my Gospel for the well-to-do and the social elite, matured through sixteen years of experience in pulpits where a bum is only a passing phenomenon, sufficient for such a need? Is my modern interpretation of Christ gripping enough to reclaim a soul that knows the fires of hell?"

When I arrived, the meeting was in full swing.

McQueen, the superintendent of the mission, was behind the battered pulpit. "Sing to the Glory of Christ, men," he called out, just as I entered. And how those men sang! I am minister of the church that rejoices in having the largest choir in Chicago, and they sing the masterpieces of sacred music with beauty and ardor. But there was a difference. These men sang the old hymns of the blood and the Lamb with a fervor that was contagious.

Soon I was led to the platform. McQueen greeted me briefly and with warmth. His great palm grasped my hand and I felt the thrill of strength and the warmth of a devoted heart. "We shall be ready for you in about an hour. Sit here," was all he said. He had more urgent business than that of spending time with me. "Sing, men; sing *When the trumpet of the Lord shall sound.*" They sang, and I heard the trumpet, sounding the call to something unsung in my own soul.

McQueen kept the meeting in his own hands, never for a moment permitting the men to forget that they were to receive a blessing in newness of life. If they only were willing, Christ was able to save. The testimonies were voices out of the deeps. A few were formal, cold and professional. But most of them were exclamations of joy out of former despair. Something had happened to the men who testified, and they knew it. "I thank God that Christ saved me and that he keeps me" was the oft-repeated refrain of their new song. I faced these men, sitting in an old chair, unobserved and forgotten by everybody.

If you were called upon to speak before a crowd of homeless, hungry bums, what would you say? Such a question confronted Walter Morgan at the Chicago United Mission, which is maintained jointly by the Congregational Union and the Presbytery of Chicago. His solution of this soul-searching problem reveals the real message of Christ.

* Condensed from *The Congregationalist*.

In the first place I was terrified. My heart-beat was greatly accelerated and my courage was as greatly diminished. The sermon I had prepared seemed to be so inadequate and out of touch with the occasion. I gave it up and tried to recall another. For a few minutes my mind was in a wild and panicky confusion. Sermons I could recall by the score, but not one came back with the joy of exclamation, "I am just what you need; take me." Soon I gave up in despair and said to myself, "When the time comes, do your best. Perhaps the Lord will take pity and help you out."

Fallen Brother Men

Then my heart went out to those men with a great compassion. One was a young chap, who sang as though he had gone to prayer meeting as a boy with his mother, even as I had gone with mine. Another was an old man with a face like the sphinx. A third reminded me of a ne'er-do-well I had known in Vermont. I glued my eyes upon the face of one whose head was as massive and as well shaped as the head of the old professor who patiently tried to teach me Hebrew. This man had fallen from great heights. He might have been a king who through folly had been compelled to abdicate his throne and whose possessions had been confiscated, until he was forced to beg his bread in a far and alien land. My heart went out to him. He had been the joy of some fond mother's heart. Some father had held him in his arms with pride. Was he sitting on the sacred hill of memory as he sang and as he looked up at McQueen? In him I saw the epitome of broken humanity as it passed to and fro before the street door. In him I saw myself, had circumstances but shaped themselves in other ways. For one moment, at least, I caught a vision of what Christ meant when He told His disciples that all men were earthly children of a common Father.

My third emotion was that of rebellion. Were these men the result of our civilization? Had they been cast up from the wreck in order that others might sail safely on? Were they human material, wasted and cast away, in order that our boasted progress might progress still further upon its relentless way? Who was I that I might enjoy a beautiful home in the suburbs, with dollars in the bank and a place in society, while these men were homeless, dollarless and with no place to lay their heads except what charity provided? Surely something was wrong. I saw it tragically portrayed in human life before me and my heart rebelled.

Where were the men, or women, who were to blame for many of these wrecks? The seed of wickedness in the human heart often germinates

in other lives. Selfishness in the breast of the well-to-do frequently drives the wanderer back again to his old companions. Society has a price to pay for its lack of regard for the undernourished and the poorly born. I sensed my guilt of neglect. My voice had been silent and my brain had been idle concerning this tide of human woe. Could its source be found and the evil thing changed at the beginning? Surely Jesus had something to say concerning this problem that so tragically affected so many of His brothers.

As I looked again at my dethroned king, and saw deep beneath the scraggly beard and penetrated below the surface of his soul, I thought I beheld the lineaments of the Son of Man. Here was my sermon. I would speak to the Christ within that man. If my message could carry to where He was buried deep I knew that he would respond, and life, like the dawning of a clear morning after a stormy night, would come to the king dethroned with new hope.

The Tests of an Adequate Message

But was my modern Gospel adequate to the need? I long had thought in social ways and preached in modern terms. My liberalism had been almost a passion. True, I had prayed that I might be spared the barrenness of a purely intellectual appeal. In my own soul there was the joy of a divine fellowship and the warmth of personal experience. But I had not developed the technique of making my own experiences live in the souls of men who knew nothing of the modern world with its modern science and its new psychology. The terms they used in their testimonies were not part of my working vocabulary, and my new interpretation of their age-old and vital experience and need was meaningless to them. My expressions to win men to the old joy of salvation were colorless and impotent for the needs of the twenty-five minutes that soon were to be mine to do my utmost for these my broken brothers.

I was brought back to present and pressing realities by McQueen announcing a hymn and saying, "After we sing this hymn Dr. Morgan of the New First Church will preach to us. Pray for him, men." The introduction stabbed me into a full realization of my own insignificance and the supreme greatness of the task before me. Again I sought out the face of my new-found brother. His eyes seemed to search mine, and behind them I read a sad and tragic story and found a small but growing hope. Just before I arose to speak I prayed: "Oh, God, help me to bring Thy Son to birth in this my new-found brother."

What had I to offer in that high moment? Surely not my theology. That were a thing dead

and helpless. They cared nothing about the Synoptic problem or the symbolism of the Apocalypse. What they needed, like their fathers before them, back to the dawn of man's first mistake in life's moral way, was help for the journey. This was to be found, first of all, in the old and ever new fact of love. And for that hour, at least, love them I did. The Christ in them called to the Christ in me and the response was a compassion I never had known before. The dethroned king became a wandering brother of a common household and the Elder Brother had sent me to bring him home again.

Then came the joy of a great discovery. My Gospel was a living thing, not only for the well fed, but for these men who seldom knew the joy of a full meal. Beneath my faith there was a radiant center of life. Its passion was the love for

Christ, living and struggling to live more fully in all human souls. I saw Him stand again by Galilee where Andrew heard Him call, and I saw Him look at me through the eyes of the bums who filled that barren mission room.

My cup of joy overflowed when I saw the former king kneeling in submission to another will at the rail before the battered pulpit, and McQueen had his arm around him, talking with him as one brother talketh with another about the things that are of supreme importance.

So I rode back to my home in the lovely suburb, with the rain falling in torrents and the lightning flashing in the streets. In my own heart there also was a mightier storm. Can our Gospel create a society that does not attain success at such a frightful cost? How can Christ be brought to birth in our modern world?

How Ginling College Was Saved

By the Rev. Clifford M. Drury, Moscow, Idaho

Looting and destruction was the fate of many foreign buildings in Nanking when the Southern army drove out the Northerners in 1927. Ginling, the Christian college, escaped as by a miracle, and the members of the faculty were spared the dreadful experiences which fell to the lot of many of their fellow missionaries. The reason for this immunity may be traced to the good influence of a Bible class.

Thirteen years before, in 1914, Ray C. Roberts, a Y. M. C. A. secretary, began his work in Hunan Province, and following one of the Eddy evangelistic campaigns, a Bible class was started in Changsha. Among those enrolled was a Hunanese boy, Wu Ching Sing, who became a Christian and, two years later, was elected president of the Bible class. The young Chinese brought his sister to the missionaries, who placed her in one of the mission high schools. As a result she also accepted Christ.

When the Nationalist movement offered great promises of relief from many of China's ills, Wu went to Canton to cast in his lot with the Southerners. Miss Wu (Shou Ching) after her graduation from the high school entered Ginling College at Nanking and was a student there when the Southern army captured the city.

It is now well known that the soldiers, under Russian Communist influence, had received orders to loot, destroy and kill. After they had looted and burned many of the foreign houses a number of them appeared before the gates of Ginling College.

Since the soldiers were Hunanese, it was natural that Miss Wu should be sent to intercede for the College, since she could speak to the soldiers in their own dialect. While the soldiers were being served tea and cakes, Miss Wu was making frantic efforts to get into touch with her brother, an officer in the army which had just occupied the city. After a time he appeared and gave orders to the soldiers not to enter the compound. Instead of destroying the school, they were ordered to protect it.

Thus the foreigners and students and the buildings, worth at least a million dollars, were saved the fate which visited other parts of the foreign community. The College reopened a short time after the disturbance and continued its good work, the only mission school in Nanking able to do this for some months. The Changsha Bible class had borne fruit.

World Friendship Books for Children

By HAZEL V. ORTON, New York
Secretary of Elementary Work, Missionary Education Movement

NOT long ago a writer in a well-known magazine on race relationships made this statement:

"When I was a baby my father had read me the story of Little Black Sambo, and I had concluded that all black boys were silly and pathetically ugly."

How many well-meaning teachers and adults, because they were not sufficiently informed or have thought it unimportant, have exposed children to harmful attitudes toward children of other races through an unwise selection of a book. Much care must be taken in the selection of books for children, especially when one is concerned with the presentation of the Christian viewpoint of life.

Few local booksellers are competent guides to the selection of children's books. A short time ago, browsing in the children's book department of a large store, I overheard a conversation between a salesgirl and a physician interested in children's books from the standpoint of health. The salesgirl was unable to grasp the situation and prattled much on the attractiveness and "cuteness" of a certain child's book printed in small type and illustrated in lurid green. Half under his breath the physician remarked: "What books! No wonder we doctors are always treating children for eye difficulties."

Almost any person with a degree of intelligence and knowledge of children can learn to discriminate between desirable and undesirable books. Two major questions should be kept in mind.

First, is it attractive and suitable in its mechanical make-up for the child?

Second, is the content of the book inherently Christian? Are Christian attitudes, sympathies and conduct fundamental to the book, and are they treated as a natural and normal expression of life?

Books which appeal to children must be attractive to the eye as well as to the mind. Content does not stand alone, for the way it is housed between the covers is also quite fundamental. Books by means of which we hope our children will develop Christian conduct must compare favorably with the other books which they read and love. Some of the less expensive books combine

simplicity and good taste which is characteristic of beautiful books. A high price is not always a guarantee of quality.

There are a few mechanical points by which an unskilled person can be guided in making wise choices. Size of type, number and kind of illustrations, relationship of illustrations to type page, binding, and the value of the book in developing the child's appreciation for the artistic and beautiful should be considered.

Perhaps the most essential point in the evaluation of the content of a book is judging whether it is within the range of ability and experience of the child for whom it is chosen. Are the incidents and the vocabulary within the understanding of the child? From the standpoint of the world friendship values to be gained, one must be careful that the content is free from ideas and suggestions which may lead to undesirable attitudes. The following tests might be applied:

1. Are the facts about other racial and national groups true, or are they generalizations from which false deductions may be made?
2. Are there statements or illustrations which hold any racial or national group up to ridicule, or portray them as stupid and incompetent?
3. Are there statements that ridicule and minimize the importance of great world issues, such as disarmament and world peace, economic justice, racial equality, prohibition, etc.?
4. Is the book sentimental and lacking in reality, or are the needs and accomplishments of other racial and national groups so presented that the reader will come to understand and respect them, rather than develop pity and superiority?
5. Are there statements that foster bigoted intolerance, either racial, national or creedal?
6. Are there statements involving criminal offense by reason of which children might generalize and come to identify a certain racial or national group with smuggling, banditry, or lawlessness, for example?
7. Is the book inherently Christian? This does not necessarily mean that it should talk about religion, but that it should picture a type of thought and conduct which is Christian.
8. Is the book well written from a literary standpoint?

It is encouraging to know that there are on the market many children's books relating to world friendship which fulfil these qualifications. Children enjoy them and they are contributing factors in the development of Christian conduct.

Books for Children

FIRST THROUGH THIRD GRADE

The Farmer in the Dell. By Berta and Elmer Hader. Macmillan. \$2.50. An excellent picture book with brief description of farm life and activities in northeastern United States.

The Singing Farmer. By James S. Tippet. World Book Co. 68 cents. A book of poetry about farm life for boys and girls.

I Live in a City. By James S. Tippet. Harper. 75 cents. A book of poems which helps city boys and girls to understand better those who help to make city life comfortable.

The Wishing Owl. By Idella Purnell. Macmillan. \$2.25. A Mayan story book. A collection of some of the children's favorite stories as they have been told for generations in Yucatan.

Little Kin Chan. By Berthae Converse. Friendship Press. \$1. The delightful story of a Japanese child, Kin Chan, and her dog, "The Crab." They have many adventures and much fun, in the course of which the missionary lady plays a prominent part.

The World in a Barn. By Gertrude Chandler Warner. Friendship Press. \$1.25. A group of nine friendly children, some of them American and some from other countries, also a highly inventive uncle who has traveled everywhere and knows how to start things, make this book a real adventure in world friendship.

The World on a Farm. By Gertrude Chandler Warner. Friendship Press. \$1. A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm.

Children of the Chief. By Mary Entwistle. Friendship Press. Paper, 40 cents. A book of delightful stories about a family of African children.

Chinese Children of Woodcutters' Lane. By Priscilla Holton. Friendship Press. The adventures of two Chinese children.

Windows into Alaska. (Children's edition.) By Gertrude Chandler Warner. Friendship Press. 75 cents. The story of Bobby and Virginia whose father is a missionary teacher in Alaska.

Friends of Ours. By Elizabeth Colson. Friendship Press. \$1. A charming book for primary children, showing their dependence on the people of home and foreign lands.

The Nursery Series. Friendship Press. 50 cents per volume. A series of missionary books similar in style to the Peter Rabbit books; an endeavor to lay the foundation of that sympathy which is the forerunner of a true spirit of Christian world brotherhood. Their titles are: Ah Fu: A Chinese River Boy; Kembo: A Little Girl of Africa; The Three Camels: A Story of India; Esa: A Little Boy of Nazareth; Mitsu: A Little Girl of Japan; and Babo: A South Seas Boy.

FROM FOURTH THROUGH SIXTH GRADE

My Indian Boyhood. By Chief Standing Bear. Houghton Mifflin. \$1.75. This story written by a Sioux chief, carries this dedication which is self-explanatory: "I write this book with the hope that the hearts of the white boys and girls who read these pages will be made kinder toward little Indian boys and girls."

North America. By Lucy Sprague Mitchell. Macmillan. \$3.50. A new kind of geography which will live for boys and girls. In the words of the author the purpose of the book is: "Trying to get children to observe and to think in terms of geographic relationships."

Cease Firing. By Winifred Hulbert. Macmillan. \$1.50. A very excellent book for boys and girls dealing with the subject of peace in an interesting and stimulating fashion.

Waterless Mountain. By Laura Adams Armer. Longmans, Green. \$3. A most charming story of the experiences of a Navajo Indian boy. Beautifully written and illustrated. This book will do much to deepen the appreciation of the cultural values of Navajo life.

Jumping Beans. (Story book edition.) By Robert N. McLean. Friendship Press. \$1. This Mexican family moved about so much that they said they were just like jumping beans.

Porto Rican Neighbors. By Charles W. St. John. Friendship Press. \$1. A collection of stories about the children of Porto Rico.

Open Windows. By Mary Entwistle. Central Committee on the United Study of Foreign Missions. 75 cents. If you would like to know about farm children in India, China, Africa, and many other places, just read these stories.

Habeeb. By Mary Entwistle. An English publication available through Friendship Press. 80 cents. This is the story of a boy of Palestine.

Uncle Sam's Family. By Dorothy F. McConnell. Council of Women for Home Missions, and Missionary Education Movement. \$1. Real live boys and girls make up Uncle Sam's family. The stories in this volume are delightful, and grown people seem to like them as well as children.

Under Many Flags. By Katharine Scherer Cronk and Elsie Singmaster. Missionary Education Movement. 65 cents. The many-sided enterprise of foreign missions will be made very real to boys and girls through the stories of these men and women who serve one great purpose by doing well their widely different tasks.

Stories of Brotherhood. Missionary Education Movement. 75 cents. **The Adventures of Mr. Friend.** Friendship Press. \$1. Two books by Harold B. Hunting for older juniors. Each is a series of good stories of men and women whose lives have been spent in service to others. In the first book they work in both home and foreign lands, and in the second book in country communities throughout America.

Periodicals

The number of denominational magazines and story papers published in America is legion. Because there are so many, it has seemed wise not to list them, but to make a few suggestions in the light of which such publications may be evaluated.

1. Is the primary aim of this periodical to educate children in Christian world friendship or to raise money?

2. Is the material selected and written within the range of interest of the age group for which it is intended?

3. Does it have literary value? Could the stories and articles stand on their own merit?

4. How does it compare with the other magazines which the child is reading?

5. Is it a periodical for which the children have respect?

It is with real regret that one is compelled to say that there is now no splendid interdenominational magazine in the United States for boys and girls on world friendship.

Fair Play in Latin America

I. A Regular Heretic and the Church Bell

The missionary had arrived at Santa Ana and invited people to the evening service. At night he was preaching to a crowd, some of whom were inside the big dark room, but most of whom were on the street. The curious, the antagonistic, the interested, all were there, but nearly all were men. The women, such of them as would listen, would hear later what had been said, and might ask the Virgin to protect them after having heard such forbidden things.

Suddenly, the big Roman Catholic church bell began to ring. It kept on ringing, and meant to keep on until the voice of the heretic should be drowned.

The preacher shouted, and exhorted until he was hoarse. The people crowded closer to catch part of what he was saying. Suddenly the bell ceased and there was a great calm. People marvelled. The preacher rejoiced and went on to finish his sermon in peace.

Everyone understood why the priest had ordered the bell to be rung, but no one understood why it had so suddenly stopped. Next day it was learned that a youth of about sixteen, indignant at the treatment meted out to a stranger, had climbed into the belfry, cut the rope, and shut down the wooden trap door. In vain the bell ringer climbed up and demanded that he open that trap door; the little heretic was adamant; he sat on it to make quite sure and the bell ringer below was powerless. Thus the Gospel message was heard in Santa Ana.

II. The Galloping Horseman and the Heretics

Abel and Manuel were selling Bibles in the saddle-making town of Chocontá, on the high road north of Bogotá. A well dressed man affably enquired about the route they intended to

follow and learned their plans for the following day. It was good to see the interest such a man took in Bible work.

Next morning, the well dressed general mounted a spirited horse, and galloped away. About mid-day the two colporteurs arrived at the town of Cumani, hours later than the general, and were astonished to find a great demand for the Scriptures wherever they went. Sales were rapid.

Next day they pushed on to San Luis, hoping for a good reception there also. What was their surprise to find that they were rejected at several little inns. The priest had given strict orders that no one should give lodging to the heretics with the corrupt Lutheran Bibles. It was cold and wet and late in the afternoon, and no door would open to them. Finally, a woman received them but hardly had they started to unpack, when two policemen came to the door. The priest had sent orders to the woman to refuse hospitality to the Protestants, and she must comply. They started to pack up again, while the rain poured down on the red-tile roofs. Suddenly the woman came to their room and said, "You can stay. After all, the priest has never done anything for me. I owe him nothing. My house is my own. He may rule on the street, but here I am boss." Hardly was the big door shut and barred, than the policemen came to enquire why the two heretics had not left. The woman replied: "I dare you to come in. This house is private property. You have no authority here."

The police went away, and the colporteurs were left in peace. They were, however, unable to sell Bibles in that town, and so they slipped away at half-past four in the morning, trudging through the cold mud away on in the misty mountain road.

The explanation? The galloping horseman, a bigoted church

man, had caught the colporteurs with guile, and discovered their plans. He wanted to merit the praise of the priest the next time they drank wine together so he had warned the people of Cumani not to buy Bibles. But as Cumani is a liberal town, and they had heard the priest condemn the Bible, he only stimulated their curiosity, and they resolved to buy.

San Luis was different. It was fanatical, ignorant, priest-dominated, and there the galloping horseman found everyone ready to defend the Holy Virgin and Mother Church against the Biblemen.

Towns so different in spirit exist side by side in Colombia because a state of constant feud exists between liberals and conservatives. Liberals cannot sell goods easily in fanatical towns, and conservatives are not happy in a liberal town, so each gravitates, mainly for economical and social reasons, to a town where life is most agreeable. Both towns are Catholic, but one is tolerant and the other is persecuting. In the first, the priest has to walk warily, or he may find himself a *persona non grata*, in the second, he wields a rod of iron. Both towns need the Gospel.

—Alexander M. Allan,
Bogotá, Colombia.

Missions Must Not Halt!

Whatever confusion may exist concerning the theory and method of missions, there must be no halting of missionary effort.

Christian missions are organized efforts, motivated by good-will and directed by the best available judgment, to give to all mankind the highest good—God's revelations of the Way of Life through Christ. Release all the guidance of trained intelligence. Release all the rapture of unselfish love. Release all possible effort to promote human welfare for time and eternity. Release increasing resources of spiritually competent manhood and womanhood for this work.

—Selected.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

THE COLLEGE COUNSELOR AT WORK

BY CLAIRE GOODSILL CHANDLER

District Counselor for the Central
District of Michigan, Illinois
and Missouri

Every religious denomination feels responsible for the Christian nurture of its own young people and the large denominations give especial attention to the spiritual needs of their student groups. Trained student pastors or secretaries direct activities for students in the local church or follow boys and girls to the college campus to throw about them the protective arm of the Church. This service, given by specialists in the student field, is usually of a high order. It is especially evident at state universities and in educational centers where the student body is large.

A Volunteer Worker

A few years ago the leaders of the Woman's American Baptist Home and Foreign Mission Societies instituted a plan for work among Baptist students, to be maintained by volunteer effort and to be carried out by college counselors in local Baptist churches in college communities. The statement of purpose of the project reads:

The work of the College Counselor is to preserve and develop the link between the denomination and the student, not only for the sake of securing recruits for the mission fields or other forms of Christian service, but for the sake of developing an intelligent, able constituency filled with missionary consecration.

In accordance with this ideal, counselors in large and small college centers in various states have helped students to keep their interest in the church and

have pointed them to the way of intelligent Christian leadership following college, through the simple medium of friendship, graciously bestowed and shared.

Two years ago college counselor work received a tremendous impetus by the authorization, on the part of the two Women's Boards, of counselors for every local church, whether or not that church was in a college community. This expansion led at once to a new and broader conception of college counselor work.

A study of some of the methods now employed by counselors will perhaps best indicate the value of the expanded plan. Methods mentioned have all been proved to be practical and many are in common use by the majority of counselors.

In a Community Without a College

The counselor working in a community without a college seeks to keep in friendly touch with college students connected with the church. To this end she will know intimately the promising young people of the church and their educational plans. When they leave for college she will inform counselors in their college churches of their new addresses. She will write and send them church bulletins, if the church itself does not make this a practice. She will see that the church recognizes in some appropriate way the departure of students in the fall. One church holds a student prayer meeting before its young people leave. Another holds a special communion service, the memory of which often helps the student to keep his spiritual poise in the

midst of perplexing campus problems.

The counselor in the home church tries to cultivate the feeling among its departing student members that they will represent the home church in their college environment. Many a counselor, when students return from vacation periods, sees to it that opportunity is given for them to report what they have done as church emissaries.

It is the custom of counselors to arrange for some church recognition of returning students. An evening in a church home, a banquet at the church, the entertainment of individual students in homes—any such interest manifested in friendly spirit brings rewards out of all proportion to the effort involved.

Some counselors bring together college and high school young people of the church during the Christmas or spring vacation, so that the younger group may judge of the value of higher education, the choice of a school, and such matters, from college folk themselves.

In a College Community

The counselor in a college community also has for her first goal to keep in friendly touch with college students connected with the church. She receives letters from counselors in other places telling her of incoming students. She secures also a list from the college or university of students giving her particular church as their preference.

She sees that early contact is made with students. She makes calls herself and has girls and men, preferably students themselves from the local church, call upon new students and extend

invitations to church activities. Many churches have student memberships which students are encouraged to take. Members of the church may act as special guardians of the religious interest of certain students for the entire year. They invite the student of their church adoption to their homes, to share their pews during church services, and introduce them to group activities such as the choir, Sunday School classes and the young people's organizations.

Usually the church as a whole welcomes the students in some social way. Many churches have student committees, headed by the counselor, and this group plans the fall welcome to the college young people. In many places a reception is the order of the day. Some churches arrange for banquets, with members of the church acting as individual hosts and hostesses to their young guests. Sometimes affairs of entirely informal character are desired and hikes, bacon bats or visits to some country or summer home are enjoyed.

As the year progresses the counselor comes to know her students and her home becomes the mecca of girls and boys who are lonely, discouraged or troubled. She shows her interest and friendliness in many simple, gracious ways. One counselor takes to the dormitory a birthday cake whenever any one of her girls is celebrating her natal day. Flowers from her garden are shared with the girls. "I never knew how much I loved apple blossoms until Mrs. — brought some to my room this spring," said one girl who was far from the orchard fragrance of her father's farm.

One counselor, through the student church school class which she teaches, arranges each year for a Home-coming Sunday for parents. The students vie with each other in bringing their parents from afar to spend a day of happy fellowship with them as guests of the church.

In seeking to find a place of usefulness and activity for her students in the local church, one

counselor asks each student to fill out an information sheet.

"What Is Your Hobby?"

Check things in the following list which you can do. (Sing; Tell Stories; Teach; Make Posters; etc.)

If you were to serve on a committee which of the following would you prefer?

These and other questions give a key to the interest and ability of the student group.

The counselor is provided with useful missionary and Christian leadership information and inspiration. From time to time she places this material in the hands of those who are choosing their life work. Most of all, in friendly conversation, perhaps before her own fireside, she is able to say the guiding word which proves to be a lamp to the future pathway of her young friend.

The High School Group

As a second objective, all counselors encourage promising high school students to go to college or to get further training along lines of their special interest, not only for the sake of their own enrichment, but also as a natural part of their religious development and training for Christian service and leadership.

Counselors arrange for church recognition of the high school graduates through church Baccalaureate Sundays, congratulatory notes to graduates, and the like. They also encourage church and individual scholarship funds for ambitious high school students without means. It is important for the church to be vitally interested in the educational equipment of its youth, and for the young people to feel the warmth of the church's interest in practical ways as they seek to train themselves for a fine type of leadership.

The Graduate Group

As the counselor's encouragement and help reaches down to the prospective college student, so she reaches forward to the college graduate. To conserve his or her interest and ability for the church's needs and opportunities is the privilege of the

counselor. She keeps in touch with graduate students, she tells pastors in places to which graduates move, of their talents and experience, and thus endeavors to relate them quickly to their new churches and communities. This service is especially valuable when removals are made to large cities, where it is easy for newcomers to lose their church interest.

The Church of the future needs a generation of young people eager to give to the work of the Kingdom of God their trained and consecrated service. The mission work of the future will be in their hands. College counselors represent one of many agencies whose effort is directed towards helping to develop that promise of beauty and spiritual force which lies latent in all young persons so that it will find splendid fruition in lives of service for Christ.

ORIENTAL STUDENTS ON MODERN MISSIONS

[Pastors, Sunday School teachers and mission study leaders may well ponder carefully these frank admonitions as indicating the method of approach necessary for a successful ministry among present day Orientals. In fact, does the matter not go deeper than mere methods into the realm of spiritual attitudes which represent most truly the mind of the Master in his dealings with man?]

Thirty Chinese students at the University of Pennsylvania were recently invited to dine with an outgoing missionary under appointment as a nurse in their native land. After a simple meal the gathering was turned into an informal round table of advice. The twenty-two students present were asked to prepare the missionary for what she was soon to meet in China, as well as to give her any advice or admonitions they deemed desirable. They were a mixture of Buddhists, Mohammedans, Christians and open-minded inquirers of no declared faith. For more than two hours they held the floor and their admonitions were a symposium of practical suggestions both for foreign workers and for their backers at home.

Do not become high-hat, giving our people the feeling that you are superior to them and that your country is greater than their country.

Have an abundance of patience, for there will be many things to irritate.

Do not go to our country feeling that just because you come from a foreign country you can boss us around.

The trouble with so many missionaries in our country has been that they are not as well prepared as the Chinese whom they try to win to their religion.

Rid yourself of all racial feeling; for the Chinese folks to whom you minister will soon sense any feeling of racial superiority.

Adapt yourself as soon as possible to the absence of all United States conveniences, such as a bath tub in every home, running hot water in abundance, etc., and do not constantly remind us that you are missing these conveniences.

Do not be overcome by discouragements. You will meet many more than we have met as students in your country.

Missionaries must show the real spirit of America to China to offset the disillusionment of our people because of the way foreign countries have treated us in the past.

Medical service makes friends much more quickly because it is an easier way to demonstrate friendship.

When you sail up the river to Shanghai, you will see the gunboats of so many nations anchored in the river. Ask yourself the question that educated Chinese are always asking—"Why? Why? Why?"

Learn to play with us, for it is the easiest way in every country to become acquainted.

We ought to do away with the term "missionary" which has come to have an unpleasant significance. I do not know what to offer, but it ought to be something like "international friend."

AN INTERNATIONAL DINNER

This program, given at a large gathering in Granville, Ohio, was an earnest effort to arouse Christian people to their obligation to create the spirit of friendship in which all international disputes may be settled by arbitration rather than by a resort to force. The program was planned and carried out in an earnest spirit of prayer and produced a profound impression.

Tables were decorated with flags, doilies, curios, statuettes, etc., to represent different nations. A ship's model, such as decorates a mantelpiece, formed the centerpiece of each table and

rested on a paper ocean stretching down the expanse of white cloth. Blue crepe paper was stretched and then crumpled to represent waves whose crests were white-capped with touches of white paint or moistened raw starch. An expansive mirror, laid flat and bordered with twigs for trees, is effective to represent water.

A hostess in appropriate national costume sat at one end of each table and a toast speaker or singer at the other. Improvised foreign costumes were welcomed, if guests could procure them. At each plate stood a tiny Christmas candle, imbedded in a large gum drop for stability; red candles were used at the Japanese table to harmonize with the tiny Japanese flag on the ship, and an alternation of red, white and blue candles stood on the United States table.

No. 1, the key-table, was American. Columbia, resplendent in white robe, bunting cape with red and blue straps, a gilt-star necklace and a coronet, acting as hostess, the toastmistress serving as her *vis-a-vis*. From the mast of the central ship long lines of tiny U. S. flags extended to the ends of the table. Towed behind this "good ship, America," was a captive war vessel whose flag of combat had been replaced by the Christian flag.

Table No. 2, representing China, was centered by a Chinese junk made by the son of a returned missionary.

No. 3 represented India.

No. 4, Japan.

No. 5, the Philippine Islands.

No. 6, the Cosmopolitan aggregation of many other nations.

No. 7, "The New World of Universal Peace and Goodwill"—a land as yet uncharted but plainly visible to the eye of faith.

Merriment for the young folk in the way of home-made jingles, set to familiar tunes, was provided between courses. At the close of the meal the toastmistress gave the setting for the theme:

"Fourteen years since the jubilant announcement of the close of 'The War to End War.'"

Quotations from current literature were given, and reliable facts as to present armament burden, warlike attitudes of mind, suspicions, hatred, jealousies among nations, etc. She pointed out the foolishness of condemning efforts of statesmen and arbitrators looking toward disarmament of nations, since reforms are usually the product of many factors working

together. All efforts down to date have, however, proved insufficient. Every reform is born in an atmosphere previously created, but the Church of Jesus Christ is far behind the leadership of her Master in shaping the atmosphere for a warless world. *Mental disarmament must absolutely precede disarmament of any other sort.* The creation of such an attitude of mind among nations of the earth is peculiarly the task of the Church, and of America in particular.

The central ship was named "America," as the flagship of the World Peace Fleet about to be assembled to render obsolete the war fleets of the earth. But America must have cooperation. A spokesman from the Chinese table was called upon to present her auxiliary cruiser "Friendship" and to give a ten-minute talk on cultivation of friendly, confidence-filled, trustful relations with all other nations of earth. Acceptance of cruiser followed.

The spokesman for India (a young college man on whom a share of the fighting would fall in the event of another war) was called upon to present his cruiser, "Partnership," to represent our cordial, cooperative relations with other nationalities, who are our equals in endowments if not always in opportunity.

Japan next presented her toast in the form of a solo, "My Task," as expressive of "Kinship."

From the Philippine Island world came the toast on "Statesmanship," showing what our men of affairs can do.

The Cosmopolitan table presented a speaker for the climax: "Fellowship." This was a distinctively religious talk, putting the matter specifically up to the Christian Church if it would be consistent in holding its teaching of the fatherhood of God and man's brotherhood in Christ. "The New World of Peace and Goodwill" offered a soloist rendering "The Lord Is My Strength," as a toast on "Lordship."

The toastmistress then declared that the spiritual will to peace should be substituted for the war system of the nations, and that the ideals of the King-

dom of God could be brought to pass only through catching the spirit of Him who said, "I am the light of the world." In symbolism of this she lighted a candle at the masthead of the flagship before her. (This was the signal for turning off all electric lights in the room.) Two white-robed peace emissaries then appeared, bearing tall white candles, which they kindled at the Christ candle and carried in succession to each hostess in the room. As the hostess received the light for her own tiny place-candle, she repeated: "The light of World Peace is kindled in the heart of China (or India, or Japan, etc.). It glows brightly and passes on"—lighting the candles of her neighbor on the right and on the left. Each guest thus receiving a light, turned and passed it on to her neighbor until every candle in the now darkened room was glowing.

A trio of women rose and sang with deep expression three stanzas of "The Light of the World Is Jesus." At each repetition of this musical phrase, everyone in the room elevated his candle and sang the words, then lowered it again until the next recurrence. The toastmistress repeated reverentially: "As light begets light, so Friendship, Partnership, Kinship, Statesmanship, Fellowship, Lordship are passed from person to person until all the world becomes a brotherhood and World Peace through Christ, our Saviour, shall be realized upon earth."

A prayer closed this service, whose devotional and consecrational effect was very deep.

This program may be used without a dinner, though the assembling power and decorative opportunities of the gathering around the tables enhance the values. A similar program may be prepared for expressing the need and the spread of the Gospel of Christ throughout all the world.

PUBLICITY POINTERS

The best programs, plans and policies will fall short of their possibilities without adequate

publicity. This is accepted as fundamental in the business world, but religious workers often neglect or even discount advertising as savoring of "worldliness," overlooking the fact that the only culpability would consist in failing to "deliver the goods" as advertised.

Mrs. Bess Judd Doty, Pastor's Assistant in the First Methodist Church of Cleveland, says:

Publicity is of value only as you have something worth advertising and we assume that your program has been thoughtfully and prayerfully prepared, that it is alive and worth while. Who knows that you have a Woman's Missionary Society? Speaking in business terms, you are to sell this organization—first, to yourself. You must yourself believe in the importance of the task before you can convince others. As Publicity Secretary you should be a member of the program committee so that you may catch the enthusiasm and know from the start what you are to advertise.

Second, sell the Woman's Missionary Society to your pastor. . . . Give him a written, detailed notice for the church bulletin, do not rush up after the morning worship service and say: "Don't forget to put in a notice about our meeting next week." If it is not important to you, it is not important to him.

Ask him as he calls to tell what fine work your society is doing. You'll cheer his heart by your enthusiasm. . . .

After a meeting report to him the number of new folks who attended. Tell him that the budget is all pledged, and that the women packed a wonderful supply box, etc. . . . Invite him to the luncheons or dinners and invite his wife, giving them complimentary tickets.

Use the bulletin board and blackboard. Use attractive posters and get them up early. . . . Send out mimeographed notices, cleverly illustrated. Throw out the challenge of the task. . . . Present information in an attractive form. Have a "Mission School" (send out the invitations in the shape of different states and write, "What state is this? Come prepared to tell what missionary home or school is located in this state.") . . . Learn to use new members—assign tasks. Make money raising a pleasure. Talk tithing. Lay a mile of pennies—16 pennies to a foot, \$844.80 in a mile. Give out "Rainy Day Bags" in which to drop a nickel every time it rains. Raise a certain sum for a salary by dividing the amount into small gifts per month, per week, per day, etc., and ask pledges for these amounts. Make scrap books for hospitals. Save fancy envelope linings and send them to mission kin-

dergartens. Bring pieces of cloth, thimble and scissors, to cut and sew blocks for quilts to be sent to orphanages. These things sell the missionary society and create interest. When the folks are absent miss them and tell them so.

Sell the Woman's Missionary Society to the prospective members by personal letters and clever invitations. (Picture of a zeppelin with the words—"We're making a flying trip to the new Brewster Hospital at Jacksonville, Florida. Leave First Church Wednesday afternoon at three o'clock. Come along!") . . . Ask the church secretary for a list of prospective members; divide the membership into groups and assign new names to each. Ask each member to interest herself in a prospective member; to call for these women and take them to the meeting. Use the telephone. Do not criticize the society, the officers or the workers. Never belittle the work of any other organization to gain members for your own. Talk it up, never down.

Sell your auxiliary of the Woman's Missionary Society to the world. Send notes of grateful appreciation to outsiders who serve in any way. Write up accounts of special meetings or social affairs and send them to your local and denominational publications. Any news and worthwhile suggestions for securing members, for unusual programs or for raising money will always find a place in the columns of church papers. "Sell your Woman's Missionary Society!"

AMERICA FIRST?

Bishop G. Ashton Oldham, in a sermon preached at Washington, made an impassioned appeal that Americans should secure for their country "first place"—

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting in her strength as a giant, but bending over in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance and disdain of other races and peoples, but in sympathy, love and understanding.

Not in treading again the old worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

Women's Home and Foreign Bulletin

HELEN M. BRICKMAN, 105 EAST TWENTY-SECOND STREET, NEW YORK; COUNCIL OF WOMEN FOR HOME MISSIONS

FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK; FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

PRESENT-DAY HOME MISSIONS

The Annual Meeting of the Council of Women for Home Missions held January 4-6, 1932, in Toronto, Canada, was a memorable occasion made so by the true hospitality expressed in many ways by the Canadian friends who gave the delegates from the States a most hearty welcome.

In the very opening session, Miss Anne Seesholtz was elected Executive Secretary of the Council of Women for Home Missions, succeeding Miss Florence E. Quinlan. Miss Seesholtz comes to this position with exceptional training and experience in the religious and educational fields. She assumed her office on February 1 and will in future serve as one of the editors of this "Bulletin."

Reports given at the meeting showed interesting developments in the home mission realm.

Migrant Work

The report of the Committee on Migrant Work revealed the grave effect of the economic situation upon the migrant group. Work in cannery centers has been unsteady and local workers out of regular employment have crowded out the migrant laborers. Wages were reduced as much as 33 1/3 per cent in some places.

In spite of difficult times employers and groups in migrant areas have maintained their level of cooperation or exceeded it to such an extent that they contributed actually 37 per cent of the total expenditures in Migrant Work in 1931.

This year the work under the

Migrant Fellowship, made possible through the cooperation of a grower, was completed.

In the legislative field there have been marked advances. Delaware raised the working age of children in canneries from twelve to fourteen years. The canners of the state backed this legislation. Pennsylvania has made school attendance by



ANNE SEESHOLTZ, Executive Secretary,
Council of Women for Home Missions

migrant children compulsory no matter from what state they come. New Jersey is now working on a plan of education through special classes and also a housing code for migrant camps.

In the work on the field the standards were raised. In the twenty fields in California, Oregon, Washington, Colorado, New York, New Jersey, Delaware and Maryland where the Council of Women for Home Missions has organized Christian social service work there was real achievement. Bible

stories and dramatizations, hand work, home nursery courses, infant care, carpentry, sewing, cooking, health education and recreation were all a part of the activities in the different centers.

International Relations

The report of the Committee on International Relations showed that the Council has been particularly active during the past year in this field, carrying on work in cooperation with the ten other national organizations of women constituent to the National Committee on the Cause and Cure of War. Together the Federation, Council and National Council of Federated Church Women secured over 145,000 signatures to a petition addressed to the International Disarmament Congress at Geneva, urging the Conference to gratify the expectations and hopes of the world by putting into immediate and unhesitating effect the pledges already made for the reduction of national armaments. We are rejoicing that the church women were able to more than double their quota of 60,000 signatures. Altogether over 700,000 women in the United States signed this petition.

Indian Work

The work with Indians in Canada was presented by Mrs. H. A. Lavell and Mrs. D. T. L. McKerroll of Canada and in the States by Rev. Frank A. Smith, D. D., Chairman of the Joint Committee on Indian Work and Miss Helen M. Brickman, former Director, Indian Work.

The statement was made that the Indian population of Canada, now something over 108,000, is

peaceful and happy and more and more showing an interest in public affairs. The influence of the Christian Church through her missionary contacts and the processes of education and training along many practical lines have done much to develop in these people a spirit of contentment and a desire to make something of their lives. History shows that many Indians have not only marked ability and gifts beyond the average but are ambitious to contribute something to the world's work. In these types the Indian is seen at his best with race tendencies well in control. All the churches in Canada have had a share in the work of Indian missions. The Roman Catholics were the first on the field and signs of their zeal as missionaries are evident in every province of the Dominion. Nearly half of the Indian population of Canada are Roman Catholic. The Anglican Church leads the Protestant denominations in numbers, and it is interesting to note that the very first Anglican Church in Upper Canada was the one built on the Mohawk Reserve near Brantford in 1785. The Presbyterians, too, have a long record of splendid work, and the United Church of Canada, through one of its constituent bodies, dates its work for Indians back to 1824.

In its work of the year the Joint Committee on Indian Work has kept before it the definition of its task as accepted by the Home Missions Congress, "Our task is preeminently spiritual—the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of His Lordship in their lives."

The report brought out the fact that the changes in the administration of Indian affairs have had an effect upon the religious program in the Indian schools. While there has been splendid cooperation on the part of school authorities, changes in

superintendents and principals have meant changes in the whole school set-up, including the religious program. The young Indians, too, during these last years have reflected the uneasiness and uncertainty of the school employees; the increasing poverty and suffering of their people has caused most of them the greatest distress, and one must add to these factors the utter bewilderment which these young people feel as they face life and work in their country under conditions such as exist today. Any religious program must take into account these factors. In addition to these, however, the religious work directors have faced the perplexity of administering a program of religious education which will meet the requirements of the school, which will be acceptable to local churches, which will measure up to the standards desired by the Joint Indian Committee, and which will also meet their needs as the young Indian people themselves see them.

Certain definite objectives for the religious program have been uppermost during the last few years, and definite progress toward these goals made. In the great effort to lead Indian boys and girls into a knowledge of and love for Jesus Christ, their Lord and Master, church and worship services, Sunday School classes, denominational meetings, religious clubs, and week-day courses in religious education have been emphasized and strengthened.

In order to develop religious leadership increasing responsibility for planning and assisting in the religious program has been given to the Indian young people themselves and in several of the schools real initiative has been shown.

Eight denominations through their ten mission boards now recognize the Service Committee on Indians, which serves as a *liaison* agency between the mission boards and the government, and have indicated their general willingness to work through it as occasion requires. Two inter-

denominational agencies are actively supporting it.

World Day of Prayer

"One cannot but be impressed with the significance of the World Day of Prayer for such a time as this," stated the report of the Committee on World Day of Prayer. "Every nation the world around has been passing through times of unprecedented distress. What a time is this for Christians in all lands to bear one another's burdens in united intercession—nation with nation, race with race.

"Prayer truly is dynamic. We have witnessed this united prayer service fairly leap from country to country until on February 20, 1931, Christians in more than twoscore countries had joined the fellowship of united intercession."

It was announced that Mrs. C. C. Chen of China is the author of the program for March 3, 1933, and that the Call to Prayer will be prepared by an American Indian.

Study Courses

The report of the Committee on Study Courses revealed that although the sale of home mission study books has been affected this past year by the general depression, the record of sales is slightly over last year.

The program for the coming year is as near completion as is possible at this time. The adult book, now in manuscript form, is a collaboration by Dr. Lewis Meriam and Dr. George W. Hinman, both of whom have a wide acquaintance with Indian Work. Dr. Meriam, whose survey for the government has made him an authority, has an exceedingly sympathetic attitude toward Indians. Dr. Hinman's relationships to the work of his own denomination and the Service Committee on Indians has given him an equally broad knowledge from the standpoint of Christian missions.

Miss Winifred Hulbert spent nearly five months visiting Indian schools and mission stations on Indian fields and has the

book for young people well in hand. She is also preparing a unit course for intermediates based on "Three Arrows" by E. Ryerson Young, an intermediate reading book.

A course book for juniors is being written by Katharine Gladfelter, while for primary children stories are being furnished by Florence C. Means and teacher's material by Frances Somers Riggs. An additional insert sheet of American Indian sketches will be prepared to accompany the North American Picture Map already in print.

Addresses

Stirring addresses by prominent men and women of the United States and Canada were heard.

Mrs. Orrin R. Judd, President of the Council of Women, cited many instances of devoted service on home mission fields.

Bishop Francis J. McConnell, President of the Federal Council of Churches, stoutly defended the Church's right to have a voice in all matters pertaining to national and international welfare. Speaking on "The Place of the Church in Democracy," he said that the Church should not be muzzled in her attempt to voice the Christian attitude with regard to war, disarmament, temperance and other social and industrial problems.

Miss Mabel Cartwright, L.L.D., President of the Women's Auxiliary of the Ontario Diocese, Church of England in Canada, spoke on "The Adventure in Life." She deplored the idea of many that religion has left adventure outside, stating that the Christian religion was the great adventure of the ages. One of the great adventures of the present day, she pointed out, was to be found in helping to solve some of the problems of the community such as unemployment, distribution of wealth, friendliness to the stranger in the neighborhood, and provision of wholesome recreation.

"Forced by the progress of events, we now live in a world, not a community," stated the

Honorable N. W. Rowell, K. C., Vice-President of the Institute on Pacific Relations. He pointed out the necessity for a world outlook on problems and the need for christianizing ecclesiastical, social, economic and international relations. He urged the Church to realize the importance of allaying racial prejudices and national antipathies, and to use its power to further public opinion in increasing international cooperation.

Officers

The following officers and executive officers were elected:

Honorary President—Mrs. George W. Coleman.

President—Mrs. Orrin R. Judd.

First Vice-President—Mrs. Philip M. Rossman.

Second Vice-President—Mrs. May Leonard Woodruff.

Third Vice-President—Mrs. Fred S. Bennett.

Recording Secretary—Miss Julia Florence.

Treasurer—Mrs. Edwin W. Lentz.

Executive Secretary—Miss Anne See-sholtz.

Secretary for Migrant Work—Miss Edith E. Lowry.

Western Field Secretary and Supervisor for Migrant Work—Miss Adela J. Ballard.

Assistant Treasurer—Miss G. Evelyn Morse.

Office Secretary—Miss Virginia Kaiser.

Chairmen

The following chairmen of standing committees were elected:

Administrative—Mrs. Orrin R. Judd.

Chautauqua Home Missions Institute—Mrs. Orrin R. Judd.

Finance—Miss Ann Elizabeth Taylor.

Legislative Matters—Mrs. Samuel Semple.

Study Courses—Miss May Huston.

Young People's Work—Miss Muriel Day.

As yet the Chairman of the Committee on Migrant Work has not been named. It was deeply regretted that Mrs. Kenneth Dexter Miller felt it necessary to relinquish the chairmanship of this committee.

There are joint committees with the Federation of Woman's Boards of Foreign Missions and National Council of Federated Church Women on Conferences and Schools of Missions, Inter-

national Relations, Race Relations, and World Day of Prayer.

With the Home Missions Council there are joint committees on Alaska, City and New Americans, Comity and Five-Year Program, Indian Work and Promotion.

Editor's Note: At the same time that the Council of Women held its Annual Meeting, the Home Missions Council also met, joint sessions taking place in the afternoon and evening of each day. Report of joint work and resolutions adopted by both bodies appear elsewhere in this issue.

THE ANNUAL INVENTORY

The Annual Meeting of the Federation of Woman's Boards of Foreign Missions of North America was held at the Hotel Gramatan, Bronxville, N. Y., January 9-11, 1932. This is the time when the Federation takes inventory of stock, discovers the things which have been done most advantageously through the past year and how they may be improved upon for the next year.

During this year the work of many of the committees has been outstanding and has made a very real contribution to the missionary enterprise. The Committee on Missionary Preparation has been making a study of some of the problems of recruiting and preparation of candidates and of the type of workers and training needed in specific cases. This committee recently assembled a group of twenty-five candidate secretaries, members of candidate committees and missionaries together with such specialists as Dr. Carney and Dr. Case of Teachers College and Dr. Reisner of the Committee on Agricultural Missions. The group headed by Dr. Donohugh herself had a most interesting conference on "Women Workers in Rural Areas—Their Qualifications and Preparation." It is hoped that there will be very definite results from this conference.

The Committee on Foreign Students has been doing a very interesting piece of work this year in cooperation with the Committee on Friendly Relations, the Foreign Student Com-

mittee of the Y. W. C. A., and that of the Committee of Reference and Counsel. A limited sum of money has been made available for cases of emergency need among foreign students and already a goodly number of students have been helped in the solution of their problems. Plans are going forward for two or three conferences in foreign student centers in different parts of the country, and the Committee is also working to secure hospitality for these students in Christian homes, also to provide speaking engagements for them which will bring some remuneration.

The week-end at Bronxville was a very profitable one, as the program was most worthwhile. The theme for the meeting was "Launch Out Into the Deep." Dr. D. J. Fleming of Union Seminary spoke on Saturday evening and laid before the delegates some of the problems which must be faced by mission boards in the near future in order to meet the needs of a new day. Dr. James H. Franklin, Administrative Secretary of the American Baptist Foreign Mission Society, spoke Sunday morning on "Christ's Perpetual Challenge—'Launch Out Into the Deep'"—taking up the spiritual issues facing every Christian today in making his own life tally up to the Gospel he professes—in race relations, in industrial relations, in personal relations. Dr. Franklin told of many of the Chinese Christians with whom he had had fellowship during his recent trip to the Orient and drew further illustration from Kagawa, the great spiritual leader of Japan.

Sunday afternoon was given up to a forum hour led by Miss Sarah Lyon of the Foreign Department of the Y. W. C. A. At this time many of the problems of mission boards were brought out and it was decided that this forum hour would be continued another year. One of the forward-looking projects discussed was the possibility of sending missionaries to the field without denominational labels. The de-

sire for this has been expressed by nationals speaking in this country. It has already been tried with success in the cases of union institutions and in the union work in Mesopotamia and in Santo Domingo. A committee will study possibilities, ways and means during this coming year.

On Sunday evening the Federation enjoyed a family supper with guests from Bronxville, New York, and elsewhere. The following missionaries spoke: Miss Olivia Lindsay from Japan, Dr. Hawthorne Darby from the Philippines, Mrs. Arthur Harper from India, Miss Elsie Kittlitz from China, and Miss Charlotte Wyckoff from India, while the final messages of the evening were from Ma Sa Tin of Burma and Miss Carol Chen of China.

The meeting continued through Monday with speeches from recently returned travellers from the Orient—Mrs. John MacGillivray and Mrs. Frank Gaylord Cook—and a splendid presentation of home base interests led by Miss Amelia D. Kemp of Philadelphia and followed by a discussion.

The message of this Annual Meeting is well voiced by the old hymn which had been adapted for the occasion by Mrs. Amelia Josephine Burr Elmore and which was sung a number of times during the meetings:

The power of God is an ocean divine,
A boundless and fathomless flood.
Launch out in the deep,
Cut away the shore line,
And buoyantly venture with God.

Launch out into the deep, and let the
shore line go.
Launch out, launch out on the ocean
so broad,
Out where the full tides flow.

Officers

Newly elected officers of the Federation of Woman's Boards of Foreign Missions are:

President — Mrs. Howard Wayne Smith.

Honorary Vice-President—Mrs. Henry W. Peabody.

First Vice-President—Miss Margaret E. Hodge.

Vice-Presidents—Mrs. DeWitt Knox, Mrs. William Edgar Geil, Mrs. E. H. Silverthorn, Mrs. Hume R. Steele,

Mrs. F. I. Johnson,
Mrs. H. A. Lavell,
Mrs. James C. Colgate,
Mrs. D. J. Fleming,
Mrs. William L. Darby,
Mrs. Ernest A. Evans,
Mrs. L. R. Rounds,
Mrs. L. L. Anewalt.

Secretary—Mrs. John C. Shover.
Treasurer—Mrs. Frank Gaylord Cook.
Assistant Treasurer—Mrs. Philip M. Rossman.
Executive Secretary—Miss Florence G. Tyler.

Chairmen

Chairmen of standing committees are:

Constitution and By-Laws—Miss Carrie M. Kerschner.

Home Base Cultivation—Miss Amelia D. Kemp.

Industrial Missions' Products — Miss Lucy Kent.

Missionary Preparation—Mrs. Agnes C. L. Donohugh.

Missions and Governments — Mrs. William L. Darby.

Nominations—Mrs. S. S. Hough.

Interdenominational Institutions on the Foreign Field—Miss Minnie Sandberg.

Finance Committee — Mrs. L. R. Rounds.

THE UNKNOWN CHRISTIAN

I

What was his name? I do not know
his name;

I only know he heard God's voice and
came.

Brought all he loved across the sea,
To live and work for God—and me.

And at the end, without memorial
died;

No blaring trumpet sounded out his
fame;

He lived, he died; I do not know his
name.

II

No form of bronze and no memorial
stones

Show me the place where lie his
mouldering bones.

Only a thousand homes,
Where every day the cheerful play
Of love and hope and courage comes.
These are his monument and these
alone:

There is no form of bronze and no
memorial stone.

III

Is there some desert or some pathless
sea

Where Thou, great God of angels, wilt
send me?

To feed the waiting children of my
God?

Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God,
send me;

And though this body lie where ocean
rolls,

Count me among All Faithful Souls.

—E. E. HALE.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Religious Ignorance Among Children

Even in privileged America children are surprisingly ignorant and prejudiced on religious matters. They know little of their own religion and less of the religion of their neighbors.

An investigation made by Dr. Adelaide T. Case, Professor of Education at Columbia University, has undertaken to get the reactions of 1,000 children. Dr. Case asked them (Leon Freeman says in *The American Hebrew*) to write on religions other than their own.

Most of the children have only a vague association of external practices of religion. They form generalizations from children they happen to know.

Italian girls ten or eleven years old, writing "all they knew" about the Jews, said:

They eat matzoths, cabbage, fish, and pickles; they believe in Moses; they eat from gold and silver plates, and don't like to work; some Jews hate God; when they pray they touch their beards and say, "*Baba la Frisca*," which means "We praise, thee, O Lord."

Some Jewish boys wrote about Christians:

They eat bacon, ham and other things that are not kosher; they go to church on Sunday; Christmas is their favorite holiday; they pray in front of a cross and take their hats off in church; the Prodisens made the Ku-Klux Klan; Jesus is their father, and the Christians copied the Bible from the Jews and translated it into English.

Some Protestant children summed up their knowledge of the Catholics, thus:

Catholics say prayers with their beads; the head of all the church is the Pope, and he lives in a beautiful palace and people go from all over the world to kiss his hand. The Catholics worship idols. When they are in church they get down on their knees

and creep up the aisles. They bless themselves when there is a storm. They put holy water on their beds at night, and when they are sick, they use a lot of holy water.

As long as nothing is done to get at the root of ignorance, we need expect nothing but intolerance. Propaganda for better understanding should be carried on among the children as well as among adults.

Florida Missionary Assemblies

"This Chain of Missionary Assemblies is a unique experiment," writes Mrs. Henry W. Peabody, the advisory chairman.

For two years the committee has arranged for great missionary leaders, representing all evangelical denominations and nearly every field in the world, to go through Florida with their message. The effect has been beyond the hopes of the committee. Forty-five states were represented in the registration list last year. It has proved a tremendous help to Florida churches and to the mission cause.

This year two more cities were added, Palm Beach and Jacksonville. The Assemblies began in Miami January 16, and went on to Palm Beach, St. Petersburg, Tampa, Clearwater, Orlando, DeLand, and closed in Jacksonville February 5.

The leaders included Dr. Robert E. Speer, Rev. H. W. Myers, of Japan; Mr. and Mrs. Swinehart, of Korea; Dr. Lee Vrooman, of the International College, Turkey, and Princess Atalea, of the Chickasaw Indian tribe.

The forum had as its topic "The Price of Safety," with daily periods: (1) National Safety; (2) International Safety; (3) Safeguards for Youth; (4) Safeguards for the Church and Its Missions.

Community Chest Receipts

A grand total of \$100,000,000—a new record for community chests in a single fiscal year—seems to be assured for 1932, according to a summary of the campaigns already completed in 206 out of 391 cities. This summary was submitted to Walter S. Gifford, director of the President's Organization on Unemployment Relief, by J. Herbert Case, president of the National Association of Community Chests and Councils. The 206 campaigns already completed have raised \$67,865,808, compared with aggregate goals of \$67,102,223, or 101.1 per cent of their goals. For the normal year of 1928 the entire group of chests then in existence raised only \$67,000,000. This total increased each year of the depression until \$82,000,000 was obtained in 1931. With 185 cities still to report or to hold their regular campaigns after January 1, it is expected that when the results are tabulated a record of \$100,000,000 will have been made.

About 30 per cent of the sum raised last year by 391 Community Chests went for unemployment relief. People who have been less affected by the depression are giving generously.

Relief for Coal Miners

Starvation conditions, with thousands of children undernourished, lacking medical and hospital care and unable to go to school because of lack of clothing, and unsanitary and dilapidated housing conditions, are found in the bituminous coal areas of West Virginia and Kentucky, according to the investigation made by the American Friends Service Committee and the Commission of the Federal

Council of Churches. The severe hardship is accentuated because of bank failures, low wages, unemployment and over-developed conditions of the coal industry with cut-throat competition. The church investigators state that many well-meaning employers have been caught and squeezed by this competition so that they, too, are unable to pay living wages. Such conditions ought not to exist in civilized America.

Students for World Friendship

Sir Wilfred Grenfell announces the organization of a society of college and secondary school students to study foreign affairs and promote international goodwill. The new organization is to be known as the North Atlantic Students League of International Cooperation, and will embrace secondary schools, high schools, colleges and universities of the United States, Canada, Newfoundland and England. It will function under the auspices of the Yale Round Table of International Relations and of the Connecticut Secondary Schools Society. Its activity will be "studying foreign affairs and promoting intelligent and friendly international relations between North American nations and all nations of the world."

Sir Wilfred recognizes a growing need that North Atlantic nations shall work in harmony for world peace and friendly international relationship.

Chicago Religious Survey

Dr. Arthur E. Holt, Professor of Social Ethics at Chicago Theological Seminary, has recently completed a report of a united religious survey of the city. Chicago, says this report, was settled in four epochs, dominated by different racial stocks.

In the first epoch, from 1833 to 1850, the old American stock came bringing Methodist, Presbyterian, Baptist, Congregational and Episcopalian churches. This stock is now found quite largely in the suburbs or along the lake front.

The second settlement was from 1860 to 1890, when the newcomers

were from North Europe and they brought an increase in Lutheran and Irish Catholic churches.

The third period begins with 1890 and continues to the World War. During this period our immigrants were from southern and eastern Europe and they established an increased number of Italian, Polish and Bohemian Catholic churches and Jewish synagogues.

The fourth period is from the World War to the present time. The newcomers are from rural America, including an increased number of Negroes, Mexicans and rural whites. The largest Protestant church is now a Negro Baptist church of from twelve to fourteen thousand members.

The issue facing the Protestant churches is "Can the Protestant churches by cooperative planning accomplish what the Roman Catholics accomplish by centralized administration?"

Churches are succeeding which take account of the needs of their communities.

Color Lines in Methodism

An important move of the recent ecumenical conference of the Methodists in Atlanta, Georgia, was the banishing of the color line from the sessions. The Southern Methodist Church acted as host and the delegates were largely southern white people, yet white and black delegates sat together in the meetings on a basis of equality. "Atlanta made good in the matter of seeing to it that no discrimination was allowed," reports one Negro Methodist leader. This is one of the most hopeful facts noted in the South in recent years and is to the credit of Methodist leaders and the people of Atlanta. One group of delegates discussed "Wider Human Relationships," and sought to include in the convention's findings provision for study of such color problems as exist in the East Indies, South Africa, the Philippines and Haiti, as well as in the United States. A resolution calling for action on these issues was ruled out of order by the chairman on the ground that the findings could not include reference to "specific evils."

Thus the church seems content to denounce race discrimination in the abstract but avoids dealing with "specific evils."

Mexicans Returning Home

Following a movement of the Mexican people in Texas to return to their native land, approximately 1,600 crossed the border at Laredo in one day of January. The Mexican government furnished transportation to their homes on the other side. The reason is the same as that which brought them into the States—economic conditions. During the World War they came by the hundreds to supply the increased demand for laborers at three times the wages they were receiving at home. Now many prefer to face hunger in their home land rather than starve in the United States. In August last year only 139 Mexicans entered the United States, all of them students or former residents.

LATIN AMERICA

Liberal Movements in Colombia

Many people are interested in the political situation in Colombia, frequently referred to as "The New Liberal Movement."

About seventy-five years ago it was due to the temporary success of one of these movements that citizens of Colombia invited the Presbyterian Board of Foreign Missions to send missionaries with the Gospel. The movement had to rest on illiteracy and superstition, as only a small percentage of the people were literate.

In the present situation it is quite different. There is now a public school system covering most of the territory of its fourteen states and even reaching out into the larger municipalities of its six territories. Then there are the evangelical churches with their numerous evangelical schools, including some of the largest and best educational institutions on that continent, giving instruction in secular and Bible subjects to hundreds and thousands of children, young men and young women every year.

This new movement is based on progress. It stands first for international friendship, then

freedom of religion, freedom in education, freedom of the press and freedom for the laboring class. But these very principles set forth by the liberals are largely in the background of the thinking and the desires of the leading conservatives. A few days after President Olaya was elected one of the leading conservative dailies said, "It is time for the State Church to leave politics alone, let the government take care of material things, and let the church rule in spiritual things."

A Negro Methodist Nurse for Bolivia

Despite the slowing down in missionary activities, the Methodist Episcopal Church has sent out another missionary—Miss Lula Mae Allen—as a nurse to engage in village nursing in Indian communities near La Paz, Bolivia. Miss Allen is a Negress and is the first member of her race to be commissioned by a white church for missionary work in a part of the world other than Africa. In addition to her training as a nurse and experience as a supervising nurse, Miss Allen has had special preparation in a training school for Christian workers.

The Salvation Army on Devil's Island

Devil's Island is well named. In an interview with a correspondent of *The Toronto Globe*, General Higgins of the Salvation Army revealed something of the plan for the amelioration of the conditions in the colony. "Conditions in French Guiana are beyond description," he said. "The reports which our officers brought back can never be published. If a hundredth part of what is said in the reports be true, French Guiana is nothing less than hell on earth." The Salvation Army plans to open work there and hopes to effect improvement.

Again and again the conscience of France has been stirred by reports from Guiana telling of conditions there, and the unspeakable degradation in-

to which the convicts have sunk. Political influence and public apathy have proved too strong for humanitarian sentiment, and little has been done to alleviate conditions. Now the Salvation Army is to commence its work and will bring the one remedial Force that can avail to lift these men out of the fearful pit through the love and the grace of God. The prayers of the Christian public will go with these soldiers who storm this grim citadel of evil.

EUROPE

Young People in England

"In nearly forty years of Christian service," declared the Rev. W. Charter Piggott of the Congregational Union, "I have never been more attracted, challenged, quickened than by the young people who are round about our churches today. I like their independence and their daring. And I am glad in the feeling that they are not to be won by a religion which is cheap and easy, that does not answer their questions and their doubts and make some real attempt to tackle the problems of life."

A Scottish Forward Movement

The recent union of the two leading Scottish Presbyterian churches is not to end with the ecclesiastical union. The new "Forward Movement" originally was for an advance in foreign missions only, but its scope was widened later to include the home field. Twelve commissions were appointed to consider the responsibilities, opportunities, and resources of the Church of Scotland. "The Call of the Church" gives the findings of these commissions which were reported to a Church Congress in Glasgow, where they were discussed in addresses that made a profound impression on the 2,500 delegates attending from all parts of the country.

Limerick Medical Mission

The Limerick Medical Mission of the Irish Church Mission continues to operate against

sickness, sin and superstition. Medical advice and treatment are given free to all who are unable to pay for them, irrespective of creed.

Evangelistic services are conducted during dispensary hours. The vestibule and waiting room easily accommodates sixty persons. Seated in the waiting room are those who have come in spite of opposition to seek advice and treatment.

Striking examples of the usefulness and abiding influence of the mission have been met and testimonies from men, women and young people certify that the teaching was the means of leading them to fuller and more scriptural knowledge of Christ.

Scattered throughout the world today there are many who witness to the emancipating power of the Gospel they learned at the Medical Mission. Nor are the activities of the Mission confined to the Dispensary, for a good work is being done in the homes of the people and in the surrounding districts.

Jesuits Expelled from Spain

Pursuing her policy of putting an end to the activities of the Roman Catholic orders in Spain, the government has now ordered the confiscation of the monasteries owned by the Society of Jesus, and will no longer permit the Jesuits to operate collectively within the Republic. Founded by Ignatius Loyola in 1534, the Society became the most powerful religious body in the world. They were expelled from Spain in 1767, but were allowed to return after a time. The order is credited with having about \$100,000,000 of assets in Spain, but the real property, which alone can be seized, is rated at \$30,000,000. The government action shows the extent to which liberal forces have come into power.

Medical Missions in Portugal

Although there never was a medical mission in Portugal until last year, evangelical work among the Portuguese began with the efforts of a medical missionary, Dr. Robert Reid

Kalley, who went to Madeira in 1838 on account of his wife's health, learned Portuguese, undertook medical missionary work and started Christian schools. Opposition of the priests in 1846 compelled Dr. Kalley and several hundred Evangelicals to flee, and for 21 years he served in Brazil.

About one year ago the Lisbon Medical Mission was founded by Dr. Alan G. Bodman of Great Britain. Dependence for all needs of the work is placed on prayer and the second year's work starts with twenty-five believers, several of whom are taking a share in the work.

Church Decline in Germany

During the last few years, church membership in Germany, especially in Berlin, has shown a decline. The reason is chiefly the economic depression and the consequent poverty. The State claims twenty per cent of every income, and the church another ten per cent. For many this is impossible. In 1927, 36,700 members of the 3,000,000 belonging to the Protestant Church in Berlin, laid down their membership. In 1928 the number increased to 46,000; in 1929 to 50,500, and in 1930 to 59,300. The Roman Catholic church figures are in proportion. Of the 400,000 Roman Catholics in Berlin, 4,500 resigned membership in 1927, 5,600 in 1928, 6,600 in 1929, and 6,800 in 1930. In Berlin, there are about 177,000 Jews, of whom about 560 break their connection with the synagogue every year. During the last five years, 260,700 Protestants, 30,400 Roman Catholics, and 3,410 Jews have left their respective churches.

Can Italians Change Faith?

Last October, four women and eight men from the Abruzzi district in Italy were called before the chief magistrate to answer for having described themselves as Protestant Christians instead of Roman Catholics in the recent national census. They had been baptized Catholics, but

were converted to Evangelical faith. The authorities, unwilling to recognize the new spirit of tolerance abroad in Italy, endeavored to get the law to support the claim the Papal Church makes that such persons must ever remain Romanists, and that no change of religion shall be recognized. When the case was called, these Evangelicals, some educated and some ignorant, responded to the charge with a public testimony of their faith, leaving their accusers discomfited. The case had powerful reverberations throughout Italy.

Awakening in Czechoslovakia

One of the remarkable religious movements of modern times was the revolution that took place in Czechoslovakia in 1918, which has led to spiritual reformation and industrial revival. In a few years over a million Catholics left the Church of Rome and Czechoslovakia is now one of the most vigorous and progressive of European nations. In 1914, its very name was unknown. In 1918, it had won international recognition and today its statesmen boast of a national progress and prosperity which has not been surpassed. Its spiritual advance is shown by the fact that the power of the priesthood has been broken, and hundreds of priests themselves have seceded. The awakening of the spirit of the Reformation has led to an aggressive evangelism, not brought about by any organized Protestant propaganda, but the result of the spontaneous desire of the people to bear witness to the reality of a new religion and a determination to spread evangelical Christianity.

Balkan Friendship Conference

An important movement for international friendship and co-operation is the second Balkan conference, held in Constantinople in November. This brought together delegates from Albania, Bulgaria, Greece, Yugoslavia, Roumania and Turkey.

The principal positive advance made by the conference

was the spirit of friendship and desire to cooperate which characterized the meetings. Such a conference is certain to advance the cause of peace in this difficult part of Europe.

AFRICA

Real Famine in Egypt

This is not a famine of bread such as was in the time of Joseph, though poverty still abounds in the Nile Valley. The serious poverty today is due to a famine of the Bread of Life. In the Delta of Egypt alone there are over 250 towns, besides hundreds of smaller villages, where there are none to tell of Christ's Way of Life—and where ignorance, superstition, disease, poverty and demoralizing sin abound.

When the first American missionaries, Mr. and Mrs. Thomas McCayne, landed in Alexandria seventy-seven years ago, they met with fierce opposition from the four million Moslems and half a million Copts. Now there is a strong Evangelical Church in Egypt with 20,000 members. But there are today in the Valley of the Nile 13,000,000 Moslems and 900,000 Copts—over three-fourths the number found there in 1860. Faced with this growing problem Christians need to throb with new life—the life of the Spirit of God.

A Moslem Defends Christians

Ali Saif en Nasr, the son of a wealthy and devout Moslem chief in the Fayoum Oasis, came to the American University at Cairo in 1923, with the express understanding on his part that he would not submit to Christian "propaganda."

Four years passed, with Ali becoming increasingly active in dormitory social life, athletics and college activities in general, till he became the student cheer leader and a prophet of sportsmanship. He had forgotten his hostile attitude in daily and Sunday chapel which are a part of the college life to which he was devoted.

In 1928 he wandered one eve-

ning into a downtown mass meeting of 500 Sheikhs of the Azhar and listened to an impassioned declaration of hate against Christianity followed by a riotous clamor to persecute any and all converts to Christianity. As the air grew heavy with imprecations and threats, Ali protested with his nearest neighbors against intolerance and bigotry. He was threatened with canes and taunted with being a Christian. He jumped to his feet, proclaiming his name and family, known well to all and shouted:

"Are you animals to fight with your claws? Shame on you. Cannot our religion persuade of its own self? If not, let us be converted to anything that will make us gentlemen. I am a Moslem, but there is no use being a Moslem unless we can conduct ourselves with ordinary Christian courtesy."

He barely escaped assault and his disgust and wrath found expression in words that had best be forgotten. But he had learned the lesson of Gamaliel: that truth and courtesy must rule though the heavens (Moslem or Christian) fall.

—*The Moslem World.*

Cannibals Won to Christ

An old man with a white beard at a Christian meeting in the Western Sudan is a very unusual sight. Later he said that while he was young his relations sent him to another tribe where he learned to beat a call to war. They marched to a neighboring tribe and overcame their enemies. When asked what he did with those who were killed, he said, "I ate them"!

Sometime later he heard that a white man had come to teach them about God. This old man's face lit up when he said the white man was Bwana Mukubwa (Mr. Charles Studd) who told him that if he repented and followed Jesus he would be saved. He believed and has never gone back since. A number of people had gathered, and after the ex-cannibal had finished speaking another man

said that he too had been a very bad man, and at the time the Bangwanas raided the country he had a brother killed. He joined the Bangwanas and went with them to other tribes and raided them. "We killed many people, and divided their bodies amongst the women of the villages," and he of course had his share. As I looked at these one time cannibals, can you wonder that my heart sang for joy that Christ can touch these folk and lift them from this awful degradation?

—*Mrs. Harrison.*

New Station at Boyulu

The Unevangelized Fields Mission, which carries on work in Amazonia and Central Asia, hopes soon to open work in Central Africa. Boyulu is a large unevangelized field, and is unoccupied by any other evangelical missionary society. Medical work has been started with gratifying results. The people show a keen desire to hear the Word of God, which has already been translated into the intertribal language. The people continually ask for more instruction.

Lovedale Activities

Young Africans are being trained in many ways by Lovedale Institute. Work parties, organized for afternoons, are engaged in planting and rearing trees, in orchard work, in road construction. One group built a suspension bridge across the river Tyumie, and also worked at a hall for wayfarers. Carpentry, blacksmithing, shoemaking, farming, forestry, domestic science, the training of nurses, are all carried on. The Institution Church reports that the number seeking admission to full church membership was the highest in memory—no fewer than seventy-six were admitted in one day, while others who were considered worthy were referred to their home congregations for various reasons.

The school draws its pupils from many races—Xosa, Basuto, Bechuana, Zulu and Indian.

New Sahara Exploration

Dugald Campbell, F. R. G. S., of Scotland, a former co-missionary with the late Dan Crawford, recently completed a journey of 5,000 miles from the Atlantic to the Red Sea. He has now started upon another expedition which will probably occupy him for the next three years. From Tripoli he will go through a large number of the oases in Tripolitania, will visit the Tibesti Mountains, and after scattering the Bible among some of the wildest tribes of the interior of the Sahara, he hopes to reach Algeria.

A Century in Madagascar

The Malagasy Church is 100 years old. On June 5th, the centenary was observed. Numbered among the first twenty baptized Christians was Rasalama, the first Christian martyr in Madagascar. On the site of the first church building, which became a prison during the long persecution, stands the present fine Martyr Memorial Church of Ambatonakanga. At one of the services of the commemoration interesting mementos of early days were shown, Rasalama's box in which she kept her Bible, the first Communion Plate and early copies of the first printed Malagasy scriptures.

Where one small wooden building represented the early church, now hundreds of towers and spires all over Imerina testify to the power of the Gospel, while the first twenty baptized members have grown to tens and even hundreds of thousands.

WESTERN ASIA

Turkey and the Mission Schools

The Turkish newspaper *Son Posta*, September 29, 1931, published an article which shows clearly that the attitude of the Turkish Government to mission schools is definitely hostile:

"According to the Lausanne Treaty the right of missionaries to carry on educational work in Turkey ended this year. The government could have abol-

ished all these missionary institutions. But this would have brought a crisis, as there are not sufficient schools for all the children. In order to avoid this the Ministry of Education has decided to act gradually toward this abolition.

"The Ministry has adopted two new measures against these foreign schools. First, Turkish children will not be allowed to receive their primary education in these schools. Second, the university will not accept the diplomas of these institutions without examination. This will lessen the number of students in the upper classes of the foreign institutions. The graduates of these institutions usually go to Europe or America for advanced study.

"The harm of the missionary schools is evident. These must somehow be restricted. We expect the government will take steps at least to limit the harm done to our children."

—*The Moslem World.*

Radio in a Mosque

For the first time in Islamic history a radio microphone has been installed in a Turkish mosque—the Santa Sophia, one of the most famous religious edifices in Turkey. Mustapha Kemal has directed that the radio services be chanted from the newly adopted Turkish Koran by twenty-five clergymen. This is a notable departure from ancient custom in religious service effected by the progressive Turkish president this year. The Arabic Koran, always unintelligible to the layman, was replaced early in January in some Istanbul mosque by a Turkish translation.

The Soviet and Moslems in Turkestan

The *Statesman*, Calcutta, India, gives an account of religious persecutions carried on against the Mohammedans of Turkestan.

Keen interest is being aroused among North India Moslems by an influx into the Panjab and Delhi of Moslems from Eastern

Turkestan, who have left their homes because of religious and economic disabilities enforced upon them by the Soviet regime. About thirty of these Turkestan Moslems are in Delhi.

Religious restrictions began with the banning of all religious teaching in schools and, as Moscow's influence grew, spread until Korans and other religious books were seized. In order to prevent attendance at mosque, the authorities imposed high taxes on all worshippers, while preachers and leaders who rebelled against these measures were imprisoned, shot or sent to Moscow and never heard of again.

Moslem children are compelled to attend schools where atheism is preached, and they are taught to despise the faith of their parents. Islamic marriages were declared illegal, and all wishing to be married must go through a secular ceremony at which a non-Moslem Soviet official officiated.

Passports are refused to those who wish to go on pilgrimages, and fasting for religious reasons is made a punishable offense.

Christians and Jews are also subjected to every conceivable form of indignity to make them forego their religion.

New Marriage Laws in Persia

The following laws, passed by the Persian Parliament, constitute the new law to be put into execution immediately:

Marriage shall not take place between those who are not physically fit to marry.

Penalty is imprisonment for from one year to three years.

If anybody deceives the one whom he or she wishes to marry, he or she will be imprisoned from six months to two years.

Men who wish to marry shall inform the one in charge of ceremonies, and those whom they want to marry, about their previous wives. Deceit in this matter is punishable by the above mentioned punishment.

Men shall support their wives. In case they refuse to give them food, clothing and shelter their wives may appeal to the courts.

A lady can use her own property without the permission of her husband.

A Moslem woman is forbidden to marry a non-Moslem man.

The marriage of a Persian woman to a foreigner shall take place only with the permission of the government. Penalty for disobedience is imprisonment from one year to three years.

A Milestone in Persia

When Moore Science Hall was begun recently on the grounds of the American College at Teheran, within the cornerstone was deposited a copy of the Bible in Persian. This signifies the conviction of those responsible for the college that the word of God and the principles and truths therein set forth are the real foundations, the true cornerstone of the institution. This is the first building ever erected in Persia exclusively for the teaching of the sciences and so it is a milestone in the development of modern education in this land.

Schools that Make Christians

"Two Christians are on our teaching staff," writes a Presbyterian missionary in Persia, "one of whom is in charge of religious instruction in the first four grades. The other, a more recent convert, has in times past been more of a problem than a help, but this year she has shown such remarkable development in character that we look to her as a strong future asset.

"A prominent Moslem ecclesiastic has been attacked bitterly by a fellow Moslem for sending his daughters to our school. 'Don't you realize they are fooling you? They are making Christians out of your children. Is this worthy of a descendant of the Prophet?' 'Well,' replied the old father, 'perhaps. But at any rate the American School is the only school in town that teaches my girls anything about life.'"

INDIA AND BURMA

An Ominous Situation

Rioting in Delhi, disorders in Bengal, a Moslem split from the Hindu stand for independence and an uprising in Kashmir followed Gandhi's return to India and his declaration that he

would not flinch in sacrificing the lives of a million people to purchase the liberty of India. Prime Minister MacDonald made a most outspoken statement concerning the Indian situation, describing it as most deplorable and denouncing Indian agitators in vigorous terms. He said that recent disorders on the northwest frontier and in Bengal did not represent a "baffled and oppressed Indian struggling to be 'free,'" but "a mischievous movement trampling in its own self-will upon Indian progress." He was of the opinion that the people who had been working many years for the enfranchisement of India must share in the government's regret, and said that every Indian who cares for his motherland must see in these recent events the hand of a spirit of mischief rather than that of a spirit of emancipation. The arrest of Mr. Gandhi and other leaders of the Nationalist Party, and the declaration by the viceroy of a firm policy to maintain order, should lead Indians to seek a patient and peaceful means of attaining self-government.

Encouragement from the Census

The official figures for the new government census will be encouraging to those who are making sacrifices for the spread of Christianity. Although the figures are not complete (Burmese Christians, Buddhists and Tribal Faiths are missing) the tabulation is as follows:

	1931	1921	Per Cent Increase
Population			
.....	352,986,876	318,942,480	10.6
Hindus	238,330,912	216,734,586	10
Moslems	77,743,928	68,735,233	13.1
Sikhs ..	4,306,442	3,238,803	33
Christians			
.....	5,961,794	4,496,958	32.6
Jains ..	1,205,235	1,178,596	2
Parsees	106,973	101,778	5
Jews ...	20,984	21,778	

The Rev. J. F. Edwards, a leading missionary, says:

The figures mean that in a decade, when the increase in India's population was unusually large, the rate of increase in the number of Christians was more than three times the increase in the general population. The increase of nearly a million and a half in ten years means nearly one hun-

dred and fifty thousand a year, or a steady unbroken addition of over twelve thousand every month of those who are publicly accepting Jesus Christ as their Lord and Saviour.

Twenty years ago, the late Sir Narayan Chandavarkar told Christian workers in India: "The process of the conversion of India to Christ may not be going on as rapidly as you hope, nevertheless, I say, India is being converted; the ideas that lie at the heart of the Gospel are slowly, but surely, permeating every part of Hindu society, and modifying every phase of Hindu thought."

There are veteran missionaries who say that if the political questions now in turmoil are successfully adjusted, so that the message of Jesus Christ is no longer handicapped by the fact that He is so closely associated with Western ideas, the whole process of bringing India to Him will go forward at an immensely accelerated pace.

An Array of Stumbling Blocks

A writer in *The Indian Witness* offers a number of reasons why India withholds allegiance to Christ.

(1) India has been hesitating because she thinks that if she accepts Christ she will have to accept Western civilization which she hates. (2) She has not witnessed the real life of Jesus in His followers. (3) She proudly boasts of her past philosophy, intellectualism and ancestral customs and traditions. (4) She has been absorbing or assimilating and has lacked in elimination. (5) Her method of accommodation and the genius of addition. (6) From time immemorial India has been polytheistic and now it is hard for her to be monotheistic. (7) Her pride in the Vedas and the Rishis that she considers to be the oldest in the world. (8) Her imagination has been fed purely on obscure contemplation and mythological deities. (9) She is satisfied with a slight glimmering of God and is unwilling to witness full effulgence. (10) She judges Christianity through the British officers whom she calls despots.

(11) Her greatest detestation and abhorrence is—(a) The Christian doctrine of God founded upon the life of the historic Christ. This is an offense to the philosophic Hindu, who holds that eternal truth cannot be based on an historical event. (b) The Christian doctrine of the Atonement is also a stumbling block to Hindu thought, because it appears as a denial of the law of Karma whereby every man receives the reward or punishment of his own actions. (c) The idea of a suffering god is repugnant to Hindu thought, for they think it inconceivable that any ripple of emotion should disturb the serenity of eternal bliss.

College Not Boycotted

Rev. C. Herbert Rice, president of Ewing Christian College, Lahore, writes:

"I wish you could have been here during the days of admissions to see the crowds of students seeking to be taken into the college. It is a satisfaction, at least, to know that the college is not being boycotted after our first year here! They swarmed all over the place, accompanied by fathers, uncles, or guardians, who came along to plead with the powers that be, to take in their sons. Many hundreds I should think—had to be turned away owing to lack of room and facilities. It is a strange sight to see bearded fathers—some ex-soldiers—actually weeping tears, as they plead to have their sons admitted, in spite of the verdict that 'there is absolutely no more room'! They say, 'But this is the only college where my boy can get the moral training, the excellent quality of scientific studies, and the personal attention which I want him to have. I beseech you to let him in, for you can do anything if you will!' Many had to be turned away, and we looked forward to the day when we can accommodate more of these really earnest young fellows. As it is, we are full to overflowing with about 650 here at the Intermediate College, in addition to about 600 more in the High School on the

same campus—and more than 100 advanced students are at the University College Department.”

Hopeful Signs in India

Rev. C. Stanley Vaughan writes from India: “We have a more hopeful outlook in the church. I have been in every one of our local councils and have everywhere seen signs of progress. In one place a new congregation is added, the fruit of one of the Bates evangelists; in another region, an effort is being made to improve our village schools; in another an heroic response to the financial needs; in one the contributions of last year have been doubled. To double their rupee contributions means that they have quadrupled their contribution in grain and all sorts of farm produce.”

An All-India United Church

In the midst of the disturbed political situation, the movement toward Christian unity in India is making progress and has recently grown too large to be limited to the formation of a United Church of South India. Protestant churches in North India have asked for a united church for the entire country. As a result, representatives of both north and south India met in Nagpur in November and unanimously adopted a series of resolutions to govern the future writing of formal instruments of union. These representatives included Baptists, Quakers, Wesleyan Methodists, American Methodists, members of the United Church of northern India and the South India United Church and Anglicans, so that the importance of this achievement is clear. The crucial resolutions read:

That, with regard to the type of organization that may ultimately prove acceptable for a united church of India, this conference records its opinion that this would be found through the general adoption of a constitutional episcopate responsible to representative assemblies and synods, in a form that would comprehend, so far as practicable, the advantages of the Episcopal, Presbyterian and Congregational modes of government. In

resolution number five, the phrase, “A constitutional episcopate,” is not used as a synonym for the historic episcopate.

India's Home Mission Society

The first organized missionary endeavor of the Anglo-Indian community is through the Home Missionary Society. Its objects are to help forward India's evangelization, and to promote the development of Anglo-Indian communities. Activities sponsored by the society include a Children's Home at Coonoor where there are at present 39 destitute girls; Loan Scholarship Funds; a Magazine Fund and evangelistic work among non-Christians. It is hoped that a Boys' Home, similar to the one for girls may soon be established.

“Village of the New Day”

Ushagram in Bengali is an experiment in Methodist missions. It was begun in 1919 and represents a cooperative effort on the part of the Woman's Foreign Society and the Board of Foreign Missions. It is an experiment in human adjustments, an adaption of average possibilities to the business of living. Ushagram—“Village of the New Day”—is patterned on existing Indian villages, but introduces features most essential to India's future—the cooperative store, the savings bank, a water system, cooperative industries and cultural development.

Toward three ideals, the workers in this “Village of the New Day” are striving—Better Homes, Better Villages, Better Citizens.

CHINA

Oriental Attempts to Avert War

Christians in both China and Japan have made earnest efforts to promote a peaceful settlement of the Far East controversy. The first move seems to have been taken by Mr. Ebisawa, secretary of the National Christian Council of Japan, who cabled at once to the National Christian Council of China that Japanese Christians would cooperate with

Christians in China to find a peaceful solution. The China Council promptly sent a sympathetic response. The Japanese Fellowship of Reconciliation also communicated with the Fellowship of Reconciliation in China.

Japanese Christian leaders in Tokyo called at the Foreign Office and on the political editors and owners of leading newspapers and requested editorials that would promote a friendly settlement with China. A general meeting of Churchmen and leaders in the peace organization was also held in Tokyo, but the Japanese Government is evidently in control of the militarists.

The *New York Times* reported that twenty-five Chinese and foreign Christian leaders, representing all denominations of the Christian Church and including four Roman Catholics, participated with General Chiang Kai-shek in one of the most unusual gatherings in the history of republican China when they conferred with him and joined in devotional services, praying for a settlement of the Manchurian dispute.

Flood Affected 50,000,000

A map of the flooded regions of China, part of which was the result of the aerial survey made by Col. and Mrs. Lindbergh, shows that the total area of seriously flooded regions is 34,000 square miles, exclusive of lakes. At least 8,000 square miles of less seriously flooded areas have not been indicated on the map. It is estimated that 50,000,000 persons have been directly affected, of whom millions are utterly destitute.

The Nanking government asked leading medical schools in China to suspend their activities for three months in order to release their faculties and advanced students for work among the victims of the floods.

The present forces are not sufficient to cope with the gigantic task ahead of them. It is the conviction of Dr. J. Heng Liu, director of the Department of

Hygiene and Sanitation, that the experience in such preventative public health activity will be valuable both to staff and students.

New C. I. M. Headquarters

Last June dedicatory services were held for the new headquarters of the C. I. M. in Shanghai. About three hundred friends attended. The new building contains space for missionaries, administrative headquarters, residential flats for the staff, and hospital facilities. In addition there is a Chinese chapel and a hostel for Chinese guests. The old property had so increased in value since it was built over forty years ago, that the proceeds of its sale covered the purchase of the greater part of the new site and the erection of the main buildings. The Mission now has organized national centers in Great Britain, the U. S. A., Canada and Australia, each with its auxiliary centers, in addition to eleven Associate Mission centers in Germany, Switzerland, Sweden, Norway, Denmark and Finland. The Mission has also nearly three hundred central stations in China.

Bandit Activities in China

In Kiangsi bandit and communist activity still prevents the reoccupation of our evacuated stations. Miss H. M. Duncan, writing last November from Changshan in Chekiang Province, just over the border from northeast Kiangsi, says: "The Red army is menacing the station sixteen miles away. It is reported that the Reds are attempting to get out of Kiangsi, where fighting, looting, and taking captive is still their work. Owing to these conditions, and acting on the strong advice of the Chinese, we are refraining from visiting these outstations."

In the province of Honan, Mr. and Mrs. H. E. N. Ledgard have found it necessary to retire to Yencheng owing to an attack by brigands on Shangtsai. In Shensi, Mr. and Mrs. W. J. Michel, when traveling by boat, were held up by bandits and re-

lieved of most of the possessions they had with them. In Kansu, the Moslems have again been causing trouble in the north-east of the province. They carried out their threat and killed all the inhabitants they could find within thirteen miles of the city of Liangtang. On September 25 Miss Ivy Dix wrote that the city of Hweihsien was attacked by brigands. The northern section of the city, where the China Inland Mission premises are situated, was the only part not looted. These incidents show how widespread banditry is, and how great is the need to re-establish law and order throughout the country.

—James Stark, Secretary of the China Inland Mission.

Hainan Anniversary

Hainan Mission celebrated the fiftieth anniversary of its beginning last autumn. It was in 1869 that a Danish sea captain named Carl C. Jeremiassen came to China to work for the Canton provincial authorities, pursuing pirates and smugglers. He came in contact with Christianity, gave up his service with the government and started work as an independent missionary in Formosa. His experience there showed him the need of medical training, so he went to study under Dr. J. G. Kerr in Canton. His sea voyages having shown him the great need in the Island of Hainan, he began to tell the message of his Lord and Master, there alone, unaided except for his colporteur. Today the Protestant churches of Hainan number nearly 5,000, with churches, Sunday schools and hospitals.

Encouraging Developments

The Rev. Charles W. Worth of the Southern Presbyterian Mission, Kiangyin, writes several interesting and encouraging facts. Time was when all conferences were planned, led and financed by missionaries, but more and more the missionary has no other responsibility than to attend, if he chooses. Recently, a conference in Shanghai

drew about 700 delegates representing every province in China except one. At the same time a conference for Christian workers was being held in Soochow, where the principal speaker was Gen. Chang Tsi Kiang, probably the strongest Christian character in Chinese military circles today, who has contributed about \$10,000 toward the work of the American Bible Society.

He gave an impassioned appeal for the preaching of the Gospel of salvation through Christ. The president of the college is an earnest Christian and one of the graduates, who plans to devote his life to Christian work, said that he did not want any mission help because he was a grown man with a good education and ought to be able to support himself.

Christian Martyrs Unafraid

Mr. and Mrs. R. W. Porteous of the China Inland Mission report the martyrdom of some Christians in one of their outstations. When led out to be executed, one of the leaders called out to his brethren, "Don't be afraid, I firmly believe that before the axe touches our necks our spirits will be with the Lord!" Some were offered life if they would deny the Lord, but they chose death. The remaining Christians in that outstation, still occupied by the Reds, meet secretly to worship God whenever they can. Many other Christians in Kiangsi are living under the same conditions. When Pastor Eo-yang wrote he and five other brethren were starting out on an evangelistic tour in an unevangelized section of the Yuanchow district.

Conditions in central and south Kiangsi Province are still far from satisfactory.

Traveling Christian Exhibit

During the past winter an exhibit of books and posters on religious education and evangelism to promote the Five-Year Movement has been shown in different cities, including Canton, Hangchow, Hankow and other important centers. The

exhibit is divided into twelve sections, and includes materials on religious education in the home, the school and the church; on religious art, religious pageantry and plays; church music, the thousand character movement, Christian magazines, posters and tracts. Wherever shown the exhibit has aroused keen interest.

JAPAN—CHOSEN

Youth and the Church

The Christian Missionary Federation in Japan passed the following resolution regarding Youth and the Christian Church:

Observing that large sections of the youth of Japan outside the Christian Church are turning to Communism in their eagerness for social reform, and feeling that earnest effort should be made to bring them into contact with the church, we recommend:

1. That, while repudiating their methods of violence and their materialistic philosophy, we, as Christians, view these young people with sympathy; that we make special efforts to understand them and to appreciate their zeal and self-sacrificing devotion; that in so far as they are ready to labor and sacrifice on behalf of the victims of the present social order, we recognize that they have qualities which might well be turned into channels of Christian faith and service; that we make a serious attempt to clarify the points of agreement and disagreement between their theories and practice and those of a Christian social order.

2. That we endeavor to show socially-minded youth that, instead of being indifferent to the cause of the underprivileged and oppressed, which youth has championed, the church regards this as being in reality a part of its own responsibility, which, through its prophets it has always recognized, but as a whole has inadequately faced.

3. That we seek to set forth more clearly to youth the challenge, adventure and demand for heroic devotion, of Christian living and of loyalty to Christ.

Y Student Work in Decline

The Tokyo Student Christmas rally, held annually by the student departments of the Y. W. and the Y. M. C. A., was the smallest last year since the custom of such a service was established in 1925 when over 3,000 students were assembled in a rented public hall and enthusi-

asm ran high, many regarding that meeting as the birthplace of the Japanese Student Christian movement. Since then every year has seen the crowd growing smaller, until this year in Central Methodist Tabernacle not more than 150 attended to hear Dr. Yoshimune Abe, president of the National Y. M. C. A. Council, dean of Aoyama Theological School. This marked decline in student interest in such a significant annual service is causing leaders of youth in Japan much serious thought.

The Rural-Social Problem

The task of the religious worker is the enlightenment of society. The religious worker should take note of the social aspect of the rural problem. Dr. Nasu has pointed out (in *The Japanese Christian Quarterly*) fifteen characteristics of the rural social problem.

1. It is difficult to make the schemes for solving the social problem of a radical character.
2. Private ownership of the means of production is never abrogated.
3. There are many quarrels relative to the means of production and conditions governing the leasing of land, (the problem of tenancy).
4. Because of the involved nature of the class composition of the farm in Community population, there is no clear or deep rooted class-distinction.
5. When trouble breaks out, the reaction to the quarrel permeates every aspect of daily life and spreads over the whole community. Moreover the nature of the struggle is more emotional than intellectual, which may lead to grave consequences.
6. The social movement is in general passive, and seeks immediate profit, so that it lacks permanence.
7. The pressure of the problem of over-population is felt without having any connection with the economic structure of society.
8. There is an increase in extent of those regions where the majority of the rural population are chronically half-unemployed.
9. The problem of poverty, while it does not often take the form which it does in the cities, is widespread and universal.
10. To deal with the problem of rural labor special caution is required.

11. There are problems of villages with special clans or groups.
12. There are frequent instances where whole villages quarrel with other villages over the division of water rights.
13. Occasionally we find traces of old-fashioned sex customs between the young men and women.
14. The division of the population of the village into groups by sex and age produces a peculiar atmosphere in the social life.
15. As a rule the social life is lacking in all kinds of cultural facilities.

We do not agree with all the above points. After all the greatest problems are moral and religious—in any community.

A Prize Life of Christ

The first life of Jesus of Nazareth written by a Japanese on purely original lines has recently appeared. It won a prize of Yen 500 in a competition open to all Japanese pastors and teachers, in which there were twelve contestants. The judges were unanimous in giving the award. The author said:

For a long time I yearned to give the Japanese the life of Jesus in their own tongue. Seventy years have passed since Protestantism came to Japan, but I think that Christianity is not truly Japan's own possession as long as they have to understand Jesus in terms of foreign thought. They must have it through their own mother-milk, the Japanese language, not merely translations.

For a long time I was interested only in the higher critical study of the Bible, but latterly I have realized the need of evangelical earnestness, if the Christian message is to win its way among our people.

A Korean "Foreign" Missionary

The Women's Missionary Society of the Korean Presbyterian Church met in September at Onseiri, amid the beautiful scenery of the Diamond Mountains. There were about thirty delegates, and as many others whose zeal for the cause brought them as visitors.

Progress was shown in various ways. Two new presbyterials were admitted, making eighteen in all.

The climax of interest was reached in the Dedication Service of Miss Suno Kim, the first

Korean woman ever appointed as a foreign missionary. She is to go with Korean missionaries in China, to join in the work that has been carried on in Shantung Province for almost twenty years by three Korean missionaries under the General Assembly of the Korean Presbyterian Church.

The missionary elect was brought up in a Christian home and is a graduate of the Presbyterian Academy in Seoul, and of a Bible training School in Yokohama. The Board decided to begin home mission work among Koreans in Manchuria, and Yen 400 was set aside for that purpose.

Saving the Babies

The Baby Clinic of the Presbyterian Hospital in Taiku, Korea, was two years old in February, the first venture of its kind in a city of some 80,000 people. The staff is composed of three Americans and six Koreans. Lectures to mothers are given by a young Korean doctor, who makes sure that instructions are understood. Literature on the care of children is circulated. Undernourishment is a problem, for little is known of artificial feeding and cow's milk, either fresh or evaporated, is prohibitive in price for the average family. A food laboratory is in operation. About 400 babies have been registered since the clinic was opened.

ISLANDS OF THE SEA

Lieutenant Lends a Hand

Dr. Frank C. Laubach, a missionary of the American Board, is finding the demand for literature among the Moros so great that the printing press cannot keep up with it. Lieutenant Carleton, of the United States Army, was visiting Lanao not long ago and became deeply interested in watching Dr. Laubach teach the Moros to read by his special new method. Lieutenant Carleton saw the missionaries trying to make enough of the large charts to serve the de-

mand. The day before the Lieutenant left, he said, "I have noticed how you need more charts and how slow the present process is and have decided that if you will give me a sample of just what you want, I will make them on better paper and will send you a thousand." Dr. Laubach said, "Lieutenant, this means that we shall win. This will be the most literate province in the Philippines in five years from now—and perhaps the most literate in the world."

Missionary Society in Fiji

For many years the Methodist Church of Australia has conducted work in the Fiji Islands. Recently a Christian Society was formed in Suva with the object of carrying on Christian work by East Indians.

Mr. John Bairagi, an earnest and well-educated young man, was appointed pastor of the Indian Church in Suva. Great success followed Mr. Bairagi's work and he gathered round him a fine body of Indian Christians. Recently dissatisfaction, which it now appears had been smouldering for some time, broke out. The chairman of the district had acquainted the Board with some of the difficulties that had arisen, and his letter was followed by a long and ably-drawn-up Memorial, signed by thirty-four Indian Christians in Suva.

The main contention of the Memorial is that an undue emphasis has been placed, and an unduly large proportion of the funds spent, upon educational and medical work, and that the evangelization effort has been allowed to suffer and they are desirous of carrying out a more vigorous evangelistic campaign.

Efforts have been made to bring about a reconciliation and to retain these people within the Methodist Church, but without success. They have now definitely cut themselves adrift, converted a house into a place of worship, and appointed another pastor, while Mr. Bairagi has opened a secondary school. Regular Sunday services and a

Sunday School are being conducted.

—*The Missionary Review of Australia.*

Roman Catholic Missions

It is reported that 163,615 workers—46,174 priests, brothers and sisters and 117,441 lay auxiliaries, catechists, teachers, doctors, nurses, etc.—constitute the force of Roman Catholic missions for which the Society of the Propagation of the Faith, the main mission-aid organization of the Church, appeals for funds.

The vast missionary work throughout the world includes: 45,826 churches and chapels; 309 seminaries with 9,971 students; 31,418 schools with 1,521,710 pupils; 691 hospitals with 283,503 patients a year; 1,848 dispensaries with 11,066,749 patients a year; 1,525 orphanages with 81,240 orphans; 299 homes for the aged with 11,332 inmates; 81 leper asylums with 14,060 lepers; 134 other philanthropic institutions with 9,966 inmates.

New Britain Training Institution

George Brown College, Vunairima, New Britain, which was officially opened in October, 1930, is providing equipment for carrying forward the work of the Methodist Mission of Australasia. Last year it began with 205 students. A school for students' wives supplements the work of the college, and here over 50 women with their families assemble to improve their talents. Another valuable adjunct is the Girls' School, which must be held in the open air for lack of a building. Last year 95 per cent of the maintenance fund was subscribed by natives who have very meager resources.

—*The Missionary Review of Australasia.*

What Joni Did

Joni Uluibau was born at Matuka in the Lau group of the Fiji Islands, was trained in a mission school, and at the age of 21 went with a pioneer mission

party to Bougainville in the Solomon Islands. After six years of fruitful service he recently returned to Fiji on his first furlough, hoping to go back with a wife to teach girls to sew, cook and clean. Much of the progress made in that part of the Solomons has been due to his effort and influence. He has translated enough hymns and passages of Scripture to make the first book in the Teop tongue.

The Sydney *Daily Telegraph*, after Joni had stopped in that city on his way home, told his story under the title "What Joni Did as a Christian."

Smiling and fuzzy-headed, with dark brown eyes, and over six feet high, Joni Uluibau is a living example of the work that Christian missions have accomplished in the South Seas.

The simple pride of Joni in his life-work; his calm native dignity; his friendliness; his patience as he wrestles with the intricacies of English, make a picture that impresses itself forcibly upon the mind.

"I go there first when quite young," said Joni, "and they are dirty. They do not know. Oh, how dirty. The pigs are everywhere, the houses fall down."

"I say, in Fiji we keep the pigs in a fence. It is cleaner. Get rid of the pigs."

"At first they laugh at me, but I talk and talk. The chiefs listen; they say, 'Perhaps Joni's way is right.'"

Joni alone tamed those savages, rebuilt their houses, built pig-sties, and today two sons of Teop headhunters are learning to be teachers.

MISCELLANEOUS NEWS

Mathematics in Religion

Logically-minded folk will be interested in Margaret Seebach's "Equations of the World's Religions."

Every religion has in it some great truth, some fine quality; but all except one have some deficiency. We may indicate them by minus and plus signs, and the answer to the equation gives the result in character. Only one shows the plus sign.

Islam=zeal for God—love for man=Intolerance.

Confucianism = morality—compassion=Coldness.

Hinduism=search for God—service to man=Selfishness.

Buddhism=resignation—aspiration=Pessimism.

Animism=belief in the unseen—trust=Superstition.

Christianity=love to God+love to man=Service.

Contributions for Protestant Missions

In America, including Canada, contributions to the cause of foreign missions during 1929 increased considerably, but the continental contributions fell off. In Germany, Sweden, Switzerland, France and Finland there was an increase, but not large enough to equalize the decrease in Belgium, Denmark and Holland. America contributes 55.5 per cent, England 22.04 per cent, and the Continent 9.3 per cent of the total gifts recorded. Sums contributed in 1929 were as follows:

America	\$28,525,939
Great Britain	11,172,525
South America	3,700,184
Germany	1,448,517
Australia	1,390,292
Sweden	1,247,745
South Africa	681,275
Denmark	528,472
Norway	481,328
Holland	473,958
New Zealand	471,782
Switzerland	292,890
France	155,935
Finland	118,235
Belgium	4,633

Total\$50,693,710

Baptist World Strength

The Baptist World Alliance reports December 31, 1931, the following world totals (excluding Russia):

	Church Members	Sunday School
Europe	662,410	629,332
Asia	389,575	169,587
Africa	85,182	32,893
America:		
North	9,402,007	5,536,938
Central and West Indies ...	70,020	59,599
South	42,643	39,719
Australia and New Zealand ..	37,378	48,962
Total	10,689,215	6,517,030

The most encouraging feature of the report is that the totals of Sunday School pupils show an advance in every continent. The largest numerical increase is in North America and the largest proportionate increase in South America. Church membership shows an advance of approximately 80,000, of which the larger part is in North America, though there is also advance in Europe, Asia, South America

and Australasia. No report was received from Russia. Africa and Central America show slight losses. The figures from Asia, in view of disturbed political conditions, are peculiarly gratifying. In China the churches are substantially holding their own; from India almost every district reports advance.

Three World Conferences

Three great world conferences have come to be associated with the official life of the churches: Stockholm, Lausanne, Jerusalem. The three movements are of universal reach and definite significance. The first represents a developing world-federation of churches on the basis of a common "life and work," with special attention to the social application of Christ's teachings; the second, an approach by way of theological discussion to the possible organic unity of thought in Christendom; the third, an organization devoted to the world missionary problem and composed of the missionary societies of the West, together with the new churches in the East.

Plans are under way for the next World Conference in 1935 after the order of Stockholm, but probably to be held in London. A program committee under the leadership of Dr. William Adams Brown suggests as general themes for consideration:

1. A survey of the more important developments in the field of Christian life and work which have taken place since the last conference, together with an analysis of the problems and tasks which grew out of them.

2. A consideration of ways in which the churches may cooperate more effectively for the purpose of realizing the aims set forth in the Stockholm Message of 1925.

3. A further exploration of the basic convictions and experiences which motivate and inspire Christian service, both in its individual and social aspects, with a view to:

- (a) Deepening the religious life of the members of our churches,
- (b) Clarifying their understanding of the moral issues which confront the Church and the world today, and
- (c) Promoting a spirit of self-sacrifice and consecration in facing them.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Karl Barth—Prophet of a New Christianity. By Wilhelm Pauck. 228 pp. \$2. Harpers. New York. 1931.

Karl Barth at the age of forty-five is beyond doubt the most challenging figure in contemporary theology. He has been for more than a decade the center of a remarkable religious movement in Germany and recently his dynamic personality and teaching have seized the attention of religious leaders throughout the world. Unfortunately, few of his writings have thus far been made available to English readers and this volume, characterized by the publishers as a "penetrating analysis," will awaken the keen anticipation of a wide circle. Analysis is hardly the proper term, however, to describe the method of this author; the book is actually a *criticism* of the so-called Barthian teaching. The sub-title is also misleading, since Barth is by no means the "Prophet of a New Christianity." As this volume abundantly proves, his fundamental appeal is to the Christianity of the first century.

Those who have read Barth's "The Word of God and the Word of Man," recently translated by Douglas Horton, will at once sense the unbalanced character of some of these chapters; but they will, nevertheless, find an arresting psychological study in the effort of an avowedly liberal theologian to deal fairly with the positions of another brilliant leader holding contrary views. Much of the discussion moves in the realm of a terminology which only those versed in the intricacies of speculative theology would be able to follow. As light takes on the hues of the medium through which it passes, so it is evident, if we are to really know and understand Barth,

we must find a more sympathetic interpreter.

Barth's position on certain points is too cloudy and uncertain to permit his being numbered among conservative theologians; but on most of the great essentials of Christianity his testimony seems to have the ring of true conviction. It is Barth's evangelical outlook to which Professor Pauck objects. Here are a few of his comments:

"Barth's limitations are twofold. He speaks too bluntly in supernatural terms. . . . The other limitation of his thought is closely connected with this: it is his staunch Biblicalism. . . . He finally even declares that the Virgin Birth is a necessary part of the creed of the Christian Church. . . . Barth believes that the only possible way of thinking about God is the way taken by the men of the Bible." He sums up his opinion of Barth in this language: "We cannot avoid the conclusion that he is guilty of a strange self-deception when he insists on pointing to the immediate revelation of God which is concealed in the biblical testimony on Jesus Christ. He operates with a conception of revelation which is antiquated, outlived, unreal. It is the old supernaturalism, the old belief in the miraculous intervention of an otherwise worldly, superhuman, anthropomorphic God, which haunts him." It is clear, of course, that Pauck is incapable of comprehending how a brilliant theologian, so thoroughly informed on the whole history of criticism as Barth, could hold to a belief in the supernatural.

The reader of this book will hardly escape the impression that with Barth an internal conflict is in progress. On the one

hand his intellectualism and liberal traditions make it difficult to dissociate himself completely from certain assumptions of the critical school: on the other his candid inquiry has brought him face to face with the tremendous realities of Christ and the Scriptures. The latter influence, we should say, is clearly in the ascendant.

H. R. M.

Seeing South America. By John T. Faris. 223 pp. \$2.50. Revell. New York. 1931.

It used to be quite the thing to make a swing around South America and write a book about one's trip. Dr. Faris is the only one we know who has done it recently. In setting down the usual information desired by tourists, he has fortunately done it in a sympathetic way, not in the old critical spirit, which showed disgust with our southern neighbors because they did not have as many bath tubs and fast express trains as we in the North.

The traveler who wishes to know a little South American history, a few statistics, some geography and a few sayings of important people will find this volume of interest as a guide book. But frankness compels one to express wonder at the author's failure to check historical statements, one of which, for example, incorrectly refers to the outstanding Argentine patriot, San Martín, as follows: "In Peru, José de San Martín heard of the efforts made by the patriots to the South, and he made up his mind to go to their assistance!" As to travel, the statement is made: "Even if you have but a month at your disposal this is sufficient to make the enticing sail to Rio de Janeiro, Montevideo and Buenos

Aires." Just how is this to be accomplished, if one is to get back home, since more than six weeks are required for a round trip from New York to Buenos Aires?

The absence of any discussion of the political, social, educational or religious questions, which are so important to any visitor to South America today, tends to a lack of flavor and human interest.

The list of reference books is curious, for out of thirty lines given to this list over half the lines are given to Darwin's "Voyage of the Beagle," which is out of print. The well known volume "El Supremo" is put down as referring to Uruguay instead of Paraguay. No book on either Brazil or Argentina is mentioned and none by a Latin American author.

What might have been a helpful up-to-date travel book has been limited in usefulness by a too hasty preparation.

S. G. I.

God in Freedom—Studies in the Relation between Church and State. By Luigi Luzzatti. \$5. Macmillan. New York. 1931.

Luigi Luzzatti was one of the chief citizens of Italy during the last half century. The one great cause to which he devoted his superior talents as a scholar and statesman may be epitomized in this principle: all human progress and happiness are derived from liberty of thought and conscience.

This volume contains much interesting material never before published. Included in its sketches of champions of religious liberty are distinguished representatives of the cause belonging to India, Persia, China, Japan, the Ottoman Empire, and the early Church Fathers as well as its great exponents in European and American history. Adequate treatment is also given to the movements for the separation of State and Church in our own day in France, Scotland, Wales, and other lands.

This is a kind of encyclopedia on the subject of religious freedom, except that it is the opinion

of one writer. While we cannot agree with the writer of the introduction that "it is the most valuable and comprehensive work on religious liberty in the last hundred years", nevertheless it has excellent and extended treatments of such widely divergent topics as Apostles of Religious Freedom, Juridical and Moral Problems of Religious Freedom, a comparison of Buddhism and Christianity, An Analysis of the work of St. Francis of Assisi, Constitutional Studies regarding the Position of the Vatican, and a defense of the Jews Against Persecution.

A supplement of 200 pages contains some 35 articles on various phases of religious liberty by such outstanding authorities as Cavour, Louis Marshall and William H. Taft. Papers in connection with the One Hundred and Fiftieth anniversary of the Constitutional Establishment of Religious Liberty in the United States give a splendid account of the early debates on the relations between Church and State and the way this question has been gradually worked out in this country. The relation of the League of Nations to Religious Liberty is also discussed.

Dr. Luzzatti (1841-1927) was an Italian Jew, whose studies led him into the closest sympathy with Christianity and gave him a great advantage as a neutral student. His admiration for St. Francis is significant of his broad culture and noble soul.

S. G. I.

Nestorian Missionary Enterprise—A Church on Fire. By John Stewart. Map. 323 pp. Rs. 4. Christian Literature Society. Madras. 1931.

Many years as a missionary of the United Free Church of Scotland in South India, brought the author of this volume into contact with the Syrian Christians. He became interested in the history of the great "Church of the East" (the Nestorian Church) of which they are a branch, and in this interesting volume he has made available for English readers the results of his studies. Most of us who have studied church history in

the West have confined our attention largely to the spread of Christianity in the Roman Empire and in Europe, and have gained no adequate conception of the progress of the Gospel eastward, nor of the vast Nestorian Church which by the eighth century stretched from Baghdad to Peking and as far south as Ceylon. Dr. Stewart has made it possible for us to fill in part this gap in our knowledge, and to feel something of the original warmth and enthusiasm of the missionary passion of this ancient church. He says:

From hundreds of monasteries all over Persia and in central and eastern Asia, there poured forth a constant stream of ascetics, men and women, who had completed their three years' probationary training and now went forth in obedience to our Lord's command, seeking to carry the Gospel to the end of the earth or to found new monasteries which in turn would be training schools for future generations of devotees. Some of them became "solitaries" or "anchorites," giving themselves over mostly to prayer and intercession. . . . Others taking their lives in their hands went forth, not knowing whither they went, but content to follow where God might lead . . . supporting themselves by the labor of their hands or subsisting on roots and fruits or on the grass of the field. They counted no trouble too great, no hardship too severe, as long as they might share in the spreading abroad of the message of full salvation for all mankind.

They penetrated into almost every part of Asia and were able to make converts and found churches and establish bishoprics everywhere they went.

The author uses freely the recently published studies of Dr. Mingana of Manchester and the other principal sources. In his effort to give the reader all the known facts he has made some of his pages rather heavy, and one wishes that much of this material might have been included in appendices. In many places, however, the story is told in a very interesting fashion. There are several inaccuracies in details, such as, the statement that the tomb of Esther is in Tabriz, and that the medical school of Gondisapor was in the Punjab (it is in Persia). One is inclined to feel that, in his enthusiasm for the glorious past of the

Church of the East, Dr. Stewart has painted the picture of its character and achievements in too vivid colors. But though the Christians of Central Asia may not have been as numerous or as loyal as some of the records represent them, still the fact remains that the Nestorian Church was able to do what modern missions have not yet accomplished, namely, to establish a living, self-propagating church in almost every part of Asia.

The almost complete disappearance of this Church from Asia some five hundred years ago was due chiefly to persecution, compromise with other religions, and the Mongol invasion. Dr. Stewart might have added the ignorance and corruption of the clergy, as pictured in "William Rubruck's Journey to Tartary," and to the vast distances separating the churches of the Far East from their headquarters in Mesopotamia.

Two important facts are brought out in Dr. Stewart's book: (1) Many of the elements in the non-Christian religions which seem to resemble Christian ideas are really derived from Christianity, and can, in many instances, be traced back to the time when the Nestorian Church was influential in India and the East. (2) When Christianity effected a compromise with other religions in India and China, it ceased to be missionary, and soon disappeared. The fate of the Church of the East is a warning to all missionaries to lay a true foundation which nothing can overthrow.

W. M. M.

Jesus Came Preaching. By George A. Buttrick. 8 vo. 239 pp. \$2.50. Scribners. New York. 1931.

Those who heard the "Yale Lectures on Preaching" for 1931 and had heard many other lectures in this famous series thought that no lecturer had made a deeper impression than Dr. Buttrick since Sylvester Horne. Dr. Buttrick, in trying to speak to the mind of this day, uses the vocabulary, the fashion of speech, the approach, the forms of statement and appeal

that flow out to the mind of today. Perhaps, therefore, there are phases of thought and expression which will be transitory. Perhaps there are some enduring values and permanent notes lost for the time in the new emphasis. How could it be otherwise? But it would be hard to find more glorious love of Christ or clearer recognition of His glory and grace, His uniqueness and His sufficiency, His "aleness," His "absolute value." Dr. Buttrick knows that the Gospel is not a human aspiration or invention but "an eternal Gospel, from everlasting to everlasting the overture of God to men in Christ Jesus." "Jesus came preaching." Dr. Buttrick sees that the mission of the preacher today is to preach Jesus Christ, and that no one will ever exhaust this message or be able to do more than make a new attempt to open the riches of the glory of Christ to men. The lectures are a fresh and sincere and able effort to set forth anew and for our time and especially for the preachers in our time, the glory of God as it shone in the face of Jesus Christ.

R. E. S.

Education and the Missionary Task. By a Mission Secretary. 33 pp. 6d. World Dominion Press. London. 1931.

This address, delivered at an annual conference in England, takes the position that we must get back to more direct evangelism in all missionary work. This is a world-wide issue and represents a resurgence of feeling in some sections of the Church. Again and again evangelism has been stressed as the only way to win non-Christians to discipleship, and the only justification for soliciting funds for the support of the work. Probably there would be a general agreement among the missionary-minded in putting evangelism first and, no doubt, it should be emphasized more than it has been. Missionaries are sent forth to win disciples to Christ by preaching the Gospel, and to build up a body of believers by gathering them into Christian churches.

The question raised regarding

secular instruction is whether it is right to use missionary money and Christian workers merely to teach arithmetic, geography, history, and similar subjects. It is true that the early church spent its time wholly in Christian preaching and teaching, with some healing work. It is open to question, however, whether mission work, if confined strictly to this apostolic method would produce the permanent results sought in our complex modern world. As a rule the Gospel of Christ functions more effectively in a cultured mind than in an ignorant one.

It is generally conceded in missionary circles that Christian evangelism should be the central factor in all work on mission fields—whether through preaching, class room activities, medical service, industrial work, or in the preparation of literature.

Missionaries deal not merely with the ears of man but with their entire personalities. One hundred years ago it was generally considered sufficient to proclaim the good news of Christ; today we see how important it is to prepare the way for the Gospel and to train Christians to assume responsibility of leadership. The full message of Christ must be applied in the classroom, the dispensary, the work shop, in social life, and in the home as well as in the Church.

J. F. R.

"Yes, But—" The Bankruptcy of Apologetics. By Willard L. Sperry. Harper & Bros. New York. 185 pp. \$2.00.

The title of the book is a clever phrase coined by Johann Semler of Halle, who lived at the beginning of the era of destructive criticism of the Gospels. He feared the consequences for his own faith. His type of mind persists, and this book itself raises questions but does not answer them. The contents deal with religion, theology, and truth, all of which are considered as standing at the cross-roads. The author, who is Dean of the Theological School at Harvard Uni-

versity, asks such questions as, whence liberalism? whither liberalism? and what is the place of Jesus in His own religion? The book contains frank and courageous criticism, but its tendency is against super-human religion. The least satisfactory chapter is the one dealing with the place of Jesus in Christianity. e. g.:

"Browning says somewhere that the acknowledgment of God in Christ solves for us all questions in the universe. That is a gross overstatement of the fact. The acknowledgment of God in Christ may encourage us to place a particular interpretation upon many of the processes of nature and history, but it simply does not answer countless questions that the human mind must ask and for which it must try to find an answer. I write down this reversed doctrine of the divinity of Christ, that God must be at least as good as Jesus is, as too patently apologetic and too complacently indifferent to the honest brain work of the world to be of any permanent help."

S. M. Z.

The Kingdom of God in the New Testament. By Ernest F. Scott, D. D. 197 pp. \$1.75. Macmillan. New York.

This scholarly volume has only indirect bearing on the missionary enterprise. Its chief aim is to determine how Jesus conceived of the Kingdom of God. The author, professor of New Testament Criticism in the Union Theological Seminary, approaches the subject from the standpoint of liberal Christianity. He says, "Thus from the idea of Jahve as King of Israel arose that of the one God, who reigns over all nations and who made and governs the universe." He traces the historical background of the conception of the kingdom; emphasizes the influence on Jewish thought of Persian mythology and Rabbinical apocalyptic. Drawing the conclusion that "Jesus, then, fell heir to a conception which had passed through a long development in the religion of Israel. . . . This development was partly due to

the mingling with Hebrew religion of foreign streams of thought, and especially of the speculations which had come in from Persia. It was due still more to the unfolding of great ideas which had always been implicit in Hebrew religion itself."

The second part of the book, dealing specifically with the teaching of Jesus regarding the Kingdom, contains much that is excellent. Finally, the author traces the later development of the kingdom and its mission in the establishment of the church and the proclamation of a worldwide message.

S. M. Z.

Charles Lewis Slattery. By Howard Chandler Robbins. 400 pp. \$2.50. Harpers. New York. 1931.

As rector of Grace Protestant Episcopal Church, New York, Bishop Slattery made a profound impression upon the religious life of that great city, and when Bishop Lawrence retired as Bishop of the Diocese of Massachusetts, Dr. Slattery was chosen as his successor. In this wide field he showed gifts of leadership and qualities of Christian character that won the respect and affection of people of all religious beliefs. He published more than a score of books in the field of religion and biography, was for many years Chairman of the Church Congress in the United States, Chairman of the Commission on the Revision of the Book of Common Prayer, an Overseer of Harvard College, and a Trustee of Boston University, Andover, and Wellesley College.

Dr. Robbins has done much more than describe the external facts of Bishop Slattery's life. His picture is that of a man with a genius for friendship, a devotion to his daily tasks, and an unaffected joyousness in living. This kind of biography enriches the mental and spiritual life of the reader.

A. J. B.

The Treasure Ship Sails East. Illus. 8 vo. 127 pp. \$2. Macmillan. New York. 1931.

Boys and girls love adventure. Primary children will be attracted by the colorful illustra-

tions, games, verses, stories and adventures offered in this attractive volume. The voyagers travel to Africa, India, the Mediterranean lands, Japan and China, seeing strange sights, hearing new sounds, and becoming acquainted with children of other races. The stories and poems have no Christian tone or message. They have little meaning and apparently no purpose except to amuse and awaken a sense of fellowship with children of other races.

Escape. By Francesco Fausto Nitti. 8 vo. 267 pp. \$2.50. Putnam. New York. 1931.

Opinions differ about Premier Mussolini. To some he is almost a God; to others he is a demon. Francesco Fausto Nitti, the son of a Methodist clergyman and the nephew of a former premier of Italy, shares the latter opinion. He entered the World War when only fifteen. Later he became an ardent advocate of democracy and liberty. He was a bank employee and student and was opposed to Mussolini's autocratic dictatorship and the forcible suppression of all opponents. He was not in politics but was arrested and sentenced without hearing, trial or conviction to five years confinement in one of the many prison islands. After suffering many trials, indignities and injustices he, and two companions, escaped from Lipari, Italy's "Devil's Island," and made their way to Paris. The story of the experiences and the audacious flight for freedom is thrilling. The picture given of Mussolini and the reign of terror under his régime is that of a ruthless machine that mows down all that opposes its progress. Evidently there is no liberty in Italy for those who are not Fascisti. Mussolini is a powerful autocrat who is determined to make Italy a powerful nation, but he rules by fear and force and not by love and justice. Many of the strongest, most intelligent, noblest Italians have been mercilessly imprisoned, banished or killed. The Fascisti need the Gospel of Christ.

New Books

Bread to the Full. Striking addresses by John McNeill. 208 pp. 2s., 6d. Pickering & Inglis. London. 1931.

The Centennial of the Western Foreign Missionary Society. Edited by James A. Kelso. 234 pp. Committee of Pittsburgh Presbytery. Pittsburgh. 1931.

Calendar—Jewish and Christian. The Late S. B. Rohold. 110 pp. 40 cents. Mt. Carmel Bible School. Haifa. 1931.

Curing the Incurable. Winifred Combes. 35 pp. 6d. Church Missionary Society. London. 1931.

Chief Among the Brethren. Compiled by H. Pickering. 223 pp. 3s., 6d. Pickering & Inglis. London. 1931.

Samuel Crowther of Nigeria. Jesse Page. 191 pp. 2s. Pickering & Inglis. London. 1931.

The Christian Mission in Rural India. Kenyon L. Butterfield. 160 pp. International Missionary Council. New York. 1931.

Clever Country. Caroline Gardner. 158 pp. \$1.50. Revell. New York. 1931.

Fanny Crosby. John Hawthorne. 64 pp. 1s. Pickering & Inglis. London. 1931.

From Genesis to Revelation. S. Ridout. 261 pp. 2s., 6d. Pickering & Inglis. London. 1931.

His Bequest—The Believer's Riches in Trust. Norman B. Harrison. 48 pp. Art cover, 25 cents; gift edition, 40 cents. B. I. C. Assn. Chicago. 1931.

How to Master the Bible. Martin Anstey. 204 pp. 2s., 6d. Pickering & Inglis. London. 1931.

Knowing the Bible. Raymond C. Knox. 277 pp. \$1.75. Macmillan. New York. 1931.

Missions in the Bible. J. B. Lawrence. 186 pp. 75 cents, cloth; 50 cents, paper. Southern Baptist Convention. Atlanta. 1932.

The Rural Mission of the Church in Eastern Asia. Kenyon L. Butterfield. 222 pp. International Missionary Council. New York. 1931.

World Clock. A colored chart. Thomas T. Smith. 25 cents each; \$15 per 100. Thos. T. Smith. Marion, Ind.

Missionary Heroines in Eastern Lands. E. R. Pitman. 191 pp. 2s. Pickering & Inglis. London. 1931.

To Mother: Memory Blossoms. Carolyn Nicholson Payson. 48 pp. \$1. Wheelock Pub. Co. Boston. 1931.

Marches of the North. E. Alexander Powell. Illus. 311 pp. \$4. Century. New York. 1931.

Missions Matching the Hour. Stephen J. Corey. 184 pp. Cokesbury Press. Nashville. 1931.

New Life Through God. Toyohiko Kagawa. 210 pp. \$1.50. Revell. New York. 1931.

Paterson of Hebron. W. Ewing. Illus. 256 pp. 8s., 6d. James Clarke & Co. London.

The Pilgrim Church. E. H. Broadhurst. 406 pp. 7s., 6d. Pickering & Inglis. London. 1931.

Negroes of Africa—History and Culture. Maurice Delafasse. 313 pp. \$3.15. Associated Publishers. Washington. 1931.

The Remaking of Man in Africa. J. H. Oldham and B. D. Gibson. 84 pp. 2s., 6d. Oxford University Press. London. 1931.

Streams in the Desert. Mrs. Chas. E. Cowman. 378 pp. \$1.50. Oriental Missionary Society. Los Angeles.

Schoolgirls Together. Mrs. E. Weller. 1s. China Inland Mission. London. 1931.

Hudson Taylor's Legacy. Marshall Bromhall. 167 pp. 2s., 6d. China Inland Mission. London. 1931.

Under Seven Congo Kings. R. H. Carson Graham. 293 pp. 6s. Carey Press. London.

A Way of Escape. Raymond B. Fosdick. 15 pp. Princeton University Press. Princeton. 1931.

Year Book of Missions. 68 pp. 35c. American Board of Commissioners for Foreign Missions. Boston. 1931.

Annual Report of the Panjab Mission, 1930-31. Wesleyan Mission Press. Mysore. 1931.

Obituary Notes

Mrs. J. J. Lucas, of India, for over sixty years a missionary of the American Presbyterian Church in India, died at the home of her son, Dr. E. J. Lucas, in Lahore, on December 4th. Her husband, Dr. J. J. Lucas, who survives, has had a similar long term of service in India. Mrs. Lucas was born in Vermont and in India served successively in Mainpuri, Fatehgar, Saharanpur and Allahabad. Since 1923, when they resigned after fifty years of active service, Dr. and Mrs. Lucas have lived in Landour, North India. Among their children, who call them blessed, are Dr. Wm. P. Lucas, of California; Mrs. Frances Henderson of Ohio State University, and Dr. Edmund D. Lucas, President of Forman Christian College, Lahore. On her eightieth birthday Mrs. Lucas took her first ride in an airplane at Allahabad.

William Knowles Cooper, for twenty years (1909-1929) the General Secretary of the Y. M. C. A. in Washington, D. C., died at his home there on January 19th at the age of sixty-four. Mr. Cooper was born in Philadelphia in 1867 and was at different times secretary of the Y. M. C. A. in Brooklyn, New York and in Springfield, Mass. He rendered valuable service on the Laymen's Council of Congregational Churches, with the Boy Scouts of America, the Federal Council of Churches and other Christian organizations.

Dr. W. T. Anderson, a veteran missionary of the United Presbyterian Mission in India, died January 21st at Sialkot, India. Mr. Anderson was preparing to return to America when he was called "home."

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Personal Items

(Continued from 2d Cover)

The Rev. James L. Kennedy, a missionary of the Methodist Episcopal Church, South, has rounded out a half century of service in Brazil. His range of activities includes that of evangelist, pastor, treasurer, school president and author of *A History of Methodism in Brazil* (in Portuguese).

* * *

Dr. Kenyon L. Butterfield, who for the past two years has served as counselor on rural work for the International Missionary Council, and in that capacity has visited India, China, Korea and the Philippine Islands, has been appointed for another year to lecture and write. He plans to consult with mission boards regarding the strengthening of rural work in mission lands.

* * *

The Rev. James W. Hawkes, on November 1, 1931, completed 50 years of missionary service in Persia. He is an outstanding scholar of Persian, having assisted in a revision of the Persian Bible, and is the author of a new Persian Bible Dictionary.

* * *

The Rev. Jesse M. Bader, D. D., is the new Field Secretary for Evangelism in the Federal Council of Churches. Dr. Bader's interest in evangelism has taken him to most of the English-speaking world, including Great Britain, New Zealand and Australia.

* * *

The Rev. William S. Beard retired February 1st as executive secretary of the Commission on Missions of the Congregational and Christian Churches. In the last twelve years Mr. Beard has directed campaigns which have collected large sums for foreign missions.

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The Rev. John A. Mackay, D. D., formerly a missionary in South America, has been elected a secretary of the Board of Foreign Missions of the Presbyterian Church. U. S. A. He expects to begin his service with the Presbyterian Board June first, devoting June and July to the work of the missions in Guatemala and in Mexico where he now resides.

Dr. Mackay is a native of Scotland and is a graduate of Aberdeen University and of Princeton Theological Seminary. At Aberdeen he was honor man in Philosophy and in 1915 won a scholarship in Systematic Theology at Princeton. From the Seminary he went to Spain, perfected his knowledge of Spanish and in 1916 went as a missionary of the Free Church of Scotland to Peru where he founded the Anglo-Peruvian College. He is the author of "The Other Spanish Christ: a Study in the Spiritual History of Spain and South America."

* * *

Rev. L. Bentley, missionary of the Presbyterian Church at Hamadan, Persia, has been selected to organize the Sunday School work of Persia.

* * *

Dr. Conrad Hoffmann, secretary of the International Committee on the Christian Approach to the Jews, and Dr. J. S. Conning, chairman of its North American Committee, have recently made a tour in the Middle West and Pacific Coast States to form permanent local committees to undertake the work of the committee in its area. Dr. Hoffmann is spending some months in Great Britain and then goes to the Continent and to the Near East.

* * *

A. Victor Murray, of England, has recently gone to Nigeria, at the invitation of the missionary societies in Southern Nigeria, to consult with the
(Continued on 3rd Cover)

April 29-30—Editorial Council of the RELIGIOUS PRESS, Washington, D. C.

May 2—General Conference of the METHODIST EPISCOPAL CHURCH, Atlantic City, New Jersey.

May 5-11—Biennial Convention of the YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, Minneapolis, Minn.

May 15-21—CHURCH CONFERENCE OF SOCIAL WORK, Philadelphia, Pa.

May 18—Annual Conference, METHODIST PROTESTANT CHURCH, Columbus, Ohio.

May 18-20—THE COMMUNITY CHURCH WORKERS OF U. S. A., Buffalo, N. Y.

May 24-28—A GENERAL SYNODICAL MEETING OF THE REFORMED CHURCH IN THE U. S., Cleveland, Ohio.

May 26—General Assembly, PRESBYTERIAN CHURCH IN THE U. S. A., Denver, Colo.

* * *

A Correction. In our March issue an error was made in stating that Rev. Dr. L. Myron Boozer of Iowa, had been elected president of the Board of National Missions of the Presbyterian Church and Miss Ann E. Taylor, vice-president. It should have been stated that Dr. Boozer was elected chairman, and Miss Taylor vice-chairman of the National Staff which met in Columbus, Ohio, in January. This Staff is composed of the Staff Officers of the National Board and the Executives of Synods and especially designated presbyteries.

* * *

A Correction—Dr. Judd's Address. It should have been stated in connection with the report of the address of Dr. Walter H. Judd of China, before the Student Volunteer Convention in Buffalo, that the article as printed in the *Review* was made up of portions of the stenotype report which Dr. Judd had not had an opportunity to correct. This address, as corrected by him, is being published in the report of the Convention, and in a special leaflet put out by the Student Volunteer Movement.

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Editorial Chat

It is cheering to hear words of appreciation of the REVIEW in its new form—such as the following:

We are more and more convinced of the usefulness of the MISSIONARY REVIEW OF THE WORLD and we urge its reading everywhere possible.

AMELIA D. KEMP,
Executive Secretary of the
Women's Missionary Society
of the United Lutheran Church.

* * *

I bought a copy of THE REVIEW at the Florida Chain of Assemblies in January. It appeals to me as the best magazine of the kind I have ever read. It inspires me and gives me hope to continue with church work.

MRS. CHARLES M. FISHER,
Miami, Florida.

* * *

Might I be allowed to say how captivated I am with the new form and dress of THE MISSIONARY REVIEW. The March number has just been placed on my desk and it is most attractive, and I, with its many subscribers, hope that it will continue to serve an ever widening circle of interested readers.

MAMIE C. G. FRASER,
Secretary of the Women's
Missionary Society,
United Church of Canada.

* * *

Look for These

"The Mother of a Thousand Chinese Girls"

The story of Donaldina Cameron and her heroic work for Chinese girls in San Francisco by Dr. Arthur J. Brown.

"On the Edge of the Great Closed Land"

The story of Moravian work in the mountains of Lesser Tibet by Bishop Arthur Ward.

"A Missionary's Critics"

Some interesting observations by Dr. Paul W. Harrison of Arabia.

"How Can Christians Win the Jews?"

An address by Dr. John S. Conning, the national leader in work for Hebrews in America.

"Are Missions Too Expensive?"

A study by Dr. Cleland B. McAfee who knows the cost and the results from many angles.

"Can Mr. Gandhi Save India?"

By an Indian Christian who sees more than one side of the question.

WHAT SUBJECT WOULD
YOU LIKE TO HAVE
PRESENTED?

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

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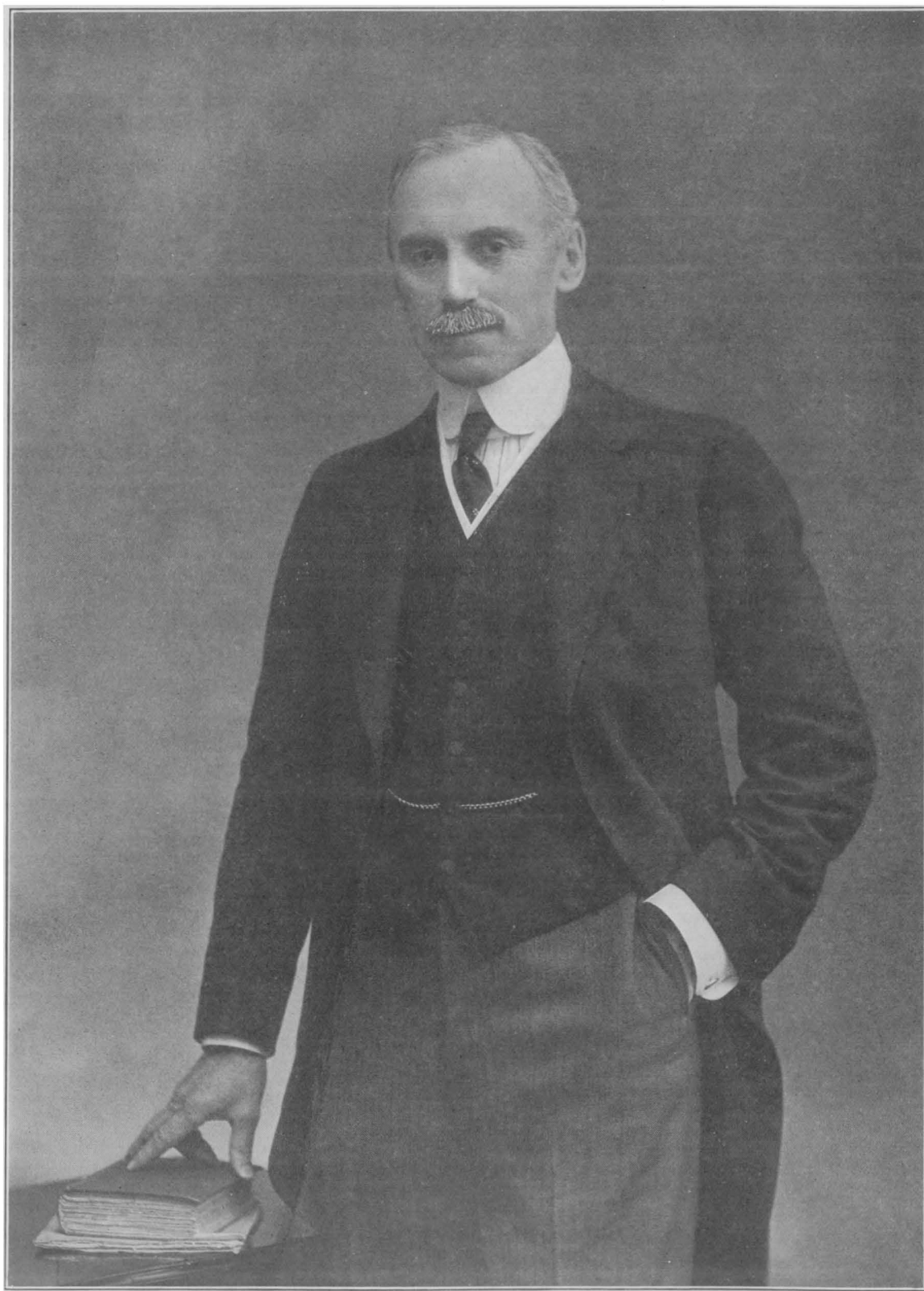
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THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

APRIL, 1932

NUMBER FOUR

Topics of the Times

INDIA IN THE BALANCE

Keen disappointment was felt in all circles because of the failure of the second Round Table Conference in London to bring peace in India. It was hoped that the presence of Mr. Gandhi and the friendly attitude of Lord Irwin and Premier MacDonald might help to solve the difficult problem of India's future government and her relation to the British Empire. Mr. Gandhi went home disappointed and found India seething with unrest and lawlessness in Bengal and the North-west Provinces.

The great obstacle to immediate self-government or full dominion status as a part of the British Empire seems to be the inability of Indian Hindus, Moslems, "untouchables" and various minority groups to agree on representation and governmental control. The leaders of all classes in India agree in seeking self-government, but the Moslems fear the overwhelming plurality of 238,000,000 Hindus; the Hindus fear the warlike spirit of 77,000,000 Moslems, and the 50,000,000 "untouchables" and other minorities are not willing to trust their fate to either great party; consequently they have been unable to agree on any plan of representation and control. Moslems and Hindus seem ready to attempt self-government, hoping to work out their problems without British help. Great Britain, however, feels a responsibility for the peace of India and is not ready to risk the destruction of the peace, prosperity, civilization, and institutions she has built up through a century and a half of effort.

Mr. Gandhi returned to India and urged wide civil disobedience, boycott and non-cooperation with the Indian Government. This program cannot be carried out with non-violence and already several serious disturbances have occurred. At Bombay the "depressed classes" made demonstrations against Mr. Gandhi, who claims to be their champion. As one inevitable result of the rejection of British proposals and the campaign of civil disobedience Mr. Gandhi and other nationalist leaders have again been imprisoned. The right

of the All-India Nationalist Congress to speak for India has been denied and strict police and military measures have been adopted to maintain law and order.

Great Britain has clearly asserted her willingness to grant India dominion status and to turn over control of various departments as soon as practicable. Committees are already working out various problems with the help of cooperating Indians and the Viceroy has summoned moderate leaders who were prepared to confer on future plans. Many Moslems and other Indians are supporting the government in their efforts to maintain peace and are ready patiently to work out a satisfactory plan of cooperation. A sign of the times is evident in the appointment of women to take the place of Nationalist Congress leaders who have been arrested. An eighteen-year-old Brahmin woman has been appointed dictator of the Poona Youth League and another Brahmin woman is dictator of the Maharashtra Congress. Women are also taking part in the violent revolutionary activities in Bengal.

Mr. Gandhi stands for many commendable ideals—including the abolition of child marriage, of "untouchability," of the drink and drug traffic and of violence—but he is antagonistic to the only existing political government at present capable of maintaining peace in India, and is opposed to the only spiritual power that can bring life and satisfaction to his fellow countrymen, through Jesus Christ as divine Lord and Saviour.

THREATENED DANGER IN ASIA

China's great affliction and Europe's preoccupation have offered the dominant military party in Japan an opportunity to strike a blow at China. This is in spite of strong opposition within Japan itself. While there may have been provocation in the disturbances in Manchuria and in the insecurity of Japanese life and property in China, nevertheless the Japanese are not justified in ignoring treaty obligations or in allowing the militarists to invade the territory of their neighbor, regard-

less of the consensus of world opinion as represented in the League of Nations. Intelligent Chinese and other clear-visioned observers on the field acknowledge ignorance, rashness, selfishness and foolishness of many Chinese leaders which are largely responsible for political and economic disorders. These hinder the efforts to establish a stable government, but Japan's economic and national interests could have been maintained by more peaceful means and by the promotion of friendly cooperation.

China, with over 400,000,000 people, offers a wonderful market and a valuable friend for a friendly neighbor. China may be divided but will not be easily conquered, though she may suffer greatly. If the League of Nations and America fail to effect her rescue at this crisis, her people will not only feel bitterly toward the enemy who has attacked her, and toward those who stand idly by and see her despoiled, but China may turn again to Communistic Russia and accept her godless program or she may naturally conclude that strong armaments and a militaristic policy are her only safeguard. If the Chinese people, comprising nearly one-fourth the human race, become fully militarized and seek revenge by force of arms they will menace the earth. In the meantime outward attacks are healing many internal disorders and in this respect may prove a blessing in disguise. The patriotic fervor exhibited by all classes, especially by students, has reached a boiling point. If Christian institutions in China and the Christian missionary forces can succeed in teaching the Chinese wisdom and self-control; if they can promote the Christian spirit, while at the same time they develop loyalty to country and to treaty obligations; if America and Europe will stand for justice and honor and will adequately befriend afflicted China at this time, the effect will change the course of history—not only for China but for Asia and for the world. Evidently the Christian task in Asia is not yet completed.

EFFORTS FOR PEACE IN THE FAR EAST

Times of conflict and difficulty are opportunities for Christians to show the Spirit of their Master. When the Chinese crisis was at its beginning, President Chiang Kai Shek called a group of Christians to meet for prayer in Nanking, and his wife held daily prayer meetings with a group of Christian women. The National Christian Councils of China and Japan exchanged friendly messages advocating patience and asking for fellowship in prayer. Christians in America and England have joined in this world-wide fellowship of prayer. A cablegram sent in February by the National Christian Council of Japan to the International Missionary Council

asked Christian bodies in every country "to implore the governments concerned to use forbearance and to settle disputes by peaceful means, renouncing the use of force." This message was transmitted to the representative Christian bodies in Europe.

It is reported from Japan that last October the Japanese police suppressed an entire edition of a magazine in which Dr. Kagawa appealed to a better method than war for the solution of Manchurian problems. The government endeavored to protect Dr. Kagawa's life from assaults which might have resulted from his efforts to stem the tide of the war sentiment. All who know him realize that he is not afraid of death, but that he is wise and patriotic and self-restrained. A bold anti-militaristic stand by any Christian individual or group would merely feed the fires of militant patriotism ablaze in Japan. Dr. Kagawa has engaged the services of a full-time peace worker, and has announced world peace as another of the definite goals of his "Friends of Jesus" and the Kingdom of God Movement. Motoichiro Takahashi, an ardent peace advocate, is undertaking to promote a program for changing the attitudes of the coming generations in world relations even if the present war temper of the Japanese is beyond his influence.

If the settlement of international disputes were left to Christians, there would be no wars, but it is difficult for Christians to exert sufficient direct influence to change the course of their governments. Their responsibility is to educate and agitate for international goodwill, for the extreme limitation of armaments, for discarding aggressive policies and for peaceful methods of settling controversies. The value of treaties, of league covenants and of world courts is now being tested. Will these agreements that have been entered into by government representatives influence future national action, when such a course seems to be against a nation's material interests? Is such a provision as was adopted in Article XVI of the League of Nations Covenant to be disregarded because it may injure trade or involve economic loss? Great progress has been made in the past half century in the settlement of racial, economic, national and international disputes, for certain moral rights and ethical principles are acknowledged today, which were formerly ignored in dealing with weaker nations or groups, and the machinery has at least been set up to deal with these questions. But selfish human nature has not radically changed and the only hope for the establishment of God's Kingdom among men is through the new life and power that comes through the living Christ, taking possession of the individual.

MISSIONS AND "WAR" IN CHINA

The sympathy of the civilized world is largely with China in the present struggle against the Japanese invasion. This is in spite of past and present disturbances in China that have involved widespread destruction of foreign property and have often included the abuse and death of foreigners and of Chinese Christians. Foreign aggression, misunderstandings and false ideas have caused much suffering, but strong nations must deal patiently with one that is weak or in a state of transition. Like Russia, China is today trying a great experiment in reconstruction, but unlike Russia, the leaders of China have not adopted a godless philosophy and are not endeavoring to disturb the social and economic status of other countries. If bandits, disorganized groups of soldiers and other lawless elements have caused damage to Japanese life and property, this is due to unsettled conditions and is not chargeable to the Chinese people as a whole or to the government.

The Japanese armed invasion of Manchuria has resulted in the establishment of an autonomous Chinese government under the former "Boy Emperor," Henry Pu-yi, under Japanese protection, and separated from the national government (Kuomintang) and without reference to the will of the residents of Manchuria. The Japanese invasion of Shanghai has been carried forward in spite of the protests of American and European governments and has brought death to thousands of Chinese and destruction to millions of dollars worth of property. It has also endangered the lives and property of many foreigners in and out of the Foreign Settlement, one part of which (Hongkew) was made a base for Japanese military operations.

A letter from the REVIEW to American mission boards having work in the Shanghai area and in Manchuria asked the following questions:

1. Has any of your mission property been damaged in the recent Japanese-Chinese conflict or your work interrupted?
2. Have any of your missionaries left their stations on account of the present disturbance?
3. Have any Chinese Christians in your mission suffered because of the Japanese military activity?
4. Has the present conflict and the outlook changed your missionary program in China?

Answers received to date from twelve boards give the following information:

1. Practically the only mission properties reported damaged in Shanghai are Chinese churches in Chapei and Hongkew districts. Some of these are connected with the Christian and Missionary Alliance (whose headquarters were in Chapei); others belong to the Protestant Episcopal mission

in Hongkew where St. Luke's Hospital is also located. A shell burst on the grounds of the Shanghai University (Baptist) on Whangpoo River, but did no damage. The China Inland Mission compound in Hongkew was recently sold and the headquarters moved to the International Settlement. The Bible societies lost valuable plates and books in the destruction of the Commercial Press in Chapei. The Presbyterian Mission Press, which was also damaged, had recently been sold. The Southern Methodists have valuable property in Hongkew but no serious damage has been reported.

2. American missionaries thus far have not reported personal losses. Many of them have been busily engaged in relief and rescue work, and a Southern Baptist missionary, Miss Rose Marlowe, was roughly handled by Japanese irregulars when she was visiting mission property. Many missionary women and children, under advice of the American consul, have left Nanking, Soochow, Wusih and Zanzok (stations on the Yangtse River) and have temporarily taken refuge in Shanghai. The men have remained at their posts. The Bible Training School for Women, conducted by Miss Parmenter (formerly of Nanking), is in the Kiangwan section, which was occupied by the Japanese, so that the pupils and teachers were moved to the China Inland Mission headquarters in the International Settlement. Women and children have also moved from Shanghai University, on the Whangpoo River about four miles east from Shanghai center, and the nurses of St. Luke's Hospital, conducted by the Protestant Episcopal Church in Hongkew, were obliged to move the patients to St. John's University in Jessfield (west of Shanghai). Apparently St. John's was not opened after the Chinese New Year holidays. Missionaries have also been obliged to leave their apartments in Young Allen Court, Hongkew.

3. Many Chinese Christians in Shanghai have suffered the loss of their homes, their business, their personal property and their churches in Hongkew, Chapei and Kiangwan. Many refugees have not been heard from and other Christians have doubtless been members of the Chinese army. Chinese members of the Young Men's and Young Women's Christian Association staffs have suffered; both the foreign and Chinese members are busily engaged in relief work for refugees, thousands of whom are in the International settlement and in the French Concession.

4. The mission boards look upon the present disturbance as temporary and plan no change in their policy in China. The unrest has caused delay in building the new St. Luke's Hospital and

other forward movements have been hindered; the financial losses of Chinese Christians may mean curtailment in expenses, but the present crisis clearly shows the need for more earnest spiritual work in China and in Japan; the China Inland Mission and others report increased evangelistic opportunity around Shanghai.

The only American societies having work in Manchuria are the Presbyterians, the Methodists, the United Church of Canada and the Y. M. C. A. and Y. W. C. A. The Methodist and Presbyterian work is among Koreans near the eastern Manchurian border and in Harbin. Y. M. and Y. W. C. A. work has been somewhat interfered with by the Japanese demand that activities close before dark. The work among Koreans has also been more difficult. The foreign workers have remained at their posts to encourage and strengthen their people in danger and distress.

The situation in eastern Asia, in India and throughout the world is convincing evidence of the supreme need for extending the sway of Christ over the hearts and lives of men of every race and nation. Christians in Japan and China, in America and England are earnestly praying and working for peace, not only through disarmament and treaties but through united prayer and education, and by the manifestation of the Spirit of Jesus Christ whose realm knows no national or racial boundaries.

FIFTY-FOUR YEARS YOUNG

For over half a century THE REVIEW has served the missionary cause as an independent and evangelical magazine with a world-wide outlook. No one can tell the number of volunteers who have been led, through reading THE REVIEW, to devote their lives to missionary service; or the number of pastors and other Christians stimulated to take a deeper interest in the work of the Kingdom; or how much prayer and giving has been promoted by reading one or more of the 5,000 articles printed. That such results have followed the publication is abundantly shown by personal testimonies and by correspondence. Wide influence has also been exerted through the many quotations and translations printed in magazines in many lands.

For the past sixteen years and a half THE REVIEW has been controlled by an interdenominational Board of Directors, whose chairman from the first has been Dr. Robert E. Speer and the Treasurer, Mr. Walter McDougall. At the recent Annual Meeting, held on the afternoon of February 11th, a large number of stockholders and other friends gathered at 156 Fifth Avenue, New York. After reports by the Secretary, the Treasurer, and

the Nominating Committee, the following Directors were elected to serve for the ensuing year:

Dr. Robert E. Speer, *President*—Executive Secretary of the Presbyterian Board of Foreign Missions, U. S. A.

Dr. Wm. I. Chamberlain, *Vice-President*—Secretary, Board of Foreign Missions, Reformed Church in America.

Walter McDougall, *Treasurer*—Manufacturer, New York.

Delavan L. Pierson, *Secretary and Editor*.

Mrs. Orrin R. Judd, President of the Council of Women for Home Missions.

Dr. Samuel McCrea Cavert, General Secretary, Federal Council of Churches of Christ in America.

Rev. Wm. B. Lippard, Secretary, American Baptist Foreign Mission Society.

Dr. Eric M. North, Secretary, American Bible Society.

Dr. Milton T. Stauffer, Pastor, Reformed Church, New Brunswick, N. J.

Dr. A. L. Warnshuis, American Secretary, International Missionary Council.

Dr. Samuel M. Zwemer, Editor of *THE MOSLEM WORLD* and Professor of Missions at Princeton Theological Seminary.

During the past year one of the original members of the Board, Mr. Fleming H. Revell, entered into Rest and left a vacancy difficult to fill. Two stockholders, Mrs. Margaret B. Fowler and Mrs. Wm. Reed Thompson, and a valued friend and member of the Editorial Council, Dr. Fennell P. Turner, also have rested from their labors.

The main features of the Annual Meeting were three addresses—by the President of THE REVIEW, by the Rev. Jay S. Stowell, Publicity Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, and by the Rev. Samuel M. Zwemer, D. D., of Princeton. Dr. Speer spoke of "Some Current Missionary Problems and their Solution." Mr. Stowell reviewed the present conditions in the United States as created or indicated by poverty, neglect and irreligion. He pointed out the tremendous importance of the Home Mission enterprise and the need for regenerating many neglected areas in American life. Dr. Zwemer's stimulating address on "Missions in the Mohammedan World" was illustrated with stereopticon views.

In the present crisis in Christian life and work at home and abroad it is especially important that faith in the Word of God and in the Son of God; emphasis on the spiritual resources and prayer; setting forth the need for united action among Christians of every name, under the guidance of the Spirit; advocacy of sacrificial service and a forward movement policy—for all of which THE REVIEW stands and has stood for over half a century—that these should be continually held up before the Church and should be the guiding principles of the coming generation. There is need for such an evangelical, interdenominational, independent magazine.

The Church in the Life of the Nation*

By the HON. NEWTON W. ROWELL, K. C.
Toronto, Canada

WE are living in one of the most interesting periods of human history. The marvelous discoveries of science are giving us an ever-expanding universe, but an ever-contracting world. We have been thinking in the past in the terms of countries, or continents or nationalities. Now, we must think in world terms, for we are living in a world era. The last war was truly a world war—and the first world war—for all the great nations were involved in it, and it affected every human being on this planet. Now we have a world court to settle disputes between nations; we have a world bank at Basle to deal with problems of world finance; and we have a world disarmament conference. We must have a world outlook. Transportation and communication are making of the nations one great community.

While we are passing through an acute depression in the business cycle, we are, at the same time, witnessing fundamental changes in the political and economic structure of society. One might illustrate these changes by reference to Russia, China, India, and, to some extent, Germany. I shall content myself with referring to Russia and China.

Russia is trying out one of the greatest political and economic experiments in history. While we do not accept either the political or economic theories of the Soviets and are fundamentally opposed to their attitude toward religion, we must, nevertheless, recognize that the success or failure of the Russian experiment will have a profound effect upon the course of human history. If the Russian experiment should succeed to a

measurable degree in improving the condition of the masses of the Russian people, the results will not be confined to Russia, but its repercussions will be felt throughout the world. It is a great constructive, as well as destructive, experiment, and if it must be tried out, one is glad that it is being tried out elsewhere than on this continent.

In China, where dwells one-fourth of the human race with no common language which all can understand, with no modern systems of transportation to connect the widely separated parts of their country, unaccustomed to self-government, we are witnessing the spectacle of a great people endeavoring to change fundamentally their political, economic, educational and social institutions in the short space of a few years. History affords no parallel. It is a task for supermen and if the results are disappointing to them and to us, we need not be surprised. We must, however, recognize the great significance of the Chinese revolution

on the rest of humanity. Notwithstanding the civil wars and banditry, the Chinese are essentially a peaceable people, and if they find they cannot defend their frontiers or secure redress of their grievances, save by force, they have the courage, the energy and persistence to arm themselves and endeavor to secure by force what they cannot secure by right. The situation in China is one of the world's great problems today.

In the midst of these great movements and others, one might mention there is developing an extreme form of political and economic nationalism which is tending to separate the peoples of the world into competing and hostile groups. This extreme, political nationalism is expressing

History affords no parallel to the present world situation—especially in the reconstruction going on in Russia and in China. We must have a world outlook or we will be left behind. The Christian Church has a responsibility in national and international affairs. Shall militarism or nationalism or atheism or Christian principles prevail? The former president of the Council of the Government of Canada, a leader in national and international statesmanship, and a member of the International Missionary Council effectively shows the importance of the Christian Church in national life.

* An address given at the annual meeting of Home Missions Council, Toronto, January 5, 1932.

itself in increasing armaments, and extreme economic nationalism, in mounting tariffs that are no longer merely for protection but are primarily for the exclusion of the products of other nations. Whole nations appear to be under the delusion that they can continue to export without importing. They appear to be losing sight of the fundamental fact that trade is essentially barter—nations cannot, in the long run, sell, unless they are prepared to buy.

One of the disastrous results of the last great war, and of the growing political and economic nationalism of the past ten years, is seen in the present world-wide depression, in which millions have food to sell and cannot find buyers, and millions in need of food have not the money with which to purchase it. From these results we cannot escape until we remove some of the contributing causes.

When the last war was fought it was said to be a "war to end war," and men who gave up their lives fondly believed their sacrifice would not be in vain, and yet all the great powers are spending substantially more on armaments today than they did in 1913. These increased armaments not only add to the burden of taxation, which is weighing down upon the peoples of most lands, but they increase suspicion and distrust among nations. Everywhere there is fear, instead of faith, distrust instead of confidence, and the very foundations of our political, economic, social and religious institutions are being challenged as never before.

In the midst of the confusion, one hears on every hand the increasing proclamation of a purely materialistic interpretation of life.

What Shall the Church Do?

Under these conditions, *what is the place and function of the Church in the life of the nation?*

First: So to present the life and teachings of Christ that men may choose that Way of Life. It is revolutionary teaching—it was revolutionary in the first century. It was said of the first Christian leaders that they were "turning the world upside-down." It would be revolutionary in the present century, and if put into practice the charge against its leaders would be the same as nineteen centuries ago.

The world is cursed with selfishness, individual and national. We expect it and suspect it everywhere. It lies at the very root of our troubles. One of our greatest needs is a new birth of unselfishness, where the joy of life will be found in service, not in self-gratification. "For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it."

Second: To Christianize our ecclesiastical relations. The Church, divided as it is today, is wholly unequal to the task of grappling with and overcoming the forces arrayed against her. In view of the magnitude of the problems which the Church is facing, how is it possible to justify the expenditure of time, energy and money by different denominations in the same community competing with each other, when the time and energy of one would serve the community better and release the remaining resources of men and money for other and more important tasks. How can the Church speak with the voice of authority to a disturbed and distracted world so long as the several branches of the Church continue to spend their energies in competing with one another, rather than in facing together the common task? Never was the need greater than at the present hour that the whole Church should pray the prayer of Our Lord "That they all may be one . . . that the world may believe that thou has sent me."

Third: To Christianize our social and economic relations. What is the Christian attitude toward business? Surely the great objective should not be what it is—simply to make money regardless of the methods by which it is made! The Church must proclaim that in business as in morals there is a fundamental right and wrong—man should practice the right and avoid the wrong.

What is the Christian attitude toward the relations of labor and capital? Surely it cannot be that of class war! It must be that of cooperation between the two, recognizing the fundamental rights and privileges of every human being.

Fourth: To Christianize our racial relations. Millions of people repeat daily Our Lord's Prayer, and how frequently those who pray fail to appreciate the significance of the petition "Our Father" and of the truth of the declaration of St. Paul, "That God has made of one blood all nations of men for to dwell on all the face of the earth." The Church should set its face steadfastly against all racial prejudices, and seek to remove these prejudices by the proclamation of the Gospel of human brotherhood.

Fifth: To Christianize our international relations. No emotions are more easily stirred than those of national animosity, and no emotions are less Christ-like. The Church must set its face against the unreasoning nationalism which would cultivate ill-will towards other people, and proclaim the Gospel of Goodwill. The world is so shrunk in size that our humanity is now one great community and the nation state is no longer an adequate organization to meet the needs of hu-

man society. It is essential that there should be some system of organized cooperation among the nations for the preservation of peace. It is for this purpose that the League of Nations and World Court have been established, and they have already made a great contribution to international cooperation and to world peace. I am not here tonight to appeal particularly for the League of Nations or the World Court, but I submit the responsibility rests on those who are not prepared to accept these organizations as instruments for international cooperation and the preservation of peace to devise some other and better method which all can accept. Organized international cooperation is essential, if our civilization is to survive. Our experience and belief in Canada is that in the League of Nations and in the Permanent Court of International Justice we have suitable organizations for international cooperation, which, the more fully they are availed by the nations, the more adequately they will meet the world's need.

The United States has been represented on the Permanent Court by one of its most distinguished jurists ever since the Court was organized. The President has now signed the Protocol for adherence of the United States to the Court, and it is before the Senate for ratification. May one express the earnest hope that the United States, which led the way in the movement for the creation of the Permanent Court, may soon become a member of that Court, and thus add greatly to its prestige and strength.

The Burden of War

As a result of the last great war the world is struggling under a burden of inter-governmental war debts and of reparation obligations which the debtor nations are incapable of discharging. Canada is one of the creditor nations in respect of reparations, and she is not a debtor nation in respect of inter-governmental war debts. She incurred enormous obligations during the great war, but, like the United States, she owes these obligations to her own people. I have no hesitation in saying that I believe it would be in the interests

of Canada herself and of all other creditor countries if inter-governmental war debts and reparations were entirely cancelled. I believe it would give the world new hope and new courage, and start the wheels of industry moving again. The creditor nations would, in the end, gain vastly more by the improvement in their own industrial and economic condition as part of the general world recovery, than they could possibly lose by the cancellation of these debts.

Existing military armaments are inconsistent with the Christian conception and ideal of international relations. It would appear to be essential that these armaments should be reduced if humanity's fears are to be allayed and its burdens lightened and peace made possible.

Under existing conditions tariffs, formerly protective, are, as I have already said, becoming exclusive. They are driving nations apart in thought, sentiment and feeling, and are tending to make some nations bankrupt. The tariff question is ceasing to be purely an economic question; it is becoming a moral one, affecting the welfare of humanity. There must be substantial reduction in tariffs if international trade is to be revived.

The task of the Church was never greater, never more urgent, never more inspiring. I know of no agency which can make so large or so valuable a contribution to the permanent solution of these grave and menacing problems as the Church. While these problems in many of their aspects are political and economic, they are fundamentally moral and religious—not that the Church should attempt, in its corporate capacity, to solve these problems, but it clearly is the mission of the Church to create that atmosphere of brotherhood and of goodwill among all peoples, which would not only make the solution of these problems possible, but would insist that the problems should be solved in the spirit and atmosphere of goodwill and of brotherhood. I can imagine no finer or greater opportunity for service to the nation and to the world than that enjoyed by the Christian minister of today, for in his message lies humanity's greatest hope for the future.

“O tender Shepherd, climbing rugged mountains,
 And wading waters deep,
 How long wouldst thou be willing to go homeless
 To find the straying sheep?
 “‘I count no time,’ the Shepherd gently answered,
 As thou dost count and bind
 The days in weeks, the weeks in months and years;
 I seek until I find,
 “‘And that will be the limit of my journey.
 I cross the waters deep,
 And climb the hillsides with unfailing patience
 Until I find my sheep.’”

A Divided Church and Missionary Effort

By the REV. CLELAND B. McAFEE, D. D., LL. D.,
New York

Author of "Changing Foreign Missions"

WITH all zeal for a closer fellowship among the churches it must be admitted that the best modern missionary work has been done by a divided Church. Where the Roman Catholic Church has had undisputed sway in introducing Christianity the results do not make one wish for such possibilities too widely. On the whole, a healthier and more vigorous religious life results in lands where the Protestant forces are at work, and these are divided forces. It would be poor argument to suggest that it is their division that gives them power. All that is now argued is that their divisions have not hindered a certain degree of success in commending the religion of Christ to those in mission lands.

We cannot argue that if only all the churches would unite in one church we should then be able to "win the world" speedily. Indeed, one of the baffling facts of American life is that so many instances occur in which the reduction of churches to one in a community does not result in deepening the religious life or accomplish the christianizing of the people. Possibly the Christian faith is too rich to find an outlet in one form of expression, either of belief or of practice or of worship. If two groups of Christians could be thoroughly Christian and accept each other as fellow-believers, they might do better service for Christ as two groups than if they became one. The curse of division is that it cuts down into the spirit of believers so often and really sepa-

rates brother from brother. Nobody wants this kind of division and those who still believe in the existence of denominations mean that the spiritual unity of Christian brotherhood shall be maintained. If this can be done, the rest will take care of itself.

Is denominationalism the "scandal of Christendom" at home or abroad or are the divisions a necessary expression of individuality? Does the multiplication of sects in the Protestant Church increase friction and administration expense and decrease efficiency or does it increase interest and giving and decrease the danger of politics and centralized power in the Church? Dr. McAfee has had wide experience as a college and seminary professor, a pastor, moderator of the General Assembly, world traveler, student and missionary executive. His view of the situation is worth pondering.

Moreover, the mission field is the scene of many helpful movements toward union and of a vast amount of cooperative work, both among missionaries representing Western Churches, and among the national Christian groups formed from their work. These cooperative enterprises cover a wide range—education, medicine, translation, Christian literature, training Christian workers, establishing churches, and much more. There are painful exceptions—a few among the definitely organized churches, and rather more among groups following particular lines and declining to cooperate with others. But anything that gives the impression that the mission field

is the scene of strife and faction and confusion because of church divisions exaggerates the fact.

One wishes the story could stop there, but that would not be right nor accurate. Existing church divisions are at many points terribly costly to the missionary enterprise. The Christian faith has been shamed before the unbelievers of mission lands. Factions have even taken cases into national courts, making plain the reasons for the Apostle's horrified exclamations against such unworthy practices. Small bodies

have refused to take part in joint efforts to make Christ known, because of some pressure from the home field. Many missionaries would go much farther than their supporting constituency would permit in recognizing the equal Christian witness of other workers. Divisions in the West are sometimes duplicated in the East on terms which would be ridiculous if they were not tragic and are often based solely on traditions brought in bodily from the West.

Three Serious Hindrances

At least three serious hindrances can be traced to church divisions among ourselves.

I. These divisions result in a heavy increase of "overhead" in missionary administration. It is a testimony to the essential missionary nature of the Christian faith that virtually all of the Western divisions have missionary work in other lands. No sooner does a group break away from an existing body than it proceeds to undertake missionary work of its own. Sometimes the smaller groups are deceived into thinking that their work has no overhead cost because there is no paid secretary nor rented office. All the work is done voluntarily and without salary. But the person who does the work has to live and all that happens is that somebody else pays the cost of living—a church which releases a pastor or a church worker long enough for this extra work, or an individual who makes this his gift to foreign missions can give less directly because he pays the collecting and transmitting costs of the enterprise. As the work grows, it becomes inevitable that someone must give more time to it and presently an assistant secretary or treasurer is employed and a modest office is rented so that supporters can be kept informed. Printing bills begin to be larger than purely voluntary gifts will meet, so they absorb the gifts of some donors, part of which might have gone directly to the work. From this point on costs are sure to increase and the best anyone can do is to resist increased expenses at every point.

But it would be possible to administer the American or British end of several boards or committees at slightly more than the present cost of one. The three or four largest boards in America could unite their forces and reduce their "overhead" to little more than the cost of the largest. They deal with the same problems, cover the same fields at many points, could meet the same difficulties in ten fields as easily as in eight, and could release a great deal of money for field work. Administration costs more at the point where all bills are highest, namely, in the home offices. Even so, it must not be overlooked that administrative

costs on the field are often heavier than they ought to be and these are almost never reckoned among the items of "overhead" because they are outside of America. They are still "overhead," however, since they are part of the cost of getting the work done.

It is a grave question, which we ought to face, whether it is necessary to maintain separate mission boards and committees, with secretaries, treasurers, clerks, publications, promotion workers, using a considerable percentage of gifts for the purpose, when a number of them could be united at a great reduction of cost. It is the duty of each board to keep a steady eye on its outlay, but there is no escaping a heavy load of expenses by any supervision. Many dollars are used in administration because of church divisions in the West which could be released for field work if the divisions were healed or ignored.

The Influence on the Mission Field

II. These divisions have a constant and inevitable influence on the growing Church on the field. Most of the field divisions are the outgrowth of Western divisions, though many are now kept alive by nationals who are more earnest in maintaining them than the missionaries. In several instances the missionary force by large majority would have wiped out a divisive distinction but the national believers stood with the mission minority and refused to agree to any such action. This is often reckoned a particularly loyal course on the part of the nationals. In most instances they have learned their lessons from earlier or present missionaries who brought it from the West. In one country I had occasion to list, with a veteran missionary, all the thirteen separated Christian groups, some in sharp antagonism to the others, and I found that not one of them had originated in the land itself. All had been imported from America or Great Britain.

On the other hand, there are cases where national groups wish to obliterate the division which has been brought from the West and find that they can do this only by severing their relation to the sending body to which they owe their knowledge of Christ. The hand of the West reaches over to restrain them and to maintain among them the conditions which have seemed necessary on this side of the sea. But when Western divisions are healed it is discovered that these restraints are not necessary and the groups flow together. It would release many national groups for their larger and more efficient service if the divisions of the sending churches were healed.

III. The divisions in the Christian Church tend to magnify distinctions within the Christian

message rather than to emphasize the central heart of the message which is common to all intelligent believers. The Gospel got its start in the first place on very simple terms. The divisions which now mark the Western Church are not native to the Gospel but are native rather to us. It is not fair to load up the Gospel in a new land with acquired elements which are not essential to it.

We need not minimize the importance of the things that divide us, but there can be no doubt that the things that are common to us are the greater things, the central things, of our faith. Or, to word it differently, the simpler things of the Gospel are the common things; the more intricate things, the profounder implications of the faith are the debated things which are the ground of our differences. We need not decry our own divisions even when we deprecate the transmission of them to others who have still to take the

initial, simpler steps in the Christian faith. But the serious danger is that in presenting to new believers the special accents which mark us here we may shadow to their minds the big, central realities by which we all live. As wise helpers of the faith of our brethren we have no wish to close any pathway of discussion which may open before them, but our own part is to give them right beginnings in the simpler faith with which the church starts. Courses that rest on our divisions really misrepresent the Christian faith, which is meant to bring us together, not to separate us as believers.

Avoiding any exaggeration of the hindrance caused in the missionary movement by our Western divisions, there is danger and hindrance enough in those divisions to drive us to heal them, or at least to ignore them, when we undertake to give others the essential Gospel through which we have been saved.

Present Trends in Foreign Missions

Dr. Cornelius H. Patton in his address at the opening session of the conferences for the newly appointed missionaries of the American Board, set forth the following fourteen points showing some of the present-day trends in foreign missions:

1. To transfer leadership and ownership to the national Christians of each land as early as possible.
2. To recognize more fully the responsibility of governments and to cooperate with them in so far as fundamental Christian principles allow.
3. To encourage and conserve the values of indigenous religion and culture wherever found, seeking always to domesticate Christian ideals and institutions in the environment and tradition of each land.
4. To maintain, as may be necessary, the distinction between Christianity and so-called Christian civilization.
5. To interpret the Christian message in such a way as to make it applicable to the total life of a people.
6. To make evangelism complete by emphasizing the Christ-spirit as the saving element in all processes of social improvement.
7. To stress the improvement of rural communities as the special need of the hour.
8. To adapt education to the circumstances of a given people and as furnishing the background for national strength as well as for the development of the religious life.
9. To offer motive and guidance in the effort to save the people of the East from the mistakes of the industrial order of the West.
10. To work for the consolidation of the Christian forces throughout the world.
11. In the selection and training of missionary personnel to insist upon the highest degree of efficiency attainable.
12. To help people at home and abroad to realize and appreciate the world of our day as a unity of interests and aspirations.
13. To attempt to preach the eternal Gospel by word and in terms that men and women of this age will understand.
14. To find in the leadership and saving power of Christ the only hope of a distressed and bewildered yet spiritually hungry world.

Dr. Patton added that the American Board could honestly lay claim to having worked through the years along these lines with perhaps the exception of three which are new to the entire Christian world.

—*The Congregationalist*.

An Open Door in Savage New Guinea*

By the REV. R. TAEUBER, St. Paul, Minnesota
Executive Secretary, American Lutheran Mission
in New Guinea

WHEN the Venerable Senior Lutheran Missionary, Dr. John Flierl, and Missionary Tremel first landed at Simbang forty-five years ago, no one was on the beach to meet them. After having pitched a tent to store their belongings they went over to the nearest village looking for natives, but not a soul could be found. The men, women and children, together with everything movable, had disappeared into the bush.

These ambassadors of Christ realized that they were not wanted and were confronted by an enemy behind a wall of passive and active resistance. The doors of New Guinea were closed to them and fortified with innumerable and apparently insurmountable barriers.

The New Guinea natives were bloodthirsty savages and cannibals. It is a miracle that they did not kill and devour these white intruders. But as ancient enemies were smitten with blindness, so these natives were smitten with fear so that they did not dare to touch God's servants. Natives after their conversion to Christ have said: "When we saw the big steamer far out off the coast, we thought that God had come down and was rocking himself on the waves smoking a big cigar." The missionaries were thought to be gods because of their white skin.

It was only after fourteen years of hard and sacrificial labor by the pioneers that they saw the first fruits of their faithful service. Then, in 1900, they baptized the first two Papuans to accept Christ in that part of the island. Since then the wall of pagan resistance has been crumbling more and more. Cannibals are still to be found in the interior and only recently two missionaries had to flee from spears and arrows. But on the whole the doors are open to the *miti* (the

Gospel) even in the remote corners of the territory. While in the year of our Lord 1900 only two natives in that district had been converted to Christ, during the following thirty years 30,000 have been baptized after a thorough instruction lasting from three to six years. During the year 1929, 4,000 natives were baptized and 4,633 others attended preparatory classes. This growth has been realized in spite of small beginnings, adverse times and paralyzing conditions,

and notwithstanding the fact that during the World War the mission was cut off from its mother Church in Germany and was put into hands entirely unprepared for the task. The work has developed wonderfully and is now expanding at such a rate that the churches at home have had to serve notice to the missionaries on the field that for economic reasons curtailment was necessary.

The present white staff consists of thirty-six ordained missionaries, including one doctor, six nurses, twenty-one lay missionaries, three women helpers and thirty-six married women.

There are twenty main stations, two seminaries, four coconut plantations, one sawmill, two supply stores, a health station, hospitals, schooners and motor boats. In 170 schools 196 trained native teachers are instructing 4,853 native children. There are also approximately 500 native helpers.

The outstanding feature of this mission is the training of native evangelists. The Papuan Christians are taught to consider it their duty to bring the *miti* (the Gospel) to their pagan neighbors and to the strangers in the interior. This is done at great sacrifice and even at the risk of life. Usually when a class is baptized some of the members volunteer to help in mission work to become trained helpers or to do "their bit" as untrained workers.



TYPICAL OF THE STRUGGLE BETWEEN
DARKNESS AND LIGHT IN NEW GUINEA

* Observations on my visit to the Territory of New Guinea, 1929-30.
R. Taeuber.



A CONGREGATION IN THE LUTHERAN MISSION, MANDANG, NEW GUINEA

During my visit to this far-away mission field it was my privilege to attend several baptismal festivals. At Sombore, a station 8,000 feet high in the Cromwell Mountains, I saw Missionary Wacke baptize the first fruits of that village—thirty-two men and women. Ten years ago they were cannibals; now they have become missionaries of Christ. At the close of the services several young men volunteered to become helpers, while close by on the slope of the hill sat about 150 people of the Timbe tribe, half naked, with their grim savage faces and unsteady eyes. Their spears, bows and arrows were always at hand. Will these, too, become Christians?

During the afternoon celebration one of the native teachers called for a Timbe woman (named Pui-pui) and, pointing to her as she stood before all the people, shouted to the Timbe men:

"You Timbe are not men, you are women; you fear the spirits of the dead and the sorcerers and your neighbors. You would like to try the new way, but you are cowards. This woman here has the heart of a man, she has courage and has shown you what to do."

He paused and then asked: "Now tell me, am I right or did I tell you a lie?" There was a long

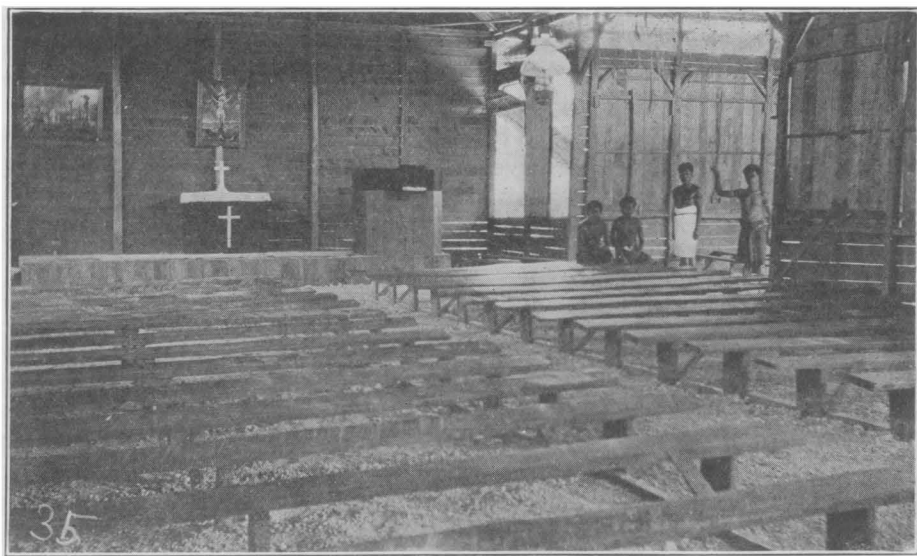
pause. Someone from the audience then asked: "Have you nothing to say?" Finally a tall Timbe man arose and said: "Our heads are hanging low. We will learn the new way."

At Quambu I had been invited by the native to attend the first confirmation and, with their missionary, to lay my hands on the young converts. At the close of the service a native with troubled features arose and with bowed head slowly and hesitatingly came forward. At the ladder leading up the platform, 10-12 feet above the ground, he paused, while

all eyes were fixed on him. According to native custom no one asked what he wanted, but all waited patiently. Suddenly his irresolution seemed to vanish and he ascended the platform and said:

"I want to make a short speech. Do you see this pulpit with or without fruit? There is no fruit," he shouted at the top of his voice, while the audience nodded assent. He continued: "I had hoped to present today my boy as a candidate for the helpers' school, but my wife refused. I consulted her brothers but she would not yield to their appeals. What can you do if you have such a stubborn wife?"

Saying this he descended. Later the congre-



INTERIOR OF THE SIMPLE CHRISTIAN CHURCH AT AMELE, NEW GUINEA

gation took matters in hand and the boy is now preparing for mission work.

Going up the Markham Valley for more than seventy-five miles on horseback, I rode through a forty-mile stretch without passing a single village. Years ago the Laewomba tribe had killed most of the inhabitants. The few remaining people settled farther up the river or took to the mountains. Now the Laewomba are sending Christian evangelists to their benighted fellow Papuans to bring them peace of heart and life.

On the grass plains of the Azera district on the upper Markham, we passed through village after village. A great change has taken place and there is a marked contrast between former conditions. The Christian settlements are cleaner and more orderly. Men and women work; the children attend school; the natives greet you in a friendly manner; their whole life and appearance shows that a new spirit has taken possession of them.

We were about to enter one village as darkness



TRAINING A NEW GUINEA BAND—WITH BRASS INSTRUMENTS AND SEA SHELLS

was creeping down from the mountains. The missionary pointed to one of our black carriers and said:

"The other day this young man confessed to me that ten years ago his father and other men of the village, while hunting in the bush, had suddenly come upon a woman of a hostile tribe. They seized her and triumphantly carried her back to their own village where she was hung all night, dangling from a pole to which her hands and feet had been tied under one of their huts. To prevent her screaming a man broke her jawbones with a club. The next morning this young man now carrying my pack, then a boy of about ten years, was selected to kill the woman with a wooden sword, after which the villagers feasted on her flesh."

Entering the village we heard another sound—not the screams of the poor captive woman but the tones of a little church bell calling the villagers to worship. *Anutu* (God) was being honored in the small bush chapel after ten years of mission work; what a change!

A few years ago the Papuan natives were accustomed to trade children for food supplies, especially



BAPTISMAL SERVICE IN THE LUTHERAN MISSION AT CARABO

during a famine. While some ate their acquired yams, taro and the like, others feasted on the flesh of the bartered children. Now these people take their children to other villages, not to sell but to put them in the mission school.

Unbelieving skeptics who scoff at Christian missions should go to New Guinea and look into the eyes of former savages and cannibals and listen to their songs and prayers.

The Christian Papuans not only meet for worship but they also have other mission gatherings. Melanesian Day is a festival that lasts several days and is attended by thousands of Christian and non-Christian natives. By sermon, pageant and dialogue the native teachers, elders and others endeavor to deepen the knowledge and interest of the visitors and to arouse enthusiasm for mission work among their benighted black brethren. They have a unique way of illustrating Biblical teachings and Christian life. For example:

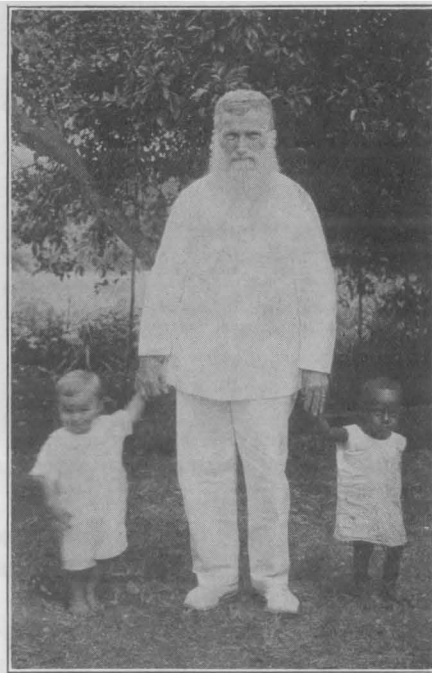
The beating of a native drum far off in the bush comes nearer and nearer. Thousands of eyes are turned in the direction of the sound. Suddenly a dark figure, painted jet black from the crown

of his head to the soles of his feet, appears wearing a demon mask. Beating his drum he dances into the open square continually praising himself as the prince of darkness, of lies and all evil and promising his followers joys of life.

Then the beating of another drum is heard as a snow-white figure emerges from the bush and also enters the square. He announces himself as the Prince of Light and Love and demands obedience to *Anutu* and his *miti* (the Gospel); he calls men and women to struggle against the power of darkness, and to bear a cross; he promises true joy and happiness in the way of the Light and a blessed life hereafter. The dark figure disappears into a pit that has been prepared and covered with palm leaves while the white figure raises the drum amid shouts of victory. The dark figure emerges again to illustrate the reactions of heathendom, but finally the dark figure flees into the bush and disappears. The light of

the *miti* (the Gospel), of *Anutu* (God) has won. Heathendom must be conquered.

May God give abundant light to His people in New Guinea and help them to conquer darkness. May His face shine upon them and may He be gracious unto them.



A CHRISTIAN LINK BETWEEN THE RACES
DR. J. FLIERL, THE SENIOR LUTHERAN
MISSIONARY, WITH HIS GRANDSON AND
A NEW GUINEA CHILD.

WHAT IS THE COMPENSATION?

The full story will never be told of what missionaries have endured. Much of it has been borne in secret with that silent patience that seeks recompense only from God. They have said good-bye to parents and friends, many of whom they have never seen again on earth. Often on their return, they have only memories of father or mother and a marble slab or a plot of green in the graveyard. They send their children home and, having committed them to God, settle down again to bear without complaint their wistful loneliness. The past few months have revealed all too poignantly the sufferings and the heartaches of our missionaries despite the courage with which they have endured. Some are beset by dangers untold, by flood and famine and banditry and war. Their hearts are broken by the sight of the need and suffering around them. They are burdened with the overwhelming weight of crass superstition and idolatry.

A missionary was asked what compensation he had found in his work for all the sacrifices he had made. He took from his pocket a letter, worn with much handling, and read this sentence from an Oriental student:

"But for you, I would not have known Jesus Christ, our Saviour. Every morning as I kneel down before God, I think of you and I pray."

"That," said the missionary, "is my compensation!"

REV. C. DARBY FULTON, D. D.

Self-Criticism of Missions Today*

By DR. OSCAR MACMILLAN BUCK, Madison, N. J.
Professor of Missions and Comparative Religion at Drew University

WE are in the beginnings, not merely of a new age, but of a new decade that carries the characteristics of a new age. In this decade of the nineteen hundred and thirties our intercontinental consciousness has become vivid and permanent. In this decade we have made a definite commitment to a new world order. We have made an attempt to return to "normalcy," such as we knew before the World War began to tear up our Western civilization by the roots. The present goal is not "Back to normalcy," but forward into a new world-wide order, inclusive of all the continents, all the races, all the nations, all the classes and both sexes—forward into the mist with the ground trembling under our feet. The year just closed is one of the most critical and significant in the history of mankind; the new year before us summons us to new thinking, new relationships, new organizations, new fears, new hopes, and new deliverances.

We are in the midst of the great world-wide movements, any one of which is sufficient to revolutionize the world as we knew it away back in the nineteen hundred and twenties. I have been asked to appraise the present Christian missionary enterprise in the light of this rapidly developing world situation, an enterprise which reaches its fingers into the depths of all the continents and which has its footholds on the borders of all lands.

The Protestant churches of North America alone put thirty-five million dollars a year into this commitment; they keep over fourteen thou-

sand missionaries in so-called non-Christian lands; they help in the support of over sixty-five thousand native teachers and preachers and workers; they conduct almost twenty thousand schools and educational institutions, from the kindergarten to the university, with over eight hundred thousand students; they are carrying on over

four hundred hospitals in one hundred and twenty-three countries and important provinces. It is obviously impossible in the short space of half an hour to critically appraise the place of this enormously developed enterprise in the midst of this extensively developing world transformation.

Let me say three things at the outset. First, I realize that this is a very serious time in which to criticize the missionary enterprise. Christian missions are in a retrenchment movement of considerable magnitude and of considerable danger. It is possible that this great adjustment to new lines and new positions may end in catastrophe. The breakdown and the breakup of the work of the previous generation would be a calamity. What

the church needs today is not criticism, but confidence, and any criticism that is careless, wild or reckless may do incalculable damage to a movement that has at its heart the redeeming Gospel of Jesus Christ.

Second, I realize that many missionary leaders, those at the heart of the administration, are fully conscious that great changes are needed in the missionary enterprise today. The good field marshal of the Protestant missions, Dr. John R. Mott, has published a volume entitled "The Present-Day Summons to the World Mission of Christianity." One of the secretaries of the International Missionary Council dares to quote from a friend who

Are we up-to-date in our missionary methods? What is this Christian enterprise accomplishing today in a land like India? We are at a crisis—perhaps the greatest since the Crucifixion. The missionary enterprise and the Church itself is being severely criticized by the youth and those outside.

Dr. Buck has just returned from a tour of India for the purpose of examining critically the work on the field. He shows some of the changes that must be made if Christianity is to be at the heart of the forward movements in all lands—not only on the edges. His constructive criticisms are worth reading.

* From an address on "A Critical Appraisal of the Missionary Enterprise in the Light of This Present World Situation," delivered at the Eleventh Quadrennial Convention of the Student Volunteer Movement, Buffalo, New York, December 31, 1931.

said, "Within ten years the Protestant missions will be so different as to be scarcely recognizable." In the current number of the *International Review of Missions* Dr. Charles R. Watson, a former Mission Board secretary, and today the President of the American University in Cairo, says: "Frankly, it is missions as such that now need re-thinking; that the world changes since 1914 have been revolutionary will, I think, be universally conceded; that missions have experienced any drastic changes will be claimed by no one." Both on the mission field and in North America there are many who realize that the Christian missionary enterprise is at present inadequate for the nineteen hundred and thirties. We do not need to drag such leaders into a more adequate program and strategy. They are moving as rapidly as we will let them move into a program that is adequate for the coming day.

Third, I do not intend to criticize the Christian missions on the basis of failure in the past. Failures there have been, but failure there has not been. Reverse the picture. Those things which have been put into statistical tables and which many have considered as the principal result of Christian missions, put those in as the by-product, and what have been considered as the by-product, consider as the principal results of Christian missions, and what do we see? Static civilizations have become mobile. My mother went to India sixty years ago. (She is still living, thank God.) During those sixty years she has seen an India that was static and inert aroused and moving so rapidly that any man who is away from India for a few months goes back to find a strangely changed land.

Another great phenomenon is the "approximation of religions." The great religions of the world are moving toward Christianity and are bridging the chasms that separated them from Christian ideas and ideals, from Christian principles and ethics. Again, it is not an exaggeration to say that the conscience of the world today is more Christian than it has ever been. The ministry to the under-privileged and to the sick has gone far beyond the Christian Church, and has now become the concern of States. Christian friendships have had a powerful influence. The ethical wholesomeness of many Christian lives and of Christian homes established in non-Christian lands tell the same story. The proletariat movement, the women's movement—all these great transformations in the life of the mission fields are results, in a large measure, of the Christian missionary enterprise of the Protestant churches. We do not claim that they are altogether due to missions—but at least Christian

missions were prominent in the procession that marched around these ancient Jerichos of superstition, ignorance, darkness, injustice, oppression and grief.

Having said this by way of introduction, let me say that my criticism, my appraisal of Christian missionary enterprise is not out of books, but it is out of my own experience. I myself come out of confusion of mind. I am just out of India, whither I went as secretary of the commission sent by the International Missionary Council and cooperating bodies to study the Christian colleges of India. I was also in India five years ago for eight months as the companion and associate of that modern St. Paul—Dr. Stanley Jones.

When I returned to India this last year I found in five years such changes, such a shift in the whole missionary enterprise and its relationship to the life of the land, that I was thrown for a time into great darkness and confusion of mind. I have had to work my way slowly out of that confusion and I speak of the things which I have seen and the things which I have learned.

An Illustration From India

Let me take India as an illustration of what I have to say in appraising the missionary enterprise. This is the oldest and in some ways the most successful of our mission fields.

In the first place, the Christian missionary enterprise is being forced from the heart of these great movements, which are developing and expanding with such rapidity, out to the circumference of these movements. On the one side we have this situation developing so rapidly along many lines as to be almost revolutionary, and on the other side we have a great Christian institutionalism with machinery, heavy and intricate, unable to adjust itself quickly to the turns in the road. Christian missions seem to lack a steering gear equal to the heavy mechanism which they possess. Conditions have changed so rapidly that they have not been able to adapt themselves to these tremendous changes in Indian life. As a result, these great movements are going past us. They may not be un-Christian, or anti-Christian, and one might welcome this fact, but they ignore Christianity, as they move toward their goals. The Christian missionary enterprise, if it is to play its part in the nineteen hundred and thirties, and to speak to men's consciences and minds with authority and power, must move into the center of these great movements. That involves a new strategy, a new alignment, and a new effort on the part of the Christian churches. It means withdrawal at certain places; concentration at other places. It means unified thinking and con-

certed action on the part of widely different denominations.

Take the Nationalist Movement in India. What outstanding Christian leaders have we in this movement, and Protestant movements have been in India for two hundred years? There are some younger Christian men coming on. It was a great loss to the Christian Church of India when K. T. Paul died last year, for he was rapidly making his way into the inner councils of that great development. But Indian Christianity is still a minority group on the edges of the Nationalist Movement.

Take the great movement of the proletariat of India. These fifty million untouchables, a part of the proletariat movement of the world, are moving forward without wise Christian leadership and without efficient lay leaders. They desperately need wise, trained leaders who can lead this multitude out of their Egypt of disabilities into their Canaan of equalities with other peoples in India. Christian missionaries were the first to go to the untouchables. We were the ones that drew attention to their lot. We walked into their hovels and flashed the light of a better day into their dim eyes. We sat down and, pointing with our fingers to the letters of the alphabet, taught them to read. We made out of them a separate community, so that they were no longer untouchables—they were Christians—a separate fold. We did not constantly keep sending leaders back, as Moses and Aaron were sent back to their fellows, with the word "Thus sayeth the Lord God, let my people go"; and now Gandhi claims to be their champion. The spinning wheel and the "untouchables" are his favorite themes.

The Great Women's Movement

Take the great women's movement in India today. The president of the Women's Educational Conference, speaking at Lahore, said that the Christian missionaries were responsible for the beginnings of the women's movement in India. She paid a high tribute to the Christian missionaries, but their leadership is largely gone from the women's movement in India. Theosophists lead the procession now. Christian missions for women have been too suspicious of the Nationalist Movement, too unwilling to trust that movement with its traditions and ideals out of the past of India. And yet we still hold a very strategic place in the women's movement. Christian women's colleges are the best all-round colleges in India. We were told there that the finest thing that Christian missions could do in India would be to prepare for the great avalanche of Hindu and Moslem women who would be demanding higher

education in the nineteen hundred and thirties and forties. Said one official, "The finest thing that Christian missions could do in India would be to close all its men's colleges and turn them into women's colleges." We are not awake to our opportunity. There are only three small Christian colleges and three larger colleges for women in India. Only three and one-half per cent of the students in Christian colleges of India are in the women's colleges. Ninety-six and one-half per cent are in the men's colleges. The women are not doing their share in this great, developing women's movement in India, which carries the regeneration of India so deeply in its heart.

The Influence of Education

Take the field of education. Our educational work is not in the heart of the movement of the day. It is being pushed to the edges. Christian missions have had a splendid record in education. Eight per cent of the colleges of India are Christian. Sixteen per cent of the students who go through colleges in India go through Christian colleges. We have the opportunity to mold one out of every six college graduates, but the principals of these colleges recognize that we are slipping, and it was because of their request that this commission was sent out to suggest how the Christian colleges of India could work back into the center of things. We are tied to a state system of education which is still wandering in the wilderness, which is determined by the poverty of India rather than by what is good for India's welfare; in this situation the Christian colleges find themselves unable to use adequately the opportunities which they themselves create. There are more non-Christian teachers in the Christian colleges for men in India than there are Christian teachers. There are three hundred and ninety-seven non-Christian teachers in the thirty-two Christian colleges for men, while the Christian teachers number three hundred and fifty-seven. In many a Christian institution non-Christians are teaching science and philosophy—two tremendously important subjects for the nineteen hundred and thirties.

There is, of course, an overwhelming preponderance of non-Christian students in Christian colleges—eighty-seven and one-half per cent in the men's Christian colleges are non-Christian. In India the largest American college has a student body ninety-seven per cent non-Christian, and the largest British college has also a non-Christian student body ninety-seven per cent. With a faculty so largely non-Christian, and with a preponderatingly non-Christian student body, how can we expect Christian colleges of India, or

of any land, to create more than a mild Christian influence? They ought to be making a profound Christian impact upon the situation. With the crowded curriculum and the efforts to keep up with the administration and the routine, our Christian missionaries can not give themselves adequately to personal contacts with men and women, or with students.

Again, I would like to say that the great fallacy in modern missions is the conception that many means much. It does not. Many Christians do not mean much Christianity. Many centers occupied do not mean much accomplished, and many institutions do not necessarily mean much Christian influence. We must not depend on the statistical tables to estimate the power of Christianity. The Kingdom of Heaven is not a chamber of commerce. In the strange mathematics of Jesus one may be more important than ninety and nine. The most stirring things I saw in India were not buildings or crowds. Among others, a most stirring sight was the face of a Burmese girl belonging to the Gospel Team sent to India from Judson College, Burma; another was a young Christian apologist in a small village of India, talking to a crowd of Mohammedans; and another was a Lutheran communion service at Guntur. Not many necessarily, but much.

Too Much Finances

Again, I am convinced that we have put finances too much to the front in modern missions. At home we have made the collection plate and the duplex envelope rather than the Cross the symbol of missions; as a result, we seem to say, "If any man would be Christ's disciple, let him join the church and make his subscription and so follow me." We have spoiled a good word "missions," which means "sending," and have made it mean "spending." Sacrificial enthusiasm was characteristic of the first missions and finances were secondary. When enthusiasm dies out we must struggle to keep up the finances. What we need to do is to bring in the tides of enthusiasm for a new world, a Christ-like world, and the finances will be lifted by the impact of the tide.

Other constructive criticisms I might make, but let me close by saying that the youth, the best of our Christian youth, must be recaptured for the

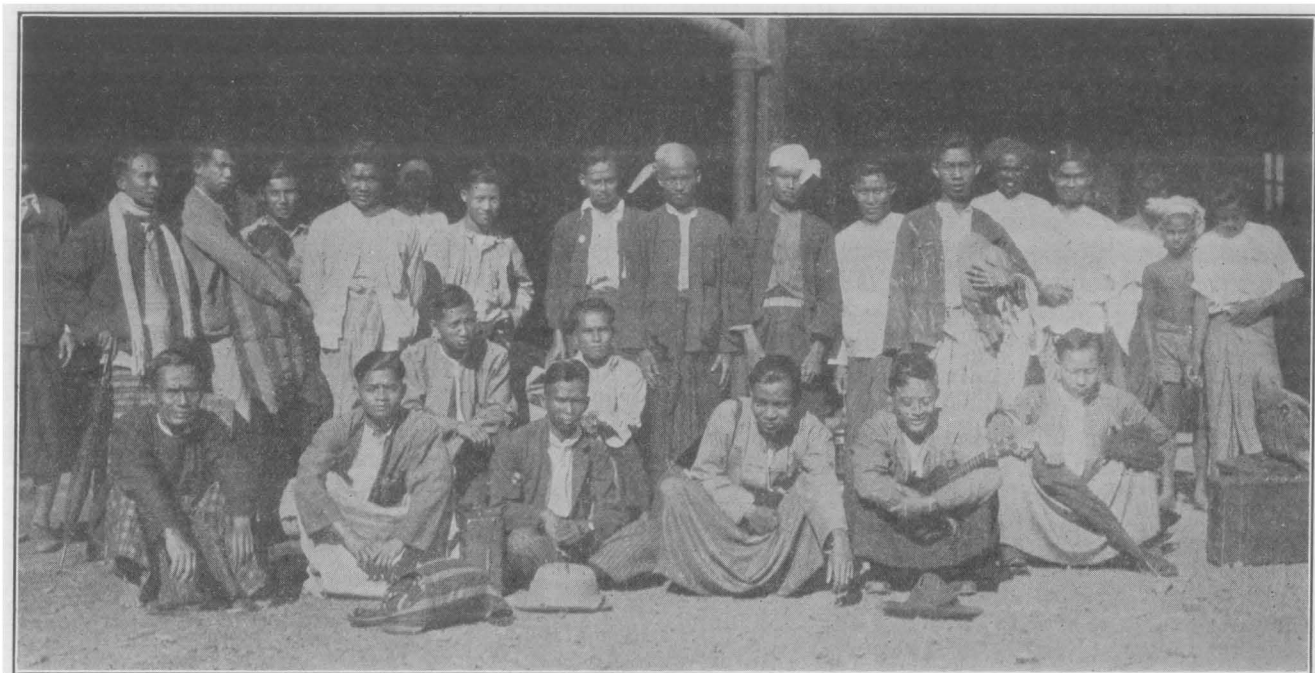
missionary enterprise before we can go far in meeting, joyfully, adequately and enthusiastically, the claims of this new decade. In large measure the best youth of the colleges and of the churches have been lost for the missionary task of the Church of Christ. We must speak a vocabulary that they can understand. We must move out into a world that they appreciate as the world in which they live. Every newspaper sounds the bugle call. A new world is forming for better or for worse. For one thing the student today is out of patience with the word "home" and the word "foreign." He wishes to deal with the whole world and not a divided world. These movements, these crises, these clashes of which we hear, stretch clear across the continents in these nineteen hundred and thirties. Is it not time to take the word "foreign" out of the Christian missionary enterprise? We must enlist the youth of the world in the service of Christ for all the world.

I close with two brief words of hope. This is a day when God is working. Jesus Christ in His day saw the Kingdom of God moving across the threshold to form a new era. He went out to meet it at dawn, and expected God to work His marvels in that new day. He kept this attitude of expectancy to the end. As He hung on the Cross He was still eagerly expectant—and just beyond "this day" loomed "paradise." God is creating and it is time for us to work with Him.

The last thing I say is that we must not forget the Power that may dwell in a single human personality. Under the influence of this Power eleven disciples "turned the world upside down." One disciple became the great apostle to the Gentiles. Two German students set the Protestant missionary enterprise to going in Europe. One young English cobbler and one young Cambridge don woke the churches of England to look across the seas. Five college students started the Foreign Missionary Movement in North America. A handful of young men at Mt. Hermon heard the call and seized the opportunity forty-five years ago and started the greatest Christian crusade of all history. The power in the personality of Jesus is not exhausted. I do not believe that we have yet reached the frontiers of the dream, the hope, the enthusiasm of Jesus Christ for the world. According to His faith it will yet be done unto Him.

There is no denying the fact that there is much muddled and confused thinking today with regard to Foreign Missions, and there is assuredly widespread ignorance and misunderstanding. It is to be feared also that there is a great deal of misrepresentation. When, for example, it is stated that the Foreign Missionary work of the Church has lost sight of its primary evangelistic purpose and has become educational and philanthropic, the statement represents either ignorance or misrepresentation. The Foreign Mission work of our Church stands solidly on the great commission of our Lord. Its representatives have gone out to preach the Gospel, to make Jesus Christ known as the only Saviour of the world; to tell the story of His life and His death and His rising again, and to declare the meaning and the joyous message of His Cross and His Resurrection.

ROBERT E. SPEER.



A STUDENT GOSPEL TEAM STARTING OUT FROM KAREN AND BURMESE SEMINARIES

Student Evangelists in Burma

By the REV. H. I. MARSHALL, Insein, Rangoon
Missionary of the American Baptist Missionary Society

HONK! HONK! sounds the horn of the big motor bus as it stands outside the door of the dormitory of the Karen Seminary at Insein, not far from Rangoon. The driver is impatient for he has been waiting half an hour. With utter disregard of time he has come half an hour earlier than the time appointed. The boys, coming from the dining hall, have run up to their rooms to get their Karen bags in which there is a blanket, a Bible and a few song books. Others rush up with brass band instruments and a big bass drum. This must be tied on the back of the bus because there is no room inside.

This is not a theatrical company starting off for a tour in the country, but an evangelistic band of theologs and one or two teachers. They climb into the bus, the bags are put under the seats and the crowd which gathers to see them off starts to sing a chorus: "Our Motto Is Service," "Living for Jesus," or "Dear Old Pals," or they may begin one of their favorite Negro spirituals, which the Karen boys delight to sing with so much appre-

ciation—"Climbing Jacob's Ladder" or "Lord, Make Me More Humble."

The last fellow comes running out with his cornet under his arm and, as he tucks his last book into his bag, makes a flying leap at the back step of the bus as it starts down the hill. The sound of the songs die out in the distance and another student campaign has started on its way.

A week or more ago a call came from some rather discouraged pastor of a Karen village church, asking that a group of students come out and help him stir up the spiritual life in his village. The group of Christian students was selected and has met to pray that God would cleanse their hearts and prepare them to become channels of blessing to those to whom they go. They also pray that the Spirit of God will prepare the hearts of those to whom they are going, and that they, as a group, may be welded into a spiritual unity, with power from on high.

When the bus has traveled some distance they enjoy another devotional quiet time, disturbed

only by the throbbing of the engine. By the time the appointed village is reached the group has been welded together by song and happy pleasantries and prayer. They have become jolly pals and are ready to stand by each other under all circumstances. They announce their arrival by a song or a tune on a horn and the village children come running out to gaze on the new arrivals with all the ecstasy that the American small boy greets the arrival of the circus.

The Church elders come and lead the way to the house which is to be the headquarters of the campaigners for the next two or three days. All living together in one house helps to keep the unity of the group and to maintain the high spiritual level at which the leaders, whether missionary or Karen, always aim to keep the team.

That evening lights are taken to the village chapel, or are hung on bamboos in the open place between the houses, and mats are spread on the ground. Only those who have to remain at home to watch for fear of thieves stay away from this meeting. The band arrives and begins to tune up. The children draw in closer and closer. After the leaders have had a few moments of prayer, the whole team comes and opens the exercises with a song. Good feeling and jolly fellowship abound for they feel that Christ has made life full of joy and has given them freedom from the terrifying fears of heathenism.

The songs and stunts that follow are side-splitting and the people enjoy it. Laughter makes impossible any active opposition on the part of those who dislike Christian preachers, or of Buddhists who come expecting to hear their religion maligned. Even opponents find themselves enjoying the evening so much that when one of the students is introduced as having something to tell about himself that they eagerly listen to his Christian testimony.

One Christian student tells what a disobedient and foolish young man he once was, and then how a new spirit and new life came into his heart and he became a Christian with changed ideals and a new joy and outlook on life. All are interested from beginning to end and hardly realize that this is the religion that they had looked upon as some new foreign foolishness.

After the concert the village teacher, or pastor, and one or two elders are invited to come to the guest house and unite in prayer. Tomorrow is another day with exacting duties and privileges. They pray "to be led to make out the best program," "to use men to the best advantage and to win the largest number of those who have not found the abundant Life." A regular "round table" is held even though there is no table and

all squat on the floor. Surrounding villages and their opportunities are discussed, also the needs of the school children. The work is divided among the various members of the team: the school where they will conduct song services, teach Bible classes, play games and tell stories to the little tots. Others in apostolic fashion, two by two, will visit the houses of the non-Christians, or of backsliders. After the plans for the morrow have been completed each member rolls up in his blanket and soon all are off to "the land of nod."

The next day after morning rice each member of the team retires to his corner with his Bible preparing for his assigned work. Then the visitors go out and begin their round of calls at the homes. Everything is characterized by personal witnessing. "Preaching" is not allowed. Recently one young man, with his two companions, came to a house where an old man was putting around on his back veranda. The student asked the privilege of coming up and talking to him about Jesus.

The old man replied gruffly that he did not care anything about Jesus. The student replied, "Will you allow us to come and talk about ourselves?" The old man had no objection, so the young men went up and squatted beside him. After a few words of general conversation the leader began telling of his early childish pranks, then of how he came to have a more serious view of life as he learned its meaning through Christ.

The old man had dropped his work and was listening intently. Then he said: "Come into the house and sit down," and with true oriental hospitality spread a mat for them to sit on. The other two students each told his experience and answered a number of questions. They so won the old man's confidence that he was glad to join with them in a prayer to God for help and guidance.

Only two or three houses may be visited in a morning, but in almost every case the visit is long enough for the students to tell their experience and explain it and to "pray through" with some member of the household who shows a real interest. Many decisions for Christ have been won in this way.

Other members of the team go to the village school where they teach Gospel choruses to the children, or action songs that are greatly enjoyed. Then follow Bible lessons fitted to the children of the different ages. At intervals all go out in the open for a group game and some of the village grown ups may be inveigled into limbering up and playing volley ball or "three-deep." The morning ends with more songs and rousing testimonies by two team members.

The afternoon follows much the same routine and after the last service the members of the Gospel team transform themselves into a football team and play a game with the village boys. The people of Burma are taking to football (soccer) all over the country and such a game is sure to bring out a crowd. This serves as good publicity to advertise the meeting in the evening. The good fellowship of the team and their fair play makes a favorable impression.

The evening program is not like an ordinary evangelistic service for a crowd of Burmese and Karen villagers does not look much like an American church audience. Non-Christians do not get much out of an ordinary sermon. How many such have been wasted on the desert air! The first point is to win their attention, then their interest and then to instruct them. The band opens the meeting and is a never failing drawing-card. Next comes a concert, which perhaps more resembles a variety entertainment. There are songs, comic and serious, various stunts to provoke the opposition-killing laughter, and a simple Bible drama. When the people feel happy they are much more receptive to the joyful Gospel message than when they are oppressed by the fear of the law.

When the concert is over and the last lingerers have gone home, some boys are still seen holding quiet talks with those whom they met in their house to house visits. Finally, no matter how late the hour, the team enjoys a devotional hour before retiring. Experiences are exchanged, plans for the morrow talked over and prayed over and then the silent figures are seen wrapped up in their blankets on the floor. Some empty spaces show that a few are seeking to get still closer to the great Source of Power. They quietly steal off to a quiet spot and there pour out their souls to God in prayer that certain ones may not fail to make a decision for Christ on the morrow.

Sunday services may be dispensed with and the day spent in personal work. Everything points toward definite decisions and at the close of the forenoon testimony meeting for the older children, an invitation is given. In the evening there is another concert with its usual good fellowship in which each item is given with a purpose. While one member of the team, or one group is on the platform, the others sit with bowed heads, praying that the word spoken or sung may carry a message to some one in the audience.

As the final invitation is given the members of the team scatter among the listeners, giving a quiet word of exhortation here and there. Usually the effort is not without its reward and sometimes the number who respond is so great that it

is difficult to give each one the needed personal help. They are told the importance of "food, air and exercise" (Bible reading, prayer and service). The village teachers are given the names of those who responded and the church, if there is one in the village, is urged to follow up the work.

Next morning amid the villagers' hearty shout of "Return Happily," the team starts back with songs of rejoicing and thanksgiving. In the bus they may hold a "round table" in which each member tells what this excursion has meant to him. Wonderful testimonies reveal the effect on their own lives. Their dull routine of classwork has taken on a new meaning. They have found



A GOSPEL TEAM READY FOR A FOOTBALL GAME. (MR. DYER IS THIRD FROM THE RIGHT)

weak spots in their armour which they resolve to repair while there is yet time. A new vision of Christ has been experienced and some have a new realization of what service really means. They have experienced the joy of the reaper. After such an experience nothing short of life-changing will satisfy one for a life work.

The church visited has also taken on new life. The pastor has seen over the edges of the high ruts into which he had fallen. The elders have had a vision of their duties and the Christians have found a new joy in their worship. Most of all, the theological seminary is no longer a place for dry theorizing and dead orthodoxy, but it is a place where there is a pulsating, abundant life that must be shared with those who have it not.

Do Our Missionary Hymns Need Revision?

By the REV. SAMUEL M. ZWEMER, D. D.,
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of Islam," etc.*



THERE are diversities of gifts but the same spirit. Some missionaries have been pioneer explorers, others bold apostles or flaming evangelists; some have exercised gifts of healing, others of administration; some have been distinguished scholars and linguists or translators of the Scriptures. Reginald Heber (1783-1826) became immortal through his missionary hymns, written both before and after he went out as the second Anglican Bishop of Calcutta. Among his fifty-seven hymns, five are well-known in the churches today: "Hosanna to the Living God"; "Brightest and Best of the Sons of the Morning"; "Holy, Holy, Holy"; "The Son of God goes Forth to War"; and "From Greenland's Icy Mountains." Dr. Eugene Stock characterized the last of those mentioned as the greatest of all missionary hymns. It has been very widely used and has been translated into the leading languages of Europe and of many on the mission fields. Is the hymn, as some say, "too old-fashioned and conventional for present-day use"? One meets with strong prejudice against certain of its expressions, but closer study will reveal new elements of power and beauty.

Reginald Heber was born at Malpas, Chester, England, and at an early age began to write poetry. At Oxford he produced a prize poem entitled "Palestine." Later he traveled in Northern Europe and became rector of Hodnet in 1807. In 1815 he delivered the Bampton lectures, was made

canon of St. Asaph in 1817 and soon after was appointed Bishop to Calcutta, as successor to the first Bishop, Dr. Middleton. Bishop Heber is described as a brilliant scholar, a true poet, a devoted parish clergyman, a fascinating personality, loved and admired by all who knew him. The Earl of Shaftsbury spoke in highest terms of his character, saying: "No man ever equalled Bishop Heber. His talents were of the most exquisite character. If he were not a Socrates, able to knock down by force of reasoning the most stubborn opposers, he was like Orpheus, who led even stones and trees by the enchantment of his music." Bishop Heber was a warm supporter of the missionary societies of the Church of England and of the Bible Society. He made earnest efforts to unite the Church Missionary Society and the Society for the Propagation of the Gospel, saying, "Why should there be two societies for the same precise object?" He actually formulated a plan of union.

Bishop Middleton had declined to license the missionaries in Bengal or to ordain natives, although he learned to value their services, but Bishop Heber's policy was quite different. He avoided friction with the civil authorities, made friends with the Baptist and Congregationalist missionaries, and put the work of evangelization at the front. He sought to build up educational institutions and to increase the number of mission stations. But his excessive labors in a trying cli-

mate were brought to a sudden termination by death from apoplexy at Trichinopoly on April 3, 1826, at the early age of forty.

Four years before his consecration as Bishop he wrote his great missionary hymn under circumstances that are most interesting.

Dean Howson, in the *Art Journal* for June, 1873, relates that Mr. Heber, then rector of Hodnet, was visiting Dean Shirley, dean of St. Asaph and vicar of Wrexham, his father-in-law, just before Whit-Sunday, 1819. A royal letter had been issued, calling for missionary offerings in aid of the Society for the Propagation of the Gospel, on that particular day. Mr. Heber had gone to hear the dean preach and to take his share of the Sunday evening lectures just established in that church. On the Saturday previous, he was asked to prepare some verses to be sung at the close of the morning service. Sitting at the window of the old vicarage, in a short time he produced this hymn—except the lines, “Waft, waft, ye winds, His story,” which he wrote later. Only one change was made in the copy—“heathen” being put instead of “savage” nations. This was the first of modern missionary hymns that speaks imperatively to the conscience and at the same time with persuasion and tenderness. It came as a trumpet-call to duty.

Not until 1823, when the hymn came to American notice, did it receive the appropriate tune by Dr. Lowell Mason, now so familiar. The story of its composition reads like romance.

A lady residing in Savannah, Georgia, had in some way become possessed of a copy of the words, sent to this country from England. She was arrested by the beauty of the poetry and its possibilities as a hymn. But the meter of 7s, 6s, D., was almost new in this period; there was no tune which would fit the measure. She had been told of a young clerk in a bank, Lowell Mason by name, just a few doors away down the street. It was said that he had the gift for making beautiful songs. She sent her son to this genius in music, and in a half-hour's time he returned with this composition. Like the hymn it voices, it was done at a stroke, but it will last through the years.

An interesting passage in Heber's “Journal of a Voyage to India” refers to the “spicy breezes” that can be detected under certain circumstances, thirty or forty miles from Ceylon.

Whatever may be true of odors wafted by breezes from Ceylon seaward, there is no doubt that the odor of the sweet ointment of this missionary hymn poured out for Christ has been wafted as a witness to all the world for over a century. It has been an inspiration to missionary gatherings held in many tongues.

In the revival of 1858 several converted sailors were on board the “North Carolina,” a frigate of the U. S. Navy. When they compared nationalities it was found that ten countries were represented. One man said that he came from Greenland, whereupon they spontaneously and heartily sang the international stanzas of this old hymn.

When Dr. Alexander Duff returned from Calcutta on his first furlough and thrilled large audiences with his appeals for India, he closed a powerful address given before the Church Missionary Society with these words:

“Oh, that the blessed era were greatly hastened! Oh, that the vision of that mitred minstrel who erewhile sung so sweetly of ‘Greenland's icy mountains’ and ‘India's coral strand’ were speedily realized! that glorious vision wherein, rapt into future times, he beheld the stream of Gospel blessings rise, and gush, and roll onward till it embraced every land and circled every shore—

Till like a sea of glory,
It spread from pole to pole.

“Even so, Lord Jesus! come quickly: even so. Amen.”

And then we are told that Duff sat down amid a tempest of applause.

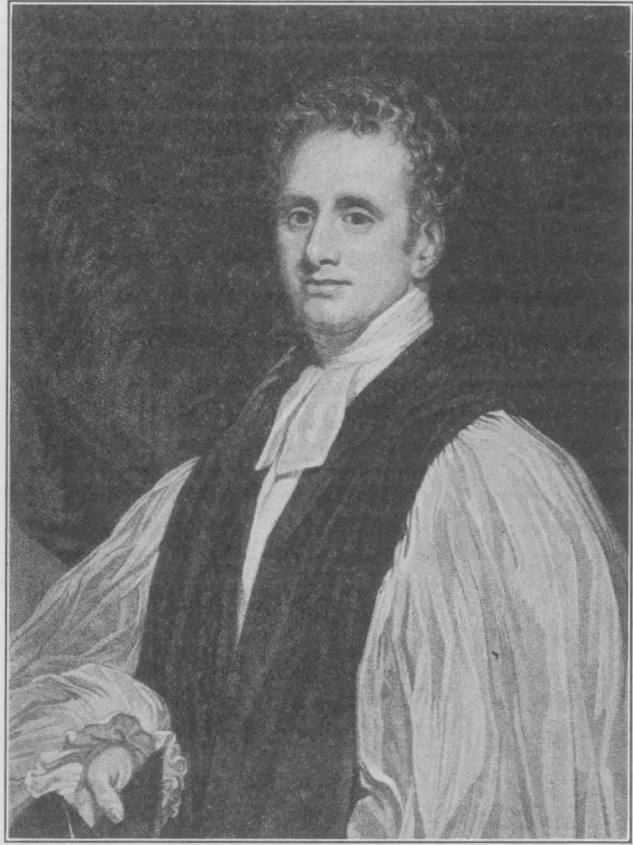
Does the hymn still appeal today? Or does it need revision? No one disputes that its language is chaste, its structure logical (once we grant the premises) and that it conforms in its imagery and rhythm to the laws of good hymnody.

The fact is that this hymn offers a concise summary of the modern missionary enterprise as conceived by the men who laid its foundations. The first stanza proclaims the *universality* of the task; the second its *necessity*; the third its *urgency*; the fourth its *certainly of accomplishment*. One could scarcely crowd an argument for the basis, the aim, the motive and the goal of missions into smaller compass than we have in these four verses of eight lines each.

An article recently appeared in the *Christian Century* deprecating “the slump in foreign missions,” and the writer gave reasons for decrease in gifts and candidates. His diagnosis was masterly. He said the churches today have lost the sense of Christ's supremacy and the unique character of His message. He is looked upon by many as only one among many saviours. Men have lost the sense of urgency; no longer do men worry to save lost souls or to evangelize the world in one generation. They have lost the sense of Christ's sufficiency; there is no longer the calm assurance that He alone can meet all of humanity's needs and aspirations.

If this be true of some of our churches and some of our pulpits, then Bishop Heber's hymn comes

as a challenge. Chains of error still bind men and women and little children in Africa and India. Lady Simons' recent book on "Slavery" and Katherine Mayo's "Volume Two" on child-marriage in India, make one ashamed of humanity. Along many an ancient river and in many a palmy plain



THE RIGHT REV. REGINALD HEBER, D. D.,
BISHOP OF CALCUTTA

there are still seen the horrors of heathenism and there are those who call us to deliver them from age-long error and darkness.

It was not the intention of Bishop Heber to assert that the inhabitants of Ceylon were sinners vile above other men, but to point out, by one example of conditions in his day, the need for a Saviour from sin in all its terrible forms in all the world and the tragedy of spiritual blindness in the worship of the creature rather than the Creator—whether on the Gold-coast of Chicago or of West Africa—

Bows down to wood and stone.

There is no more sympathetic and truthful description of Hinduism extant than "The Rites of the Twice-born" by Mrs. J. St. Clair Stevenson (1920). It gives the detailed life-story of a Brahman from birth and babyhood to death and the funeral pyre. In the chapter on temple worship she writes:

"Perhaps one of the most illuminating ways to study idolatry sympathetically and scientifically is to watch what is done with a broken idol. The superficial observer or the globe-trotter often says: 'The Indians only think of their idols as photographs of the divine, and they mean to them exactly what the Sistine Madonna does to us.' If such an one really desires to learn whether an idol be only a photograph, let him watch what is done if a *linga* be broken. We have seen that it cannot be repaired or mended, but must be removed, and no man, Brahman, mason, or low-caste, dare enter into the inner shrine and lay hands on a broken *linga*. . . ."

"When finally a sacred bull, by means of a gold or silver wire, has drawn the broken idol out of the temple, it can be touched; so then the Brahmans take it, pack it up most carefully with sweets or sugar, and some high-caste gentleman, carrying it in his hand, drives or goes by rail to the sea. There he goes out in a boat and drops the parcel containing the *linga* into deep water."

Mrs. Stevenson alludes to the resulting Sakti-worship. "So widely spread is this sect that no book on modern Brahmanism would be complete which did not refer to it. For the sake of truth it may even be the terrible and austere duty of some one to investigate it . . . but the present writer confesses herself unable to sully either her pages or her memory with further details."

"Can we whose souls are lighted with wisdom from on high" continue to discuss the spiritual values of higher Hinduism and deny to the masses of India the lamp of life? If we no longer feel the urgency of our message it is because we have lost the overwhelming sense of its necessity. He who knows what salvation is for himself must share the good news.

Salvation! O Salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name.

There is no substitute for the missionary passion. To revive the spirit of evangelism, to restore the note of immediacy, to convince the world that we have a message sufficient for all men, everywhere and always, we must go back to the Gospel as proclaimed by the apostles: "Christ died for our sins according to the Scriptures and rose again."

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole.

This missionary hymn does not need revision. It needs reiteration and revival. Africa and India and we ourselves still need the old Gospel.

The Untouchables by Whom We Touch India*

By REV. WARREN H. WILSON, D. D., New York
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Survey Commission for India*

IT may be well to state what the mass-movement in India is. From about 1880 to 1900 many converts came to the missions in India from the outcaste or depressed classes. These are of castes below the estimation of Hindus, but within the Hindu religion, who inherit at birth the doing of menial and degrading tasks in the villages of India. They are untouchable; and in South India they are unapproachable. Some come from aboriginal tribes whom the Hindus and Mohammedans have oppressed. They sought Christian baptism, in many cases confessedly, because of its justice to the oppressed, and for social and economic advantage.

They were not sought out by the missionaries in any way commensurate to the numbers converted. They came of themselves. Many missionaries are still in doubt as to their real conversion and are still slow to expect anything good from such wholesale "conversion." The untouchables not only confessed that they sought material and social benefits, but they also demanded that the missionaries baptize all the members of their families and all the families of their status in their villages. These de-

mands put a severe strain upon the missionaries and tested the resources of the missions, which had not the facilities nor the experience needed to train so many illiterate and degraded people.

It was not an attractive task, yet the missionaries have gone about it bravely, and I am told that three-fourths of the Christians in India are drawn from this level of Indian society.

The Survey Commission, engaged in the work of preparing information that will be made available to all missions, visited about two hundred villages in selected sample areas. We interviewed about 1,500 heads of families, making records of their economic, social, educational and religious experiences. There are said to be forty to sixty millions of these depressed classes in India. They usually live, at least in North India, on the hottest and least desirable margin of the village, outside the wall, in mud-houses, possess a few bullocks or buffaloes, some chickens, pigs and a few tools. Some of them possess a little

In India a population nearly one-half the population of the United States is considered "untouchable" by the various castes. They are condemned by birth to poverty and the most menial tasks. The Hindu religion and social system offers them no escape except through death. Christianity alone has offered them life and hope. Multitudes have sought this way out. What has been the result? What are the failures and the successes recorded in Christian missions? Dr. Wilson, who has recently returned from inspecting many of these outcaste communities, reports vividly what he has seen and what he considers the next steps for their elevation and christianization.

land. All are forth-putting in business and are beginning to accumulate rupees. But their status is little changed, so far as we could observe, by reason of their conversion to Christianity. They still have the cleaning of the sewage refuse from the houses, sweeping the streets, carrying messages and doing other menial services at birth and death, which are accounted unclean.

On the other hand, these outcastes are secure against hunger. They are paid in clothing and

* An address at the Twelfth Anniversary of the Association of Agricultural Missions. The Mass-Movement Survey, to assist in which Dr. Wilson was called to India, was one of three systematic studies made last year. The report is being prepared by Dr. J. W. Pickett, the director of the survey. It will be published by the National Christian Council of India. The Institute of Social and Religious Research has had much to do with all these studies which are an expression of the critical and intellectual spirit which desires to know the truth and to act upon experience.

W. H. W.

food, and within their social degradation they are protected by Indian society, as others are protected who perform an office and fulfill their part. Their families are usually small; and in spite of all that has been said in some recent books, few children are born to them. They have found some way of adjustment to the over-population of the land that would surprise some. Their families are just large enough to continue the stock without increasing the "pressure on the land."

I was surprised at finding these people neither brutalized nor miserable. Their features are like our own. Poor as they are, they show in their faces none of the bleak and sodden hopelessness of the British and American paupers. Bitterness we did not encounter, nor beggary in the villages. These Christians, the first such converts in India, ask no rice. They feed and clothe themselves; and in the better missions they even support their pastors. In a few places they contribute to the support of their village teachers and even to the salaries of their administrators. Their women are subordinated; but working in the fields as they do, and freely going about the *mohallas* in which are their houses, they exhibit a wholesome and comely vigor. I never witnessed an immodest act of a woman while I was in India.

It may be well to mention what the churches are doing in discipline and enrichment of the lives of these unwanted Christians. There is one broad distinction between the American and European missions. The Americans excel in institutions, the Europeans in pastorates. The former like something big, whether it is a motor-mechanic-school or a hospital, and theirs it is to supply colleges—except in the biggest cities where the colleges are Scotch. The Europeans believe in the resident minister and teacher; they count not themselves to have arrived until there is a pastor living in the village, with a catechist near at hand, bringing to the problem the reinforcement of personal influence to complete that of the spoken word. The root of this difference may be in the greater satisfaction the Europeans seem to have in the worship of God; and the greater belief on the part of Americans in something utilitarian. European missions usually organize their work about a church, and the American about a station composed of school, dispensary, mission bungalows and church. The Europeans go to the village as the goal; Americans progress as far as a mission-station and send their ordained Indian ministers into the villages, to return home at night to the compound. There are exceptions—notably the American United Presbyterians who are promoting village pastorates; but this statement covers the work which I saw in traveling 22,000 miles in India.

The mission colleges are a problem by themselves and their state is to be found described in the report of the Commission on Higher Education. Dr. Lindsay's statement confirms my observation that the colleges are doing nothing extensive for the untouchables who make up so vast a majority of the Indian Christians. Medical service shows up better; though here also the larger hospitals are used for the most part by the better educated classes, and by the wealthy whose fees and contributions help to support them. Agricultural missions come nearer to the depressed classes. The larger stations, like that at Allahabad under Dr. Sam Higginbottom, are so costly and thorough in their operation that they render a service to the wealthy landowners that the poor ryot might envy; yet they too are helping the poorer farmers. The smaller units in agriculture, such as Slater's poultry-and-goat enterprise at Etah, and Goheen's farm at Sangli, come nearer to the common people. As in medical service the great hospitals justify the existence of the smaller dispensaries, so in agriculture the larger units teach and dignify the small. It is different in the case of the colleges, which have become isolated from the missionary enterprise.

There remains for the depressed classes only the pastorate, with its attendant parochial school. India needs manse and school houses for the training of the villagers who have come in so great numbers into the churches. Some missions have not learned this distinction and most of those which have not so learned are American missions. The reason is that one I have given, that the Americans do not value the pastorate as the Europeans do. The local parish is an European inheritance that has been derived from established churches. The governments of Europe generally established parsons in villages and open country places as representatives of government, and the Free churches that have derived their forms from that establishment carry on the same tradition. The result seems to be that our American religious groups have, as a rule, a poorer record in serving the poor, and the Europeans do better in this respect. The only agency we discovered in India doing satisfactory work for the untouchables was a village resident pastorate, reinforced by a teacher who was also a village resident.

The Bishop of Dornakal, an Indian of the Anglican Church, claims that in his diocese there are a thousand villages in which there is worship of God every night. What we saw supports the statement. The London Congregationalists in Travancore maintain resident village pastors and teachers, supported by their people in the village in which they live. This mission will not ordain

any minister until he has a village church that will support him.

The best example of this type of work we encountered was at Govindpur in the Ranchi District, where an Aboriginal Tribe, persecuted and exploited for centuries by Hindus, has been evangelized, in the first instance by German Lutherans. Their converts still wear the scanty garb without hats, without shoes, and except on Sundays, the men and most of the women wear no garments above the waist. They support their pastors and help to sustain village catechists as well as their president and secretary. For it is an autonomous church.

"The Pressure on the Land"

The one fact which explains most completely the situation in India is called "the pressure of the people on the land." India is an area of mountain, desert and fertile river valley about the size of Europe without Russia, or about the size of our Mississippi Valley with New England added. It is populated by two and one-half times as many people as live in the United States and in sixty years the population has increased by 45.6%. These people are rural, dwelling in over 500,000 villages—nobody knows how many—some of them going to the few great cities for a job, but most of them coming home to live in the village. The Indian is not persuaded of the advantages of city life. He loves the village and the little town. I am told that two-thirds of the population of Calcutta and Bombay are transients and only five and one-half per cent of the whole population of India is industrialized. The powerful influence and example of Great Britain has made America an industrial nation willing to see her farms abandoned and helpless at the sight of agriculture impoverished. But England's example has not changed the agricultural preference of India. In spite of tariffs and tax adjustments, made during 100 years by the British Government in the interest of the factories of England and later in the interest of the factories of Bombay, Ahmedabad, and Calcutta, the peasant of India works for wages reluctantly and soon returns to his village and his home. He prefers to drive his ox rather than be driven by a foreman.

Strange to say, even the efforts of government cannot establish many industries in India. Mr. Garratt in "An Indian Commentary" tells the story of the Tatanagar Works at Jamshedpur which were located at a point favorable for the securing of raw materials. They have the vast labor supplies of India at their disposal. The government has favored them in tariffs and bounties and by the purchase of their product. But after twenty years the Tatanagar Works "still needs to

be financially supported by the government." Meantime, although the British Government has been wisely attentive to the needs of the people on the land, it has made efforts to develop such industries, and in these efforts has almost impoverished the village artisan. Yet the Indian workman prefers his village and his bench, and his work in steel or leather, silver or gold, alongside the village bazaar, rather than to live in a city and to work in a factory. So far as artisans survive in the Indian villages, they represent the creative artistic passion, which in India is as old as civilization, in a fight against the industrial tendencies of Great Britain and in competition with the westernized mind of educated India.

The one impression therefore that I bring you from India is of the vast agricultural people, not in our sense reluctantly tilling the soil until they can get a white collar job or a wage in some city, but contentedly and passively preferring the village in the face of all westernizing influences and every seeming advantage. Most visitors to India do not realize that it is an agricultural country, and few are confronted with the agrarian passion of the people. This is my testimony, living as I did in the villages of India, that their appetite for the soil and for their labor in the fields is a passion for which we have no language in our Western vocabulary of emotion. We have assumed that all kinds of people desire to be industrialized. India is a denial of this assumption, and until our social wisdom is better, and our social vocabulary is larger, we will not be able to express to ourselves the agricultural appetite of the 351 million people of India.

Now the people of India have their methods of rationing this population. The first of these methods is caste. We have heard of caste on other occasions. It is abhorrent to our Western minds. Let me present caste as a method of living on the land and a method of rationing dwellers on the land. Caste is the organization of society by which they all get food. Let no American or European scorn these methods of organization until he has pondered the fact that there is no breadline in India, though there are bad times there. There is no poorhouse, no almshouse, no soup kitchen, except when famine comes, and no general method of treatment of the ailing by asylums. But the poor and the hungry live the family life and live it at home, and they do not starve, except in times of general catastrophes or calamities.

The second method is the joint-family system by which when a man, who goes to the city for a job, is out of a job, he can come home and live with his family; and that family is organized after a

manner of which we are incapable. Grandparents, and parents, and children live together. The sons' wives are under the dominion of the grandmother and the children hardly know which is their own mother among the parents of the household, eating as they do of the rice that is cooked on the one fire and living on the one estate. All I have to say about that system is that it works.

The third method of life in India that helps the people to have their food is the village system by which caste and the joint-family are permitted to organize the vast multitudes of India in their relation to the soil with mutual production. Not in any spirit of benevolence, but by tradition, the people live together in these villages. They are described as "a human organization whose purpose is the exploitation of the soil, with a view to ensuring a livelihood for the community."

A System Akin to Slavery

I found in India also certain modifications of the economic liberty of the individual which were abhorrent to missionaries and officials. They seem to be, and they are, forms like unto slavery. I mention them only because they seem to be methods by which the population is rationed. The "Kamia System" prevails in parts of India. Under this system a man can sell himself to a creditor who loans him even a small amount of money, and the debt may be continued even into his son's life in the next generation, while the debtor is put in a servile relation to the creditor. The courts have been unable to extinguish this system of near-slavery. I mention it only because its purpose is to secure bread and shelter; since it works and continues, it should first be inspected before the attempt is made to abolish it.

In the Ganges Valley we found the "Jajmani System" by which certain families of outcastes, or untouchables, were subjected to other families more respectable and elevated. But by this system these untouchable families are fed, housed and clothed. For all its subordination and its likeness to serfdom, it is a social relation that has a money value, and the untouchable family can sell for a price the right to serve their superiors. Furthermore, we discovered that those untouchable and depressed outclassed households were by this method protected against want and hunger.

Throughout India we also found that the people of the villages are protected against the encroachments of the trader class by a system of local markets. In the Ranchi District these markets are out under the trees near the village, and to them the villagers walk, carrying their products from one to five miles, trading with one another without the intervention of a merchant class. If we in America could eliminate the middleman,

traders, brokers and speculators, by any system of direct exchange, we could make it possible for our land to support a much greater population without the scandal of unemployment.

Debt and the Poor Man

Moreover the debt situation in India which is so generally deplored should, I believe, be looked at from the poor man's point of view. The Indian peasant who borrows must not be regarded as a sheer fool. The money lenders are not the only cunning men in India. The peasant who borrows has often no intention of repaying until he is compelled. He is the only man in India who gets prompt service under the inflexible and rigid credit system of that country. His wants are attended to. He gets money when he needs it. He pays it back when he is compelled. It is true that since the Indian peasant is a bad risk he pays a high rate of interest. The principal comes back to the lender in the form of excessive interest. But it seems to me that we should look upon it from the point of view of the Indian peasant, and not of the American economist or reformer.

Mr. Gandhi has said that "when you think of the poor you should think with a poor man's mind." I have attempted therefore to mention those methods of Indian village life which seem to me to be adjustments to the pressure of the people on the land. They have a certain use, at least in rationing the population and distributing to each one those essentials of life which are needed by us all, namely, food, shelter, and clothing. Having these the Indian peasant is all too content. It is a cause of grief to the European observer that he does not seem to desire to increase his standard of living.

This system was of interest to me because of its efficiency in distribution of the products of the soil among a vast and steadily increasing population, upon a soil that can be increased only within narrow limits.

The Government of India is a government that considers the poor. Being ourselves a young country we in America have not risen to that height. Our government considers the well-to-do, or at least the upper middle class. Its economic doctrine is the preservation of prosperity. Not so the Government of India. Machinery has been perfected by that government, through a century and a half of experimentation, to a perfection that in this century has practically abolished famine and has greatly reduced the death rate by certain diseases. The increase in the population of India is partly a result of these activities I am about to describe. Briefly speaking, the government's policy of farm relief is a response to the reports made by every District Magistrate to his superiors.

When these reports give notice of scarcity in a section described, the attention of the whole government is turned in that direction. If later the responsible officer, that is, the collector in that district, reports want, then a technical ministry of the government proceeds to lighten taxation, making a particular kind of loan, alert to prevent what may follow.

If famine follows, the third descent toward hunger, the Government acts at once; a state of famine is declared, the Government suspends taxes, releases people from other obligations, issues loans where necessary, and undertakes to employ and to feed the population in the territory described. Famine used to be the gaunt spectre of India, accompanying war and disease. Thus it desolated the land and kept the population down. Now although by the nature of the country and the immensity of the population there is famine somewhere every year, the range of it is limited, and its effects upon the people are forestalled by a wise Government. India is a land in which not only is the instinctive and traditional life of the people organized for living upon the soil, but also where the attention of the Government is mainly directed toward the same end.

In that spirit the Government has promoted co-operative organization for rural credit, and for certain other agricultural processes with some success. I am not one to believe that cooperation can be promoted by either a government agency or by a religious agency as well as by the people themselves. But one must admit that in India the Government and certain of the missions have had a record of success. Agricultural science, both in experiment and in teaching, is an agency of the Government. Vast irrigation projects have been used to extend the arable areas, some of which exceed the magnitude of the Suez Canal, and one alone will water an area as great as the irrigated area of Egypt. Last of all the Government has attempted by industrialization to elevate the standard of living of the people of India.

Some Agricultural Missions

Now I went to India intending to spend my spare time in the study of agricultural missions, and found that the great work of Sam Higginbottom has been more successful than even Sam himself has reported. His enterprise at Allahabad ought to be pictured and celebrated by a more eloquent pen. His success in building soil and creating orchards, and his attainment in teaching agriculture, are far beyond anything we have realized. An Englishman, well informed, once said to me that Sam Higginbottom is the greatest missionary in India. But I was even more interested in other agricultural projects of a modest sort that

we do not know about. For years John Goheen has been the president of his mission at Sangli and you never hear of him. The work of E. E. Slater at Etah is mainly bestowed upon the development of poultry, and now of goats, for the improvement of the diet of the villagers in the Ganges Valley. You have probably never heard of Slater's work, but he also has been for years the president of his mission. Now the Government has approved of a grant for an enterprise of his that will set him forward for five years in his plans for the physical and economic prosperity of these villages. I could speak at length about these agricultural enterprises which I have seen and of which I have heard. The passion for the land among the Indian peasantry makes agricultural missions easy, so that it is no exaggeration to say that the teaching of agriculture in India is better than it is in America.

India is a land in which prosperity is evident. It is not the prosperity of lip-stick, silk stockings, radios and automobiles that are "put across" by high pressure salesmen. India does not welcome the salesman of that kind, and does not much desire the uniform product. But the Indian peasant is traveling; the trains are crammed with white-clad and white-turbaned figures. The railroad stations are the centers of enthusiastic throngs of trippers. Motor lorries are filled to the roof with bright and alert villagers going from place to place. The people today dress better, I am told; they are buying the manufactured products of India and of Europe in increasing amounts. They are lighting their houses with kerosene, and their cities and towns in an increasing degree with electricity. The very unrest of India is evidence, to the social philosopher, of minds released from the fear of hunger to yearn after greater liberties. India prefers prosperity, not as an attainment of social elevation, but as promise of enjoyment in feasts, in clothing, in more abundant food and in travel. The Indians are the original "ultimate consumers" and their prosperity is evidenced, not in building bigger factories, but in using the goods. The Indian does not attempt to reach a higher level of economic expenditure when money comes to him, but he attempts to enjoy his money at once in feasts, garments and in the showy enjoyable experiences of a glad consumer.

But this prosperity lifts the lid of the kettle of fears and fills the house with the steam of aspiration. To change the figure a little, it opens the throttle of the boiler and permits the steam power to go out to the engineering of all human dreams. India has always been a land of abstractions and aspirations, expressed in schemes and idealized performance. Now with just enough

prosperity, widely distributed among the poor, the people of India want what they never wanted before.

The first thing they want is justice, equality. No, it is not the first. What the people want first of all is land. One is saluted by beggars, not in the villages, but in the seaports and at the railroad stations. In villages they did not ask for money or for bread, but they did many times ask for land. That is the first aspiration of India. Indeed land is the first pledge to justice and equality. But the lawyers of India and the pedagogues are the two largest educated groups. They want justice. They have read about European systems that match the dreams of the Indian philosopher with reality. They have a hunger for equality which the peasants express in saying "give us land." The townsmen and the lawyers, and the college professor express it in saying, "give us independence, Dominion status or freedom from England."

What India Wants

But the desires of India are not expressed by her lawyers or her pedagogues. Their education is European and therefore their social hunger is European. What India wants is what a poor man desires. If I may interpret the hungers of India from their organization to which they have adhered, from their joint-family system, from the clustering in villages from which they have shown no departure, from the tenacity with which they live in the same section after decades of railroad organization, after a century of good roads, and a century and a half of good government, I would say that the hunger of India is first of all for a home, a habitat for the joint-family, with land as its basis. The Government's effort to supply India's need has been, I suppose, the greatest colonial project in human history. But there is right here an unsatisfied want of India which the Government can never satisfy. The Indian wants a home, a family life, a habitat for his joint-family organization by which he is fed, and housed, and clothed. The satisfaction of his want will be given him in the training of the women of India.

Everywhere throughout India the woman is the chief expression of the hunger of India. Do not think that all the Indian women are either browbeaten or enslaved. They are wholesome looking creatures, showing none of the scars of the deplorable degradation one so often hears about. If she is browbeaten or degraded she does not often show it. She is in a subordinate position, but subordination is universal in the Indian social life. The women are recognized by all writers as a great obstacle to progress, to justice, and to Christianity.

But the amazing thing I found in our mission work is that, in spite of the great number of women missionaries, nothing adequate is done for the Indian woman as a woman, a wife, a mother and a citizen. In a few places obstetrical work is being done for her in the experience of childbirth. There is medical work by women for women which cannot be too highly praised. Zenana mission work is organized in sections where purdah confines the woman to the house. But the women of India are not adequately approached as such by the women of America. Christianity has done much for women in America. The Gospel has been laid hold of by our American women in the past fifty years and because of its teachings great organizations have been formed in our American churches, the most powerful, the most administrative and the most enjoyable, by which women do missionary work at home and abroad. It is a great feminist organization, but none of it gets into the experience of our missionaries abroad. The first satisfaction of the hunger of India will, I think, be a movement by American women to advance the mind and spirit of Indian women living in the joint-family system so that they may become more intelligent wives, and mothers, and citizens.

To this end our own education, and the present system of education in the Indian schools and colleges are equally unfitted. Some harm is done by mission schools in so influencing the minds of their young women graduates that they never marry. A sterilizing operation is performed on their mind that prevents them from having a home or children. What we need is an understanding of women by women in terms of the life they must live. The source of it will be found very largely in our poetry and our fiction, in which the woman at home in America and in Western Europe has been understood—her fortitude, her gentleness and her dynamic power through her husband, her children and her neighbors. The mission to the home in India cannot be accomplished by those who condescend. It requires the preparation of women, before they go out from Christian lands, in the history and the nature of family life, for which few of our universities are now equipped.

The Indian also has hunger for beasts; he loves his ox and his buffalo. He is said to worship the cow. I cannot endorse the worship of the cow, but I can justify the feelings of the illiterate who, with his ancestor before him for a thousand years, has lived with his hand on the hairy hide of the bullock or the grotesque head of the buffalo, and who thinks of them with religious gratitude. We must not lightly turn away from their feelings.

But the greatest hunger of India is to be free from fears. The Indian peasant wants to stand up and look his fellows in the face. This simple change of posture is the most complicated thing in the world. I have been reading the story of the Mundas and the Uraons, aboriginal tribes with whom I spent the months of March and April last year. They have been persecuted, exploited, robbed and oppressed by Hindu masters. These parasites have pursued them out of the Ganges Valley and up into the higher mountain lands, into the deep jungles, where the Mundas and Uraons have cleared the soil with unbelievable labor and have built their homes. One remote place after another has been conquered by their heroic toil and now the jungles have been cleared and made habitable. For centuries they had no protection except to fly at their oppressors and burn their houses, kill their wives and children, supposing that by terror they might secure some release. The courts and the laws of the British Government when Britain became the ruler of India were ineffective, according to Mr. Roy, the lawyer who has written the story of the Mundas. But he pays tribute to the Christian missionary who brought to these persecuted Mundas and Uraons the Word of God, lived by resident missionaries, and exemplified in the lives of German, English and Belgian Christian ministers.

This Hindu writer pays a surprising tribute to "their conversion—and the consequent growth of manly independence among them." He says: "In Mundari and Uraon villages of the Ranchi District, the most careless observer can tell the house of a Christian convert of some year's standing from that of his non-Christian fellow tribesmen by the greater cleanliness of the Christian's house and the general neatness and orderliness of everything about it." Elsewhere he asserts that Christian missions have given, what British laws and courts could not furnish, namely, moral dignity to the oppressed folk. Among the Mundas and Uraons the Germans have maintained no hospitals. Their leaders deplore their lack of a college for the higher education of leaders, being, I suppose, unaware that the Christian colleges fail to educate the children of villagers. But they have pastors living in villages where their churches are located, and catechists in the villages in which their people live. In this they are like the other European missions I have mentioned. In this penetration to the villages with the Gospel, not only spoken, but lived, by trained and ordained men, they exemplify the highest attainment of the Christian Gospel, among an oppressed and exploited people. Their services of worship, elaborate in ritual, noble in music, and abundant in use

of Scripture committed to memory, seemed to me the best attainment in India.

It is a strange thing to read the words of this Hindu lawyer giving high praise to missionaries of the Cross of Christ, and saying that they brought to these persecuted Mundas and Uraons manly independence and moral dignity. That seems to me to be the highest tribute to be paid the Christian religion as to its ability to satisfy the hunger of a great people. These aboriginal tribes build no colleges, establish no hospitals; they have provided the people only with the preaching of the Christian Gospel and the ministry of Christian pastors living in the villages.

The hunger of India calls for very much that we cannot give, but the one offering we can make is acceptable to the very heart of India, namely, teaching moral dignity to the women in the homes and to the men in the villages. This is a by-product of Christian teaching. The purpose of the Gospel is to bring men to worship God, but this by-product in the present need of India is most precious.

For the satisfaction of the Nationalist spirit of India, however, we have much to give. An Indian prince in New York recently asked Americans to give India agriculture and medical missions. With the growing spirit of national independence India will accept the education we can give, the agriculture and the medicine. These the churches are eager to convey to the peoples of India, and the growing spirit of India will accept those gifts as gladly as we give them. But my conviction is, after this period of service and observation in India, that the greatest offering we can give is the resident pastor living with the people. I well know that our American missions differ from the European in the low esteem we place upon the work of the ordained Christian minister. Americans delight to see a vast hospital with the Cross over its door. Europeans are not so sure that religion can express itself as well in a hospital as in a house of worship. Americans delight in a so-called Christian college. Europeans probably have long distrusted the connection between the Christian religion and secular education. We are only beginning to feel that distrust. But the European carries his interest in religion clear through to its expression in the congregation and the pastor. They believe in bishops who are also pastors at large. But religion is adequately expressed to an European only in the congregation and the pastor. All our mission work ought to be reorganized so that the offerings of America should be in proper balance, and the center of equilibrium must be the pastor living with his people. And we should send women trained for teaching the home-dwelling woman in villages.

Hinduism vs. Christianity

By the REV. J. HARRY COTTON, D. D.,

Columbus, Ohio

Joseph Cook Lecturer on India for 1931-32

MY present visit to India has made increasingly clear to me the fact that Christianity can make no peace with Hinduism. No honest visitor can deny the excellent things in Hindu philosophy and practice. But we went to Benares. There we saw the crudity, the filth, the superstition and the pathos of Indian faith. The golden temple, the most sacred temple of Benares, was crowded with visitors coming from the Ganges where they had bathed and prepared to make their offerings. Within the temple was no image of any god, but only the phallic symbol, so constantly seen in Indian temples.

A few days later we sat on the steps of a clean, chaste little temple on the banks of one of the rivers into which the Ganges breaks up before it pours itself into the Bay of Bengal. We sat, watching the river flow by, and talked for two hours with a monk of the Ramakrishna mission on the things of the spirit. I was impressed by his ideals of oneness with God, peace of spirit and absence of injury. But when I mentioned what I had seen in Benares and told of the multitudes who were washing there to have their sins removed, he could take no exception. It was their faith, he said, they could find peace through those rites. In a later incarnation they might be born into higher insight.

It is this easy-going acquiescence with things as they are that so thoroughly condemns Hinduism. With this attitude the Gospel of Christ, with its urgent Gospel of redemption, can make no peace.

On the other hand I have been impressed with the eager reception that students give to the Christian message in India. In Lahore I was invited by the principal to speak in the Sanatan Dharma College one noon. The classes were dismissed and over 400 students gathered under the trees. Here they sat on the ground or stood and listened for almost an hour to a lecture on Christian faith. And this is one of the most orthodox of Hindu colleges.

It is equally true that many Hindu thinkers and leaders are today opposing what they call proselytism and what the Christian church calls evan-

gelism. They especially attack the use of hospitals and educational services as opportunities to win disciples to Jesus Christ. It is possible that there have been breaches of good taste in the matter of trying to convert sick people. But it is as true that the fundamental reason for all this opposition to proselytism is the fear that the Christians are growing too rapidly in numbers for the comfort of Hinduism. Part of this fear is political as in the case of the Hindu Mahasabha. This organization is pledged to win back to Hinduism as many of its former adherents as possible, simply to strengthen the Hindu political position. Tremendous pressure was brought against Christians during this past census to get them to declare themselves Hindus, whatever their belief.

A great center of missionary work that we were privileged to visit is Allahabad. It is one of the holiest cities of India, for it is here that the Jumna and the Ganges rivers join. If one is to believe the Indian traditions, a third river comes out of the ground and joins the two. Here at the great feast, or Mela, in January over a million pilgrims gather each year and bathe in the mingling of the waters. Here in the midst of Hinduism, the Presbyterian mission is conducting a great work. Across the Jumna River from the city is the wonderful Agricultural Institute of Dr. Sam Higginbottom. Here the Christian Gospel seeks to bring to India the abundant life. Here are experiments in cattle-breeding, with milk carefully weighed and tested for each separate cow, food weighed and varied in experiment, the whole thing done most scientifically. Here are two agricultural schools, one for men of college standing, doing advanced and scientific work, and one for young men from the mass movement areas who, lacking education, are yet permitted to learn by practice the principle of sound farming.

If the Indian village can be put on a sounder economic basis and the frightful poverty alleviated, even in a slight way, it will be the first step to advance along many lines cultural, sanitary and domestic, as well as religious.

Christ's Method of Evangelism

By DR. SAM HIGGINBOTTOM
Allahabad, India

TO the thoughtful, devout Christian who is seeking to know and to do God's will in spreading the good news of Salvation through Jesus Christ, our Lord, there arise questionings. The progress of winning the world to Christ seems very slow. There is so much effort and with so little apparent result. Christians do not question the adequacy of the Lord Jesus to save to the uttermost all who come to Him in faith. They believe that the power is there; why then can we not more completely experience that in carrying that saving knowledge to every creature?

In all cases of doubt and questionings our resort is to the Word of God. Let us then, in all reverence, see what light His Word will throw on these questions that may help us in our great task. We assume that those who bear the vessels of the Lord are clean, that they have experienced the new birth, that they are consecrated, that they purpose to do the will of God as they understand it.

Is the method that we use today to spread the Gospel the same that our Lord gave us, both by specific command and by example? Do we put the emphasis where He put it? Do we preserve the balance between the different ways of spreading the Gospel that He exemplified in His own ministry?

Jesus Christ announced His program for His own ministry in the synagogue at Nazareth (Luke 4:18-19). "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Preaching takes first place in this program; but not to the exclusion of healing the afflicted and delivering the oppressed. We note that Jesus spent much of his time in preaching. (Matt. 4:17; Matt. 11:1; Mark 1:38.)

Jesus himself preached and he appointed and sent forth His disciples to preach, and also gave them power to heal the sick, and to cast out demons. (Mark 3:14-15; Matt. 10:7, 8.)

Our Lord's final word to His disciples after His crucifixion and resurrection was to "go into all

the world and preach the Gospel to every creature . . . cast out demons . . . and lay hands on the sick." (Mark 16:15-18.) According to Matthew's record He sent forth His disciples to "teach all nations, baptizing them in the name of the Father, and of the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20.)

We are on safe ground, therefore, when we urge preaching as an important and essential method in the spreading of the Gospel. But is preaching alone sufficient? May we expect the world to come to a saving knowledge of the Lord Jesus through preaching alone?

I believe that the Lord Jesus sets forth that more than preaching is necessary. The Gospel, as revealed by its Author, has three forms of activity, all of which He used. They are like a rope with three strands—Preaching, Healing, Teaching.

To PREACH is to proclaim as a herald, to trumpet, to inspire to action.

To HEAL means to restore to health, both body and mind; to cure disease, both of body and mind; to make whole or healthy; to cast out evil spirits.

To TEACH means to instruct, to cause to learn. There is in teaching the idea of repetition, of continuing till the truth be grasped by the learner.

The Gospels clearly distinguish between preaching and teaching and healing. We do well to follow the lead of the Gospels. "Jesus began to preach." (Matt. 4:17.) "Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23 and 9:35.)

The word preach and its derivatives is used thirty-one times in the Gospels. Christ gave the command to preach always in conjunction with coordinate commands to heal and to teach. He preached, He healed, He taught, as a harmonious blending. It is unthinkable that He would spend this time doing the less important—when the more important was to be done.

The word "teach" and its derivatives is used forty times in the Gospels.

Our Lord was fully occupied with praying precedent to preaching, teaching, healing and attend-

ing weddings, dinners, funerals and other social functions.

When Jesus was on earth there were in the synagogue regular religious services for worship daily as well as on the Sabbath, and there was in addition a day school held in the synagogue. This was where Jesus received His secular education. His love for the children was probably fostered by contact with them in these schools.

Jesus was evidently a good speaker, enunciated clearly, did not speak too fast, and properly modulated His voice so that all could hear. What we call "The Sermon on the Mount," as teaching is unsurpassed and unsurpassable; unique, as Christ himself is unique. I suppose that He repeated much of this teaching in the synagogues. When He saw the multitudes "as sheep not having a shepherd He began to teach them many things." (Matt. 9:36 and Mark 6:34.) If the literate Jews in the villages needed to be taught many things, how much more do the multitudes need it in our Indian villages!

Jesus differentiated between preaching and teaching. He went up into the temple and taught. (Matt. 26:55; John 7:14; 8:2; 18:20; Mark 8:31; 9:31; 12:35; Luke 19:47.) "He was teaching in one of the synagogues on the Sabbath." (Luke 13:10.)

We see that our Lord by command and example used preaching, healing, and teaching as essentials in His Gospel of Salvation. If we compare our present method with the method of Jesus have we anything to learn? Should evangelistic workers spend all their time preaching as that term is commonly understood? Should their training include healing and teaching? Does the emphasis on preaching to the exclusion of these other two factors lead to the right attitude of mind on the part of the preacher? Does preaching alone tend to develop spiritual pride, self-righteousness and exclusiveness? Does it lead to that ingathering into the Church and the Kingdom that we have every right to expect from the promises and encouragement and presence of our Lord and Saviour among us? Does the preacher need these other activities to keep him balanced? The writer of the Acts, which is one of the most vital books of the Bible for us at the present day in India, says: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach." The last verse of the Acts, which seems to break right off in the middle of things, says: "Paul . . . preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Should we not bring the Acts to a logical conclusion by following the ex-

ample, not only of our Lord, but of the most successful foreign missionary the Church has ever known? We have no record that our Lord Jesus ever rescinded or abrogated His commands to preach, to heal, to teach what He taught.

If this is true, then by what authority do we neglect them? Should we not obey Him fully?

In December, 1903, I attended a Christian Students' Conference at Etawah at which was a number of recent Indian converts. I asked each one privately what it was in Dr. John Mott's message that has caused him to take another stand. Each one said that Dr. Mott had put the matter in such a way that they felt it natural to carry out their preconceived desire to openly confess Christ. Some had been secret believers for years and all had given years to Bible study in mission schools or colleges. During my life in India, I have sought to trace the cause that has led to men's conversion. I have never heard of anyone, totally ignorant of the Gospel, who has been persuaded to accept Jesus Christ as his Lord and Saviour after hearing it preached once. Conversion has come as the result of study and pondering.

I am convinced that Christian schools and colleges where non-Christians are taught by spirit-filled men and women are about the best evangelistic agencies we have. Boys and girls enter the mission schools at an impressionable age. They watch the lives of their teachers. In the daily Bible study period they can ask questions and hear the answers. A careful distinction should be drawn between the ingathering of educated Indians and the ingathering in mass movement areas. When the educated men and women are converted it means that the Holy Spirit has persuaded them to accept the Lord Jesus as their Saviour. They are really born again. In the case of most mass movement converts, baptism does not necessarily mean a true understanding of its significance or a definite committal to the Lordship of Jesus. Usually such converts are dissatisfied with their position and see a way out through baptism. They desire a change but do not understand what the change involves. They must be taught and built up in faith and character. In some missions many years of mass movement work produces only a small minority of converts who are fit for full church membership. I firmly believe that the mass movement is of God. The results are unquestionable, but we need to be careful and to analyze the various factors. The New Testament lays down the three-fold missionary method: preaching, teaching, healing. These are coordinate, and we cannot ignore any one of these methods without injury to the cause.

A Christian Missionary to Mormons

The Rev. William Mitchell Paden, D. D., of Salt Lake City

By the REV. A. J. MONTGOMERY, D. D.

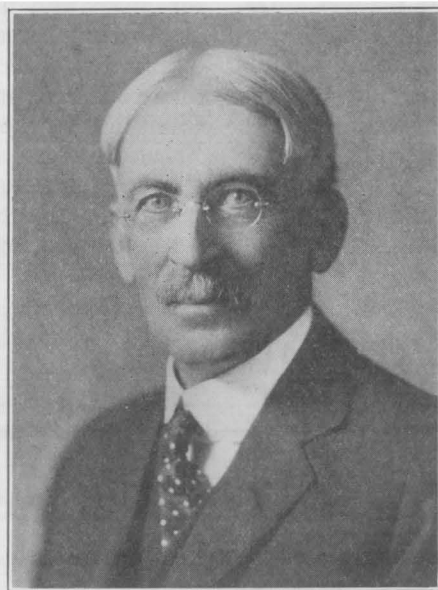
*Board of National Missions, Presbyterian Church, U. S. A.,
Department of Alaska, Indians and Mormons*

ONE of the great men of the West, a distinguished missionary to the Mormons, died in Salt Lake City, Utah, September 17, 1931, at the ripe age of seventy-seven years. The death of Dr. William M. Paden marks the removal of a last link in the chain of distinguished home missionaries of the Rocky Mountain district. The fame and influence of such men as the late Bishop Spaulding, Dr. Thomas C. Iliff, Dr. Wishard and Dr. Martin were not local but nation-wide. Such men of the old guard sounded no retreat and sought no compromise, but contended earnestly for the Christian faith amid many difficulties. Now the last survivor of that splendid pioneer group has entered into rest.

William M. Paden was endeared to the missionaries of the Presbyterian Church and to those of all the other Protestant denominations working in Utah. His was a deep and practical sympathy. He always understood. He knew their problems and the pressure which the Mormon authorities could bring to bear on any particular spot. His mind was philosophical and analytical, and he could interpret the peculiar phenomena to be found in Utah where Christianity is still a minority religion. For sixteen years he occupied positions in his church which demanded close supervision of the field work, and was brought into intimate contact with the homes and lives of many missionaries. He was keen and sympathized with their burdens in a very practical way and often made it possible for a missionary family to meet a crisis, financial or otherwise.

A memorial service was held for Dr. Paden in the First Presbyterian Church of Salt Lake City, where Dr. Paden had been pastor from 1897 to

1912. One of the missionaries present struck a spark of deep emotion in the hearts of all by referring to generous help which Dr. Paden had so freely given. As adviser and guide, as friend and sympathizer, he is enshrined immortally in the hearts of those who knew him.



THE REV. WILLIAM M. PADEN, D. D.

Many of Dr. Paden's activities led him out into the field of nation-wide interests. Some years ago, when the Mormon hierarchy deemed it advisable to make a practical test of the strength of the feeling in the United States in regard to polygamous marriages, Brigham H. Roberts ran as a candidate for representative in Congress. He was openly known as a polygamist, and with Mormon backing was elected. A wave of indignation swept over the nation. Protests began to rise from coast to coast, and it was evident that the sense of decency of right thinking people had been outraged. It was Dr. Paden, along with Thomas C. Iliff and Clarence Thurston Brown, who gathered the evidence, directed the campaign

over the whole nation and organized public sentiment that denied Roberts a seat in Congress. Thus the Mormon hierarchy had its first experience of the force of the *vox populi*. Later, when Apostle Reed Smoot was elected as senator from Utah, again there was a protest raised against seating in Congress this high dignitary of the Church of the Latter Day Saints. Dr. Paden was called to be the chairman of the Utah Citizens Committee, which framed and pushed the protest. Though they did not succeed in preventing the seating of Mr. Smoot, nevertheless the agitation led to a national disapproval of the practice of polygamy and caused the president of the Mormon Church to abrogate its prac-

tice. After the admission of Utah as a state and the enactment of a federal law against polygamy the approach of Christian missions to Mormonism was greatly changed. Dr. Paden's personality enabled him to bridge the gap between the old and the new. The technique that was found useful in the days of Dr. Wishard's pioneering had become less valuable. New attitudes, new contacts and new approaches were required. Unusual qualities of mind and heart are needed to change from methods that have been endeared by use and sacrifice to entirely new approaches, yet this change was made by Dr. Paden and others. Facts have justified the change and evidence is not lacking that within "Mormonaria," to use one of Dr. Paden's whimsical terms, there is now going on a ferment which may in the future be evidenced in most surprising results.

No man ever fought the evils of Mormonism more effectively than Dr. Paden, and yet he was generally on friendly terms with its leaders. Dr. Edward Laird Mills, editor of the *Pacific Christian Advocate*, in an editorial on Dr. Paden, calls attention to the fact that on a certain Sunday morning in the fall of 1916 Hon. Brigham Roberts, Dr. Paden and himself sat down together at breakfast in Richfield, Utah. No one would ever have guessed that two of the men had been opponents in a bitter struggle. One of the last services Dr.

Paden rendered was to give an address on Mormonism to the young people's classes of the Sunday school of the University ward of Salt Lake City. Two classes were consolidated and Dr. Paden was given an earnest hearing as he skilfully called attention to some of the deficiencies and trends of their Mormon religion.

Perhaps the greatest service of this home missionary of the Christian church has been along the lines of cooperative effort. In all Utah and in the southern part of Idaho the Mormons predominate and dominate in every way—politically, in business, socially and religiously. Mormonism is a clan, with clan thinking, action and movement. It is impossible to describe adequately the solidity of the opposition to the Christian propaganda. Christianity is a minority religion and for that reason separateness on the part of the various Christian groups would be without excuse. A Home Missions Council was organized for Utah and has functioned splendidly. Workers in that state boast that competition has been eliminated; allotments of territory have been made and accepted, and an interdenominational Christian workers' conference is held periodically. Nowhere can a better cooperative spirit be found among religious bodies. In all this Dr. Paden wrought valiantly with the purpose of presenting a united and loyal front for Christian advance.

The Power of India's Women

By E. MARIE HOLMES

*Gauhati, Assam, Principal of the Girls' Boarding School,
American Baptist Mission*

WOMAN anywhere is baffling, elusive; the Orient is always secretive, mystical. So an Indian woman is a double conundrum. Who can read the mind of the woman whose dress screens her face from one's gaze? Who can know the heart of one whose customs are curtains of concealments? For a score of years I have counted Indian women among my friends, but today I am not so sure, as I was fifteen years ago, that I have even a slight understanding of my Indian sister. She so often fails to react as I expect. She is always surprising me. As I read history I marvel at the brilliant chapters written by veiled women who courted seclusion. As I read the signs of the times, I am amazed at the power of soft voices speaking from the folds of concealing draperies.

Foremost in any review of Indian women is the

Rajput Rani Padmani, Queen-mother of twelve sons, outwitting Allah-ud-din, and effecting her husband's rescue.

There are also the unnamed and unnumbered women of Chitore, each dressed in her wedding gown, and each holding her children by the hand, as she calmly walks into the flames of Johar—the death of honor—while her husband goes forth to sell his life at a high price, so that when Allah-ud-din enters Chitore it is a smouldering city of the dead.

There is Razia Begum, daughter of Altamish—declared by her father to be worth more than a score of sons—sitting on the throne of Delhi by the nearly unanimous vote of the nobles.

There is Isa Begum, bestowed upon one of the chief officers of the man who had defeated her

husband in battle, locking her new master in her room, bidding her ladies stab him to death and throw him from the window, while she sends word to her husband's conqueror: "I am the wife of Yunas. Contrary to law, you gave me to another man, so I slew him. Come and slay me if you choose."

There is Mahum, beloved wife of Babar, to greet whom the Emperor runs barefoot, bare-headed, six miles out from Agra, coming back over the dusty road walking alongside the royal chair and holding Mahum's hand.

There is Nurjahan, the bride for whom Jehangir waited fourteen and six years, becoming the power behind the Mogul throne.

There is Mumtaj Mahal, the mother of thirteen of Shah Jahan's children, and the refining influence in his life, the inspiration for the Taj Mahal.

There is Kisen Kumari, the beautiful virgin Rajput Princess of the nineteenth century, who to end the civil strife caused by rival chiefs demanding her in marriage, stands unflinching to receive the steel of her brother's dagger. When his courage fails and the dagger falls to the floor, she holds three draughts of poison to her lips with steady hand. When these fail to act, she requests a deadly dose of opium, and lays her down to sleep, knowing that she will never waken.

These are not poets' tales, but historical annals of the royal women of India.

When such women were queens and empresses, must not here have been multitudes of women of like spirit among their subjects? The Rajput custom of Johar, the Hindu *suttee*, prove that feminine constancy, devotion and intrepidity were not confined to royalty.

What of the Indian womanhood of our day? Is it strong and courageous? Does the spirit of heroism survive? Recent events indicate that it does.

Regardless of what we may think of picketing and of other non-cooperation activities, we must admit that the women of India made a large contribution to the success of the movement that has taken India to the foundation.

Is Mahatma Gandhi imprisoned? Mrs. Naidu succeeds him in command, and Mrs. Gandhi carries on bravely according to her ability.

Does R. C. Das fall? His wife steps into the breach.

Do lawyers and leaders of men talk of annulling the Sardar Act? Women hold mass meetings, and voices that were but recently wont to whisper softly behind purdahs, thunder forth from public platforms, "The Sardar Act *shall stay!*" A far cry, that, from the Laws of Manu! It sounds like a voice from another world than that of the Kamrup Indu villager, who told me last week that in

the villages married women were not allowed to have hypodermics for Kala-azhar, because this kept them away from the work of the house and field too long. When I protested that even wives would die of Kala-azhar if they did not take the prescribed injections, this girl (herself a young wife who had not been allowed to finish the treatments) said, "When one wife dies, it is very easy to get another." This will not continue to be the case when the women, who have so recently taken to public platforms, extend their mission to the village.

The growth of the spirit of nationalism has opened a new world for the women of India. They are grasping their new opportunities with the old spirit of abandonment and self-sacrifice. This is the human material from which the Spirit of God is calling forth a church of Christ in India. It is from this heritage of loyalty, bravery, constancy and devotion that already the Christian Church in India boasts an honor roll of such women as Chandra Lila and Pandita Ramabai, Lilevati Singh and Lakshmi Goreh.

Not unlike Sadhu Sundar Singh's testimony concerning his mother's influence is the tribute which Isahoc K. Marak gave his mother at our recent Gauhati Bible Class. He said: "My mother must have been a very religious woman. Although she died when I was but a boy, I can remember how she prayed with me about many things. The hymns I remember most distinctly are those she sang to me when I was a child. She so filled my young life with spiritual things, that becoming a Christian seemed as natural as growing in physical stature."

It is in the women that the real strength of Hinduism lies today. It is the women who cling most tenaciously to caste, to purdah, to ceremonies. In Moslem homes it is the women, usually the older women, who watch most vigilantly for any suggestion of departure from their faith, and who repulse any statement that may be at variance with accepted Moslem belief. I believe that if the men of Hindu and Moslem households were to tear down the purdahs of their homes and invite their women out into public life, the women would respond by weaving heavier purdahs and staying more closely behind them. Times without number I have seen zenana women exalt their restrictions under the purdah system, much as a newly betrothed girl parades her diamond ring. But when, if ever, discarding purdah appeals to the women of India as a duty, they will discard it as their own right.

I think of Soniram Borah's quiet little illiterate girl-wife, successfully thwarting her husband's well-laid plans to put his son in a mission board-

ing school. She had no physical force; she did not raise her voice. She used her tongue most effectively by not using it at all. For days on end she did not speak to her husband nor to any one else in his presence. She did not cook his rice. She would not brew his tea. Thus she prevented her son from being sent to a mission school.

All over the land there are many sons of India who would become professed followers of Jesus Christ were they not the sons and husbands of quiet women who will not allow any such departure from their ancestral faith. If India is to be won for Jesus Christ, the women of India must first be won for Him.

The mother of Sadhu Sundar Singh was never numbered among the women of the Indian Church, but his biographer states: "It was his mother, above all, who fostered and guided his unique religious bent. Many have marked the love that beams on his face whenever he speaks of her." The Sadhu himself said: "The mother's bosom is the best theological college in the world. . . . It was the Holy Ghost who made me a Christian, but it was my mother [who died when he was fourteen] who made me a Sadhu."

As I consider the place of women in the Indian Church, I am reminded also of the testimony of the Rev. Romanus Doimari concerning the rapid growth of the Christian Church among the Kacharies of Mongaldai. He said:

It was largely the women who sowed the Gospel seed; it was the women who gathered the harvest. They cast away their characteristic testimony and their former fear of strangers. Binding their babies on their backs, they went in groups to near and far villages, while the women who could not accompany them remained in the village church praying for the success of those who went. None of these messengers could read, but they had memorized a hymn or two, and they could speak of their new-found strength, joy, and peace. Sometimes they were ridiculed; occasionally they were threatened with beating, which the women invited by presenting the side of their face and saying "Hit! Hit! It would be sweet to bear a blow for Jesus!"

Do you wonder that the Mongaldai Church, after fifteen years, now numbers over 5,600 baptized believers? There are still but few women in this community who can read their Bibles or their hymnals, but they are greedy for teaching. What they have received of the Bible has greatly transformed their outward appearance as well as their inner attitudes. The splendid advantage to which they have used the little they have been given is an indication of the potential leadership in this group, which training would develop.

In our districts in the lower valley the women of the Church are the generous givers. They do

not have money, not even egg money (although they do have eggs of varied grades!) but they give what they have—the rice that they help transplant, that they husk and clean, that they cook for the daily meals. With this "rice money" they support evangelists and teachers and send girls (and boys) to school—not their own boys and girls, but children of the community who give promise of becoming leaders. It was the sacrificial giving of the women of South Kamrup that resulted in the opening of the Gauhati Boarding School for Girls. In those days a man was usually chairman of the Woman's Committee, and often some of the other brethren attended the Woman's Meeting with him when they wanted to influence the distribution of the Woman's Fund, but they never found the women sleeping nor were they easily dissuaded from a course upon which they had decided. When they determined to help open a boarding school for girls, no plea that there was a greater need for village pandits could dissuade them.

During those first years of contact with our village Christians I was often indignant when I saw the men of the family wrapped in a blanket woven by the women, while the women sat with no warm covering and exposed to the penetrating cold as they nursed their babies.

But the Gospel is taking deeper root now and good things are more evenly shared. While a father wrote us a few days ago saying that he was planning to take his daughter out of school after this year, as he did not propose to spend any more money educating girls, such an attitude is more typical of the old days than of the present. Many of our Christians now seem quite as interested in educating their daughters as in educating their sons. This may be due in part to the new realization of the economical asset of an educated daughter, or it may be due more to the realization that an educated Christian girl can make a large contribution to the Christian community.

I do not know what proportion of the 5,000,000 members of the Church of Christ in India are women, but I do know that many of the teachers and lady doctors and most of the nurses serving this great nation are drawn from this group of Christian women.

As a nation India is alive to the political power of its womanhood. As a church we must be alive to the spiritual might of the women of the Indian Church and to the urgency of need of winning the rest of India's womanhood for Christ.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

INTRODUCING MADAME MISSIONARY REVIEW

In view of the paramount importance of the cause involved, current retrenchment may well begin with something less vital than the missionary magazines. Cut out everything in daily diet but the food essentials before you sacrifice the monthly visits of **THE REVIEW**. If you would hearten the church folk to make their utmost endeavor to maintain the missionary cause, unimpaired by the economic conditions, get **THE REVIEW** into new homes as soon as possible. You can if you convince them of its importance and value. One can hardly conceive of any Christian reading the inspiring articles of a single issue and turning to say, "But I don't take much stock in missions!" To obtain new subscribers, try the following:

A forceful speaker, attired in a costume something like the illustration, is introduced by the program leader and proceeds with her talk, touching the decorations on her dress as she describes the corresponding departments or features.

Leader: This is Madame Review, the embodiment of that peerless publication, **THE MISSIONARY REVIEW OF THE WORLD**. We have asked her to speak to you frankly of her personality, her hopes and her aspirations, for she is a great personage and there is no one like her in all the world.

Madame REVIEW: Friends, I am fifty-four years old—though I know that I look like a debutante. In all those years I have been faithfully giving an interdenominational review of world-wide Christian progress. So far

as I know, I am unique in that field.

I am a *News Publication*, and I give you in a nutshell an account of the big things that are happening on mission fields at home and abroad.

I am a *Book Review*. I present well-written digests of leading books bearing upon the theme which is my very life. Any volumes found in *Our Mission-*

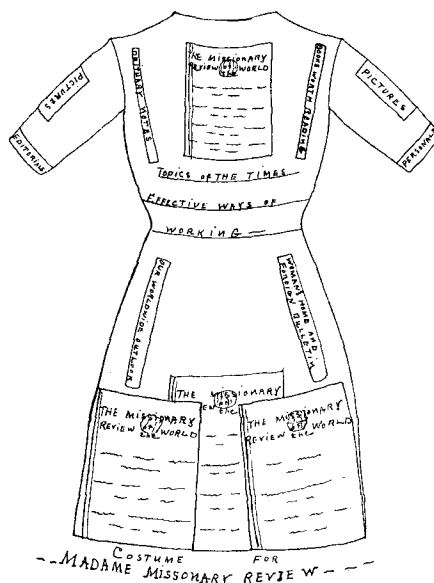
your utmost for the extension of the Kingdom of God to the uttermost parts of the earth.

I am a giant Bulletin Board whereon the *Women's Home and Foreign Mission Societies* post the reports of events of greatest import in their special work.

In my *Effective Ways of Working*, I am a compendium of the best methods for increasing interest in the missionary endeavor of the home church. I speak only of outstanding plans tried and proved good in the experience of successful people of all Christian denominations the world over. If you would make the very best of your church personnel, from pastor to Sunday School kindergarten workers, listen to my counsel and try out for yourself what fits your needs and conditions.

Now I want to know you all better. Will you not invite me to call in your homes once a month and show you how to do the most efficient team work with Jesus Christ in winning the world for the reign of love? My traveling expenses are only \$2.50 for a year's regular monthly visits, or 25 cents for a single call. How many of you are ready to invite me? I assure you I can pay my way, in the coin of service. Have I any old friends in the audience who can vouch for my worth?

(Omit this last query if no subscribers to **THE REVIEW** are in the audience; but should there be any present, let them rise and give brief testimony to the value of the publication. In any event, immediate efforts should be made to secure new subscribers, or have at least a single subscription in the name of the chairman of the program com-



any *Bookshelf* will be forwarded to you promptly upon receipt of their price. I attend to that personally.

I am the composite voice of some of the world's greatest missionary writers and statesmen who contribute articles on the dominant themes of the day.

I am a spyglass through which you can obtain a *World-wide Outlook*. Through me you may see the near and the far events of the missionary campaign, catching inspiration to do

mittee, or place the magazine in the nearest public library. Don't wait for the mood of the audience to spend itself.)

[Acknowledgment of suggestion for illustrative cut, to Mrs. Jessie H. Burr, in *Missions Magazine*.]

PUBLICITY THROUGH POSTERS

What about having an attractive poster to advertise missionary events? Visualization to interpret verbalization has established its worth beyond the need for argument. One must be painstaking and imaginative, but not necessarily an artist to be a successful poster maker. Often a person not gifted as a speaker or executive may here find opportunity for service.

The materials are not elaborate or expensive. These may include colored crayons, inexpensive water color paints, library paste, colored papers and ordinary cardboard, carbon paper for tracing, inks of several tints, lettering pens for shading, marking pencils (including a white one to use with dark paper), a carpenter's pencil with its broad graphite to use in various widths, or notched to make letters of two or three lines; samples of wall papers; cutouts from fashion magazines, seed catalogues and illustrations from advertising pages; various Dennison devices; other items may be added as need develops. A printing outfit with block letters (often to be found among children's toys), is useful but not necessary. Many prefer to cut out large letters from magazines and handbills, pasting them carefully on the poster to form the text. Your wall paper dealer will give you old sample books which have a wealth of landscapes, flowers, leaves, etc. A garden or floral catalogue is simply a treasure trove. A little system in labeling and classifying these materials will greatly expedite their use.

How to Begin

Always evolve the poster from the theme. Note the close relationship between subject matter and picturization in the pro-

grams on "The Challenge of Change," in the January issue, in the Garden Series soon to follow this, and in subsequent outlines. A dominant purpose is necessary to produce a dynamic poster.

Mrs. Dorothy Crockett, in her *Star in the East*, tells of "Acquaintance Posters and Map Work" for the purpose of impressing field and station facts. "The ability to connect names of missionaries with the correct stations and to think of the right buildings when a station is named, to know of an unusual work connected with a certain place—these are quite lacking with most of us." Mrs. Crockett describes field posters whose production is assigned to groups of women and girls in the organization. Draw a dim outline of a country on a cardboard sheet two by three feet in size, and on this paste pictures from your missionary magazines.

On the map of Africa, for instance, may be grouped illustrations of the sort of work done there, or printed matter concerning this work, with the illustrations around the edge as a border. Inscribe neatly at the bottom a selection of pithy facts.

On another chart containing the outline map—say of Japan—place and name the mission stations, from each of which a string radiates to a point where red-bordered labels fasten down all the ends. "At a point outside the map previously plotted, fasten the ends of the strings to the board, each being held in place by a gummed label which bears the name of a missionary or missionary family. These labels will appear best arranged in a column. . . . Paste a picture of your church in the center of a chart, draw about it ever-widening circles representing the fields of work for which your church is responsible. In the ring labeled Home Missions, paste small pictures of missionaries at work in your denominational home fields, while in that labeled Foreign Missions, assemble pictures of your workers abroad."

Mrs. Fred A. Little, of Calvary Church, Anaheim, California, says: "I arrange a poster to meet the program situation and calculated to force the truths home, as well as to furnish a decoration for our church parlor. First I purchased plaster board of the required size when trimmed, and framed it securely, giving it two coats of flat white paint. This is used on an easel as permanent support for posters. For my poster backgrounds I use the reverse side of white wall paper—two lengths and lapped over in the center. On this I develop my picture. For instance, a candle stick as a symbol of service was developed in beautiful colors, the candle portion, including bright flame, being shaped and pasted in. A lighted candle was placed at the side of the poster."

Our readers will do well to save the following description of Mrs. Little's poster for a New Year's meeting, and try it when the appropriate date arrives. The title was "Chimes of a New Year." First may come a New Year's greeting and the unveiling of the bells, the latter being the poster of the day, which furnishes the suggestions for the coming year.

Lifting up one loose bell on the poster sheet, the leader finds underneath, "To hear as little as possible to the prejudice of others."

Under the second she reads, "To believe no ill of anyone unless absolutely forced to do so."

Under other bells are, "Always exemplify Christian love";

"Radiate good will and sunshine";

"When I am inclined to criticize the faults of others, I will take a good look in the mirror and ask myself, 'What manner of person am I?'"

Any other locally or universally applicable texts may be revealed in the ringing of these chimes, each one being made the topic for a one-minute talk if desired.

"Christian Americanization Chimes" may appear under the

last bell as the theme for the talk of the service.

"High Lights in Our Missionary Work in the Past Year" is suggested as another topic for discussion.

Thus the whole program, in addition to the initial inspiration, may be developed through the "chimes."

Animated Posters

These are even more dynamic than the pictures. Mrs. Crockett suggests that at an evening's social gathering, attractive persons wear posters replete with facts, after the style of the advertising "sandwich man." Needless to say the facts will receive more marked attention.

As a variation of her original plan, Mrs. Crockett considers having women dressed in white wear outline maps of mission fields in some jaunty way—Japan, for instance, being "airily slung from the left shoulder," the Philippine Islands suspended in several sections, etc.; four or five outstanding facts about each such country being plainly inscribed on its map. Consciously or unconsciously, guests will read over the facts as their bearers mingle with the company all evening. Before the gathering disperses, guests are asked to jot down all the data they can recall, even the poster folk laying aside their adornment and writing what they have noted upon others. This review might well serve as a wind-up after a School of Missions.

Miss Mary C. Wiley, of Winston-Salem, N. C., had an annual display of "animated posters" in a Presbyterian church. Using as patterns certain picture-posters sent out annually by the Southern Presbyterian Church, a local committee substituted real people for the picture-folk intended to be hung on the wall. Every detail of costume and posture from the models was painstakingly worked out, the groups thus evolved being used as tableaux while a reader standing at one side gave very distinctly the title and

facts for each poster. You may be sure twice the attention was paid to the living groups that would have been accorded the pictures; and the participants had indelibly impressed upon them the factual things for which they stood.

"Moving mottoes" furnish another feature—a procession of boys moving slowly across the platform bearing aloft cardboard banners inscribed with striking missionary sentiments, each boy stopping in the middle of the platform to speak very plainly his own motto, then all the banner-bearers line up facing the front in a most forceful silent address. These plans, and others which will suggest themselves, will not only liven up the presentation of missionary programs and increase the attendance but will deepen the impressions produced and tend to link them up with life.

Advertising Through Invitations

Happily, the pulpit or calendar announcement of "the usual missionary meeting" is becoming obsolete. A curiosity-tickling forecast of an attractive program will usually bring the audience—providing they have not been deceived in the past as to the worthfulness of the goods advertised. *The Woman's Missionary Friend*, a Methodist monthly, says:

A notice to all and sundry may be overlooked, but an invitation is another story. It is delivered by mail or in person to the individual and indicates that she is expected at the meeting.

There were five women striving to increase the attendance of the missionary meetings. Each was responsible for 25 of the 130 members enrolled. One of the five, availing herself of the opportunity for leadership, consented to plan the form of invitation, make four copies of it—one for each member of the committee—who, in turn, should prepare from it the number assigned to her. Five days previous to the meeting all invitations were to be delivered. On that day the members of the committee, wherever they might be, united in praying at the noon hour for God's blessing on their effort.

The resulting invitations were unique and effective. For October a

large visiting card bore a green cross in the upper left hand corner, and across it was written:

"Mrs. A is requested to view with us the Battalion of Life as It Marches on Its Crusade of Compassion. Seat No. 63 is reserved on the reviewing stand."

The December card bore a Christmas seal (a lighted taper) and the words, "Our dear friend, Mrs. B, may keep Christmas with the women of many lands by sending the light to their darkened homes."

The January card bore a tiny calendar for the month, the date of the meeting being marked in red. The written suggestion was that Mrs. C might make a New Year's resolution to attend the meeting on that date.

Another card bore a picture of a baby's face and the urgent invitation for its recipient to bring her daughter, granddaughter or niece to the party which had been arranged for the Little Light Bearers.

A sheaf of wheat painted in the upper left hand corner was the insignia for an invitation to a Harvest Home Rally in the autumn.

An offering box on another card informed the recipient that such and such a date had been set apart to "Count Your Blessings" (Thank-offering meeting).

MAKING A PARISH MISSIONARY-MINDED

By the REV. G. D. BUSCH
Pastor of
Grace Lutheran Church
Toledo, Ohio

[In writing up methods we are inclined to strive for something extraordinary and often, alas! not realizable under average conditions. The unique value of this contribution by a man who has evidenced his own qualifications by serving as a valued member of the Committee on Religious Education in the United Lutheran Synod of Ohio, as dean of the School of Religious Education at Lakeside School of Missions, as dean of the Toledo Lutheran Training Sunday School Institute, as well as editor of *The Toledo Lutheran*, is that it illustrates the foundation work a consecrated, systematic and tactful minister can accomplish under very adverse conditions.]

Through a number of circumstances, a desire on my part to serve as a foreign missionary was not fulfilled and I accepted a call to a parish of 600 souls in

one of the thriving industrial cities of the Middle West. The combination of Teutonic ancestry and membership in a church noted for its conservativeness, backed by a history of twenty-five years of parish existence, made me realize very early that a program, not publicly stated, was necessary to bring about a ministry that might earn the Saviour's approval.

The initial problem was that of "what to preach." This point of attack offered the least opposition and required the least readjustment in the life of the congregation. Their very traditions helped me. Accustomed as they were to a regular routine of worship known as the Church Year, in which the great festival seasons—Advent, Christmas, Epiphany, Lent, Easter and Pentecost—were observed, it was a comparatively simple matter to gear my missionary preaching with it. The Sundays before Christmas, known as Advent, in which the Scripture lessons and prayers turned their hearts toward the coming of the Christ, were used by me to emphasize the striking parallel between the heart-hunger of the Graeco-Roman world and the world today. The period of Epiphany, which always has been utilized as a "foreign missionary interest time," gave me an extraordinary opportunity to present Jesus as "the desire of all nations" and to turn the minds of the congregation to the need of spreading the Gospel.

To handle the problem of motivation, the season of Lent proved a God-given opportunity. Traditionally it is the period of evangelism, with the need of accepting Jesus as a personal Saviour as the main theme. The local conditions, however, made it necessary to stress the duty of a Christian as a cross-bearer, so this particular phase of missionary activity received renewed emphasis.

From Easter to the summer season, because of local conditions, the mind of the congregation is occupied with a definite

project of home mission activities, namely, the raising of funds to purchase and hold land for future expansion. But in the fall another special season of missionary education presented itself, known in our church as "inner missions," more widely known as social service—the obligation of Christians to care for their less fortunate brethren. During these past two years of severe distress, this part of any well-rounded missionary program has proved one of the best worth while.

With the preaching program out of the way, the next problem to study was that of the efforts and attitudes of the organizations within the church. I was fortunate to discover a capable and missionary-minded group of women in my woman's auxiliary, in which there was little to do except to show by word and action my appreciation and to bespeak their prayers for the work of the church.

The program of religious education in the Church School had endeavored to include some missionary attitudes, but had not progressed very far. Three advanced steps were taken: (1) Envelopes were provided and an opportunity afforded the children to contribute to the missionary cause. (2) Missionary stories and exercises were included in the worship during the Church School hour. (3) The greatest interest-arouser was the assumption of definite responsibility for two churches and two schools in our mission in India known as our "parish abroad." The interest was maintained by talks on this parish and by showing pictures taken at first hand. It is hoped that shortly we shall have a reel or two of movies. The financing of the Church School has been assumed by the congregation and a place in the church budget was found for religious education, thus opening the way for a more intense cultivation of the missionary spirit in the school.

Due to certain local affiliations, the men's portion in the pro-

gram proved the most difficult. We are just undertaking a program of study and support. But the men have rendered one outstanding service. Great difficulty had been experienced in raising the total church budget, especially in getting an idea of the weekly income to be expected. Just prior to the beginning of my pastorate, the missionary-minded financial secretary effected a change in the manner of presentation. The greatest stress was placed upon the benevolence budget—"for others"—which included not only missionary but also educational and merciful work in which the congregation was interested. Education in such simple matters as the amount of money given for foreign missions and the amount for home, "how little is paid for salaries and overhead," coupled with an appeal to take part in the world program, raised the benevolence budget almost one thousand dollars over that of the previous years and also made the current expense less of a problem.

Looking back over four years, there still remain lands to be conquered. The preaching program becomes more balanced. The old prejudices and attitudes of the congregation are slowly dying and the missionary-mind is winning. I now dream of two great steps—one, a school meeting on a week-day night for the whole congregation in which this program of missionary-mindedness is the center, and the other, a group of individuals interested so much in particular phases of the missionary program as to be willing to support, financially and otherwise, individual projects.

There are, however, some unsolved problems connected with the movement and one of these is how to efficiently follow-up those who, through the campaign, have signified their purpose to ally themselves with Christianity and the things for which it stands, and to really conserve for the future the work of the movement.

Women's Home and Foreign Bulletin

ANNE SEESHOLTZ, 105 EAST TWENTY-SECOND STREET, NEW YORK; COUNCIL OF WOMEN FOR HOME MISSIONS
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PRAYER AGAINST WAR

O Lord, since first the blood of Abel cried to thee from the ground that drank it this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by thy holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none-the-less with a hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou, strong Father of all nations, draw all thy great fam-

ily together with an increasing sense of our common blood and destiny, that peace may come on earth at last and thy sun may shed its light rejoicing on a holy brotherhood of peoples.

—Walter Rauschenbusch in "Prayers of the Social Awakening."

SEVENTH CONFERENCE ON THE CAUSE AND CURE OF WAR

By Elinor K. Purves

The Seventh Conference on the Cause and Cure of War was held in Washington, D. C., January 18-21, 1932. This Conference was composed of 650 delegates from eleven women's organizations, two of which are the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions which together had 99 delegates.

The theme for the Conference was "World Paradoxes" and the program included discussions of the economic causes of war, the Manchurian situation, the Polish Corridor, and the new Russia as possible threats to the peace machinery set up to prevent war; the strengthening of this peace machinery, disarmament as a means to peace, and the part which should be played by the United States in the movements for the peaceful settlement of international disputes.

The Conference put itself on record as in former years in favor of the adherence of the United States to the World Court, and in a Declaration of Opinion which reviewed the history of the World Court Treaty

from the time when it was first presented to the Senate by President Harding in 1923 up to its present status in the Senate, the following conclusions were reached:

As the question of the World Court has been pending in the Senate for nine years, the Seventh Conference on the Cause and Cure of War believes that further postponement of action thereon cannot be justified.

At this time, while the Disarmament Conference is meeting in Geneva, the psychological effect of the United States adherence to the Court would be stimulating and helpful. Continued inaction is certain to be interpreted as a lack of international cooperation which will complicate the work of the Conference.

Public opinion in this country, affirmed by a great majority of the newspapers, the American Bar Association, the American Federation of Labor, the United States Chamber of Commerce, and a great multitude of American citizens represented in such organizations as those composing the Conference on the Cause and Cure of War, supports the World Court wholeheartedly, and this opinion should find sympathetic reflection in senatorial action.

The Declaration of Opinion in regard to the General Disarmament Conference, after calling to remembrance the obligations of the signatories to the Versailles Treaty in regard to disarmament, the similar obligation of the United States in its separate treaty with Germany, the promise through Article 8 of the Covenant of the League of Nations in regard to disarmament, the work of the Preparatory Commission of the League in preparation for the General Conference called for 1932, concluded with the following statement:

Therefore, we, the delegates to the Seventh Conference on the Cause and Cure of War, in conference assembled at Washington, D. C., January 18-21, 1932, look to the American delegation to the first General Disarmament Con-

ference, meeting at Geneva, February 2, 1932, to insist upon the bold reduction of every category of armament indicated by the report of the Preparatory Commission.

The following Resolution was also adopted:

Whereas, the Seventh Conference on the Cause and Cure of War, now in session in Washington, has noted with interest the identic note of the Secretary of State, delivered on January 8, 1932, to the governments of Japan and China; and

Whereas, it has noted in particular the declaration that the United States does not "intend to recognize any situation, treaty or agreement which may be brought about by means contrary to the covenants and obligations of the Pact of Paris of August 27, 1928, to which treaty both China and Japan, as well as the United States are parties,"

Therefore, Be It Resolved, that this Conference express to the Secretary of State its appreciation of this far-reaching interpretation of the Pact of Paris, so that it acquires increased effectiveness as an instrument for ensuring reliance upon pacific means rather than upon measures of war for the settlement of international disputes.

The Conference prepared the following objectives for its member organizations for the year 1932, suggesting that they take some action in regard to them:

1. That the Disarmament Conference take first place in the programs on International Relations of all the member organizations so long as the Conference remains in session, and that resolutions and opinions in regard to it be registered with the Department of State and the Disarmament Committee of Women's International Organizations in Geneva.
2. That there be continued an insistent demand for the ratification of the World Court Protocols.
3. That increased and sustained cooperation of the United States with the League of Nations be advocated.
4. That compulsory military training be opposed.

It was also proposed that the member organizations focus their attention on, and make a study of, the economic roots of international disputes, the new implications of neutrality under the Paris Pact, the treaty-making powers of the Senate, the recognition of the United States of Russia, the question of the revision of the war debts, and the American assets for peace.

DISARMAMENT PETITIONS

By Florence G. Tyler

On Saturday, February 6, the women of the world had a special part in the Disarmament Conference for it was on that day that the petitions signed by millions of women all over the world were presented, and those who were watching the newspapers read with a great thrill the account of the presentation, and of Miss Mary Dingman's speech.

The National Committee on the Cause and Cure of War set out to secure the signatures of 1,000,000 women of the United States of America to the petition to the International Disarmament Conference being held at Geneva, which read as follows:

We, the undersigned women of the United States, hereby petition the International Disarmament Conference to gratify the expectations and hopes of the world by putting into immediate and unhesitating effect the pledges already made for the reduction of national armaments.

The Allies and Associates pledged world disarmament to their adversaries; the Covenant of the League of Nations promised it; great nations have solemnly agreed that international disputes shall be settled by peaceful methods without resort to war; and, lastly, through the Briand-Kellogg Pact, war has been renounced.

Clearly, the next step is the bold reduction of every variety of armament. To do less would violate treaty obligations, awaken suspicion and incite fresh war talk.

The assurances of peace will become invincible when the reduction of armament for which we plead has been secured. Wars will cease when governments so resolve.

An allotment of 60,000 signatures was made to the church women to be secured through the offices of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America. In some of the denominations an effort was made to reach the "last society in the last church." Some groups took it very seriously, and some groups not so seriously. But for weeks previous to January 1 the petitions poured

into the offices of the Council and the Federation, and when the date of sailing came, the church women had sent in not 60,000 but 140,000. About 5,000 more signatures have been received since then. These petitions were sent from the office of the National Committee on the Cause and Cure of War with those collected by ten other American women's organizations, in bundles of 12,500 signatures, to Geneva, and there they were added to the petitions of the women of France, England, Holland, Japan, Germany, etc., over 8,000,000 in all, and Miss Dingman made the presentation speech to the Disarmament Conference. As Chairman of the Disarmament Committee, she represented the fifteen international organizations having headquarters in Geneva with branches in fifty-six countries and a combined membership of 45,000,000 women.

The petitions, coming from many lands, were accompanied by delegations of women from those lands, and following Miss Dingman's presentation speech, these women delegates formed in a long line and advanced one by one, toward the tribune's table where two secretaries received from them their bundles of signatures. The American petitions were bound with red, white, and blue bands, and each bundle of 12,500 signatures bore the name of the organization which collected them. Within a few minutes the table on which the packages were piled was full to overflowing. The secretaries began filling big baskets from the overflow, while outside in the corridors hundreds of other packages, too heavy to be carried, were piled high against the wall.

Many other organizations were represented and many other speeches were made. The most impressive of these was made by James Frederick Green of Kansas City, a student of Yale University speaking for the Intercollegiate Disarmament Council of the United States, who said in part:

Behind your deliberations stands staring down on us the spectre of death. Other speakers have much at stake, but we have even more, for we are literally fighting for our lives. It is our generation who will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover were erroneous.

In every club and fraternity house in England and America, we never cease to ask, "Were these 10,000,000 young men who loved life as wholeheartedly as ourselves, victims of an illusion when they fell on the world's battlefields, fourteen years ago?"

We remain unconvinced as to the wisdom of our predecessors. We respect the noble dead, but we question the judgment of those who sent them to their deaths. Organized slaughter does not settle a dispute, it merely silences an argument.

The Disarmament Conference is still in session. The reiterated request of millions upon millions for reduction of armaments cannot fail to have made an impression, but church women must continue to work and to pray for this cause until nations shall find a way by which they may live together without war in a world where Jesus' way of life is known and followed by all men.

NOTES FROM GENEVA

The five women delegates to the International Disarmament Conference at Geneva are Mrs. Corbett Ashby of Great Britain, Miss Winnifred Kydd of Canada, Dr. Pauline Luisi of Uruguay, Mme. Paradowska-Szelagowska of Poland and Dr. Mary Emma Woolley of the United States.

Mrs. Corbett Ashby, who took a degree at Cambridge, was formerly President of the Women's Liberal Party of Great Britain and a distinguished leader of the Constitutional Suffragette Movement. She is President of the International Alliance of Women for Suffrage and Equal Citizenship as well as President of the British branch of the same organization.

Miss Winnifred Kydd, M.A., McGill University, has taken an active interest in social movements. She is a former President of the National Council of Women of Canada. She repre-

sented the Council at the eighth quinquennial meeting of the International Council of Women in Vienna in May, 1930. Miss Kydd might be termed "the Prime Minister" of the women's organizations in Canada.

Dr. (Madame) Pauline Luisi is one of the most prominent figures of the Feminist Movement of South America, and the first woman to be sent officially to the League of Nations by a South American government. Mme. Luisi, who was the first woman of her country to obtain a doctor's degree, has given many years of her life to medical research and was appointed head of the clinic at the Medical Faculty of Montevideo. She then gave herself up entirely to the Feminist Movement of Uruguay and to the protection of women and children. She was delegated by the Government of Uruguay to the League of Nations to represent her country at the Consultative Commission for the protection of children and young people, and is a member of the International Committee of Experts on the White Slave Traffic. Mme. Luisi is President of the Alliance of the Women of Uruguay, President of Honour and founder of the Uruguay National Council of Women and of the Uruguayan-Argentine Abolition Committee, and a member of the International Alliance for Suffrage and Equal Citizenship. She was also appointed a delegate of her government to the Fourth International Labor Conference and to the Congress of Social Hygiene in Paris.

Mme. Anna Paradowska-Szelagowska is Vice-President of the Polish Progressive Women's Association, head of the International Section and member of the General Council of the Women's Association for Social Service in Poland. She was appointed Assistant Delegate in the Polish Government's delegation to the 12th Assembly of the League of Nations and she propounded there in the name of the Polish Government a resolution concerning the women's participation in the delegations sent by

the governments to the General Disarmament Conference. Mme. Paradowska-Szelagowska is a member of the Peace and League of Nations Commission and of the Alliance of Women for Suffrage and Equal Citizenship. She has taken an active part in the pacifist movement in Poland.

Dr. Mary Emma Woolley is President of the American Association of University Women and a member of the National Board of the Young Women's Christian Associations. She has been for thirty-one years President of Mount Holyoke College for Women and is known as one of the foremost women educators in the United States. Her college is outstanding for discussions of international questions and for freedom of thought. Dr. Woolley is also a member of the American Society for Judicial Settlement of International Disputes, the League for Permanent Peace Through the Churches, and the Institute of International Education. She has traveled in Japan, China and Manchuria and has attended from the beginning the Pan-Pacific Conferences as a member.

On Friday, February 5, a dinner was given to the women delegates to the Disarmament Conference by the Disarmament Committee of International Women's Organizations. Most of the fifteen organizations constituting the committee were represented.

The dinner was presided over by Madame Ramondt-Hirschmann of the Women's International League for Peace and Freedom who, before introducing the delegates, spoke of the symbolic significance of the eight millions of signatures to the peace petitions from men and women all over the world and of the influence they might exercise on the Disarmament Conference as representing the earnest desire of millions of human beings to be allowed to live normal, peaceful lives.

Dr. Woolley stated her impression of solidarity among the women's international organiza-

tions in working towards the achievement of a great end.

Miss Kydd said that she had traveled all over Canada and had noted with satisfaction the educational value of signing the petitions, and believed that such education helped to form public opinion in all countries, and that the cause of disarmament would be greatly strengthened by women's work in that respect.

Mme. Paradowska-Szelagowska emphasized the necessity for moral disarmament and for an intensive education of youth to dispel the clouds of hate and fear which were still a heritage of the great war.

Dr. Luisi also stressed the great value of educating youth in pacific aspirations and told of the work being accomplished in Uruguay, Brazil and Argentine in revising the texts of history books and inculcating the ideas of political arbitration instead of war.

Mrs. Ashby pointed out that the great task of preventing war belonged to men and women alike for the very existence of the race was at stake.

A new member has been welcomed into the Disarmament Committee of Women's International Organizations—*Ligue des Femmes Oberigues et Hispano-Americaines*. This organization comprises women from all the South American countries as well as from Spain and Portugal.

A PEACE GARDEN

The United States is joining with Canada in the establishment of an International Peace Garden to be located about thirty miles from the exact geographic center of North America. Manitoba and North Dakota have each given 1,500 acres making a total of 3,000 acres.

This Peace Garden will be dedicated on July 14, 1932, the suggested words of the dedication being, "To God in His Glory, we two nations speaking a common language, dedicate this Garden and pledge ourselves that as long as men shall

live we shall not take up arms against each other."

The Prince of Wales, Premier Bennett and President Hoover are to be invited to the dedication and the Governors of all states, Premiers of provinces and of republics.

An International Peace Picnic will be held at the time of dedication.

There will probably be a universal broadcast as one of the International Radio Corporations has requested the privilege, and arrangements are being made.

The endowment of \$5,000,000 is being raised by popular subscription. The first cash contribution from Canada was the gift of a school girl in New Brunswick, being prize money won by her exhibits at the local summer fair, her own personal donation to the Peace Garden.

ADVENTURE AND COMMUNITY

Dr. Mabel Cartwright, who is President of the Woman's Auxiliary, Ontario Diocese, Church of England, gave a stirring address at the Annual Meeting of the Home Missions Council and Council of Women for Home Missions at Toronto, on the theme, "Adventure and Community." Concerning the adventure of peace, she spoke as follows:

There is the adventure of peace; peace has become the supreme adventure of our civilization. It ought to be natural for the Christian to think of men and women as children of our Father. The adventure of love is greater than the adventure of hate; and if the Christian is to make the adventure of peace today he must do it with energy and passion, with a positive faith in the patience and power of God. Every warrior of peace is called to a warfare with ignorance and disease, with sin and hatred, with lust and cruelty, a warfare in our own community where there are ignorant ones to be taught, children to be trained and protected, sinners to be shown the way of repentance, strangers and lonely ones to be befriended, the spirit of unkind, malicious gossip to be cast out by the spirit of charity. The social unit is the neighborhood, and the adventurer for peace must not only pour his prayers and support into the machinery of the League of Nations, but must work out goodwill towards men in that very dif-

ficult part of the field, his own community.

The address was concluded by the following challenge to faithfulness:

All life is an adventure, and if we are to interpret Christ today we must not fear the risk. Men venture every day for possibilities only. Cannot the Christian take the risk for Christ? But risk is only one side of adventure; no adventure is ever brought to a good issue without its prosaic activities. There are pitfalls to escape, heights to climb, dragons to be slain, but there are long stretches of flat, dull road along which the adventurer must plod. The Christian cannot achieve his adventure in one long thrill of enthusiasm; he must carry it through the weary miles when he can just drag one foot after another; the last lap is the one that counts; he must press on, not only when his enthusiasm enables him to mount on wings like an eagle, not only when his strength is able to run and not be weary, but most of all when the utmost he can do is to walk and not faint. That is the way of the adventurer who would interpret his Master to the life of today, in perhaps the hardest spot on earth—his own community.

WILL YOU BE ONE?

"Thy gentleness hath made me great," sang the Psalmist.

On the Peace stamps, issued by the Council of Women for Home Missions to further the Eva Clark Waid Memorial Fund for World Peace, is "the dove of peace" flying over the great wide world. The white bird may seem ineffective against battleships and aerial warfare, and yet it rests not day or night but flies on symbolically over the war-cursed areas.

It will be remembered by the many who knew Mrs. Waid that she gave herself wholeheartedly to bringing peace among the nations in our day.

The goal of the Fund is ten thousand dollars to be invested and the interest used annually for the Council's work of International Relations. The plan includes the idea of ten thousand women each using a dollar's worth of the Peace stamps to establish the Eva Clark Waid Memorial Fund for World Peace.



Our World-wide Outlook

A Missionary Newspaper of Current Events

INDIA-BURMA

Movement Among Higher Castes

The Telugu country has been famous for its mass movement towards Christianity among the lowest castes. In the same area during the last five years there has been a notable movement towards Christianity among the higher castes. During this period over 20,000 people from the higher caste Hindu communities have joined the Christian Church, and every year over 2,000 such people continue to accept Christ.

A potent influence in this remarkable movement has been the changed life of the outcaste Christians. The coming into the church of such large numbers of the higher castes is making new demands on the leadership. A new type of religious and devotional literature is needed, and a better educated and equipped ministry is in demand. If this movement continues the stigma usually attached to Christian converts that they are from the outcastes will disappear, and Christian life and thought will begin to be influenced by Indian culture which is the peculiar possession of the middle class Hindus of the higher castes.

—P. O. Philip in *The Christian Century*.

Four Recent Baptisms

Recent baptisms of four people from Lyallpur, a village near Lahore, are of unusual interest and spiritual significance. S. Narindar, Singh Nibbar, after he had wavered between Christianity and Hinduism for seven years, presented himself for baptism. Although he was a mature man of forty-seven years, and one of authority in his home, he had to come stealthily for fear his relatives might hear of his intentions.

The second baptism was that of Haidar Ali, a Mohammedan sent by the pastor of the Jullundur Church. He declared that it is the purpose of his life to enter the theological college and preach the Word of Life in Christ to Mohammedans.

The third baptism was that of a mother and child from a humble village home. The mother had been taught by her husband and by a Presbyterian missionary at Kasur.

The fourth baptism was that of Khan Mohammad, his wife and baby.

Fully realizing that baptism meant persecution and suffering, isolation and enmity, these people still were bold to accept with joy the sign and seal of their faith in Christ and promised to go forth and bear witness to the death and resurrection of Christ, no matter what the opposition might be among their Mohammedan friends.

—Rev. Frank B. Llewellyn, Kasur, India.

All-India Christian Conference

The All-India Christian Conference, an organization of Indian Protestant Christians, met in annual session at Poona early in February. The conference reaffirmed its approval of the establishment of a united church for India; viewed with regret the general apathy of the Indian Christian community towards the swadeshi movement for promoting home industries and handicrafts; condemned in strong terms anarchy, murder and violence of all kinds; and urged the Government not to resort to repressive measures to check civil disobedience. It was decided to appeal to the National Congress to discard the civil disobedience movement.

—P. O. Philip.

Victory for the Untouchables

The untouchables in India are now demanding permission to bathe in the Ganges, says the Rev. C. F. Andrews.

In the village of Vykom, the untouchables were forbidden to pass through a certain road, which ran near the temples. Some determined to defy the restriction and, with some of Gandhi's followers, marched in procession down this road. The orthodox Brahmins came and beat them. The rebels against tradition took it without complaint, but the next morning they came again, and were again beaten. After several days of this procedure the Brahmins called the police and had the marchers arrested and sent to prison. Hundreds more continued to come. Finally, the Government put a cordon of police across the road and Gandhi's followers stood in front of the cordon, in the attitude of prayer for twelve hours daily, in six-hour shifts. Mr. Andrews said, "the orthodox Brahmins still occasionally beat them, but they gradually grew ashamed, and the villagers loved them more and more."

At last, after a year and four months, the Brahmins gave in and sent away the police. They said, "We cannot stand this any longer. You may pass through the road."

The struggle had been watched with great interest all over India. "Their bravery and their victory," said Mr. Andrews, "have opened to the untouchables not only that one forbidden road, but all the roads that had been forbidden to them in Southern India. Untouchability in India is dying."

—Alice Stone Blackwell, in *The World Tomorrow*.

A Christian Party Illegal

Under the special ordinances promulgated by the Viceroy all organizations connected with the Indian National Congress and having sympathies with it can be declared to be illegal. The Christian Nationalist Party of Bombay has now come under this ban. It was composed of Christian Indians of various denominations, including the Roman Catholic, who were in sympathy with the Congress. To avoid the arrest by Government the committee of the party has been dissolved.

Plain Speaking

A British officer in charge of Criminal Tribes Work in Sholapur believes that the only permanent way of reclamation is the one that leads to Christian citizenship. After visiting a Boys' Reformatory in the same district an English judge declared to those in charge, "these people need what you and the Christian religion can do for them." A non-Christian instructor arose in a staff conference with representatives from all over the presidency and said: "The Scout and Guide movements are good so far as they go, but they do not go far enough. These people need something more vital than moral training. They need religion." When someone asked: "But it was the Hindu religion for which you were pleading, was it not?" he replied, "No, these Criminal Tribes need a way of life that will teach them to live together in love. The Mohammedan religion does not teach us that; nor does the Hindu religion. I mean the Christian religion."

"Off the Christ Standard"

A Hindu newspaper, *The Indian Social Reformer*, comments on the report of the Lindsay Commission on Christian Higher Education: "Throughout their report the commissioners tacitly assume that Christianity is today the same stable factor in the countries from which missions come as it was seventy years ago. This, of course, is

not the case. Many non-Christians feel that just as sterling has gone off the gold standard, Christianity in several of these countries has gone off the Christ standard. In his 'History of Japanese Religion' recently published, Dr. M. Anesaki of the Tokio Imperial University writes: 'Many people call modern civilization Christian, but it is evident to every unbiased observer that Christianity is not taking the lead in civilization, but is struggling to accommodate itself to it.' This is the view of educated Indians." The *Reformer* adds, "Indians outside Christianity are reconstructing for themselves the Christ idea."

Indian Scholar's Testimony

Mr. Chunilal Mukerji, Bengali Christian scholar and author who accepted Christ in 1922, in an article contributed to *Dnyanodaya*, says:

I regard the New Testament as offering the most complete religion to human beings: *First*, because it is based on love as shown by its unwearied attempts at the alleviation of human suffering.

Secondly, it grew out of actual dealings with men and women of diverse natures which oftentimes proved a source of unspeakable tribulation, as the epistles of St. Paul ceaselessly exemplify.

Thirdly, it meets, as such, the manifold requirements of human life.

Fourthly, it inculcates spiritual principles which are not so abundantly found in non-Christian scriptures and which are capable of endless diversification.

Fifthly, it is not a complacent reveling in pious speculation, but a body of utterances begotten of the deep travail of consecrated hearts.

Sixthly, it embodies a system of unimpeachable ethics.

Seventhly, every word of this wonderful faith is sealed with blood, for almost all the apostles died martyrs.

Four Hundred Converts

From the northeast area of Manipur State, Assam, are reports of new villages having yielded to the claims of Christianity. A Baptist missionary, William Pettigrew, of Kangpokpi, tells of what is going on in Tushen:

The village of more than 100 houses is in two sections; the whole of one section, forty-six houses, has accepted Christ. Of the fifty-four houses in

the other section, thirty-nine have taken the stand. The headman of the village remains outside, and like many other chiefs is determined to cause trouble. The Christians of the north section have asked that they be allowed to go over to the other side. Permission was refused, and they are told that they must not even erect a building for worship. Furthermore, if they continue in the faith they must remove themselves to a place far from the village and from their rice lands. The converts remain firm—they have decided to erect their place of worship and await the headman's move. We are looking forward to a gratifying increase among the Tangkhul Christians in the near future. There are more than 400 converts in this village of Tushen.

—*Watchman-Examiner*.

CHINA

The Commercial Press Loss

The American Bible Society lost valuable books and plates through the destruction of the Commercial Press in Chapei, Shanghai. Two members of the Bible Society's native staff who resided in the war area were also reported missing. The Commercial Press was the largest publishing plant in Asia, and employed about 1,500 workers. It printed many of the Scriptures published by the American Bible Society in Chinese and printed much other Christian literature. The loss in investment was about \$3,000,000.

Christianity in China

The Christian Church has been steadily growing in China for a century. The fact that its membership is much larger than that of the Nationalist Party is in itself eloquent. What is, however, of far greater moment is that it has a group of leaders of whom Dr. Cheng Ching-yi, secretary of the National Christian Council of China, is an outstanding example—men of courage, brain, will, and sacrificial devotion. The National Christian Council, on Dr. Cheng's inspiration, has called all the Christian community in China in this hour of peril to their land not to make Christians Nationalists, but to make the nation Christian. A concrete educational, evangelistic and social "Five Year Plan" of action for doub-

ling the membership of the Christian community and educating it for the service of God and man in China is being vigorously prosecuted, a spiritual counterpart to the Soviet Five Year Plan of economic advance.

The New Government

Christian leadership appears to be less prominent in the new government than in its predecessor. Nevertheless Christianity is more free from attacks than was formerly the case. With the exception of Kiangsi and perhaps parts of Hupeh, where communists are active, Christians go about their work much as usual. Christian schools are going forward, though there are losses in elementary schools, and one senses a more hopeful spirit throughout the whole Christian movement.

Hopeful Reaction

A reaction from the law prohibiting religious teaching in schools is apparent among the pupils. Tunghsien reports that there is whole-hearted participation in all religious activities at Goodrich Girls' School. There is a "Church Members' Meeting," with an average attendance of fifty, and a Bible class of from eighteen to twenty members. From sixty to ninety girls attend church every Sunday morning and every girl in the senior class is either a member or on probation. All this is absolutely voluntary. The girls sing hymns before they go to bed, as they used to do in the old days.

The Rev. George W. Shepherd, now in Ingtau, reports that every boy and girl in the two mission schools *voluntarily attends both church school and worship on Sunday*. In addition there are fifteen volunteer teachers who meet weekly with the missionary and the pastor for teacher training.

University of Shanghai

In 1930, 43% of the students in the University of Shanghai were Christians. In 1931, about

46% were Christians with church affiliations. Religious work has been carried on as usual, and has been quite satisfactory, in spite of troublous times. Fellowship Groups and Bible classes were organized at the beginning of the term, and they have been well attended. The work of the Seminary is prospering. A new constitution has been worked out, definitely defining the relation of the Seminary to the University. Twelve students are in attendance. Entire enrollment in the University is 1,988.

Superstition and Doctors

In South China if a person is too ill to recover he must not be allowed to expire in a hospital or any other strange house, or his spirit will haunt his earthly home.

Some time ago I was called to see a young man in great pain. While on the way I met a sedan chair with the patient sitting upright, undergoing the bouncing which the stiff chairs and poles make in this region. After all sorts of methods to relieve his obstruction, his folks were told that an operation was the only way to save his life; that he had six chances out of ten to live. The father of the young man consented to the operation, but the women said "No!"

They took the boy home to die because they were afraid if he died away from home his spirit would haunt them, seeking his home.

With every patient brought to the hospital the doctor must state that he is sure the treatment will cure. If not, they take away the patient.

As a result of such superstition only the girl slaves, concubines and a low type of men submit to serious operations or treatments. None of them go until they have tried the whole gamut—superstitious practices, native quackery and old wives' potions.

By the time the patient lands in the hospital he is a physical and financial wreck—one can al-

most hear the devil laughing, "What can you do now?—I have finished him."

—Dr. William H. Dobson, *Yeungkong, China.*

Military Occupation

Owing to the large number of government troops gathered in Yencheng, Honan, to fight the rebel army, every available building was commandeered for billeting the troops. The general and his headquarters staff occupied the mission compound.

Two machine guns were on the ground with the gunners standing by and the guard with fixed bayonets. In spite of this formidable appearance of the entrance to the church, hundreds of Christians passed through this gate as usual for services.

This is only one of many military occupations in recent years. After the evacuation the missionary returned to find his residence among the other buildings occupied. Three months later the soldiers vacated, leaving a legacy of dirt and vermin which made the succeeding summer months very trying.

The Yencheng church supports its pastor and other Christian workers, and is trying to reach out into its parish of a million souls with the Gospel.

The last annual conference was attended by eight hundred Christians from various parts of the district and the messages from the Word of God were a means of blessing and inspiration to many hearts. Fifty out of many candidates examined for baptism were received.

Pray for an increase during this year in spite of flood, brigandage, and civil strife.

—Rev. Ernest J. Davis, *China Inland Mission.*

JAPAN—CHOSEN

The Grievance Against Shanghai

Shanghai is the source of much trouble for Japan, for it is the headquarters of the efficient organized boycott on Japanese exports into China. It is also the headquarters of a Korean

"provisional government" which has kept the movement for independence alive in Korea. Shanghai is also the source of considerable communist propaganda which finds its way into Japan. It is a center of industrial unrest, and from its shops have gone tons of anti-Japanese propaganda.

Japan wishes to control Shanghai and the lower Yangtze because of the economic potentialities of its hinterland. Japan formerly shared in the operation of huge smelters near Hankow, but these and her forty-two great textile mills have suffered greatly from industrial unrest. The occupation of Shanghai and the lower Yangtze might lessen these hostilities and permit Japan to continue the exploitation of those invaluable minerals while trade, relieved of the weight of the boycott, expands.

—*The Christian Century.*

The Influence of Christianity

No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs, and put her on the path of progress and higher culture.

Let us ask who it was that taught us in this struggle for uplifting ourselves! The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice, and propriety, therefore Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be large, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country.

—*Japan Times.*

Selling Girls

The depression, according to the *New York Times*, has brought back to two villages in the Yamagata Prefecture the practice of selling young girls. Out of 469 girls in West Kokuni between the ages of fifteen and twenty-five, 110, in recent months, have been sold to the keepers of licensed brothels and more than 100 have been placed as waitresses in cafes of tea houses of ill repute in neighboring towns. The prices paid range from \$150 to \$400, but a commission is deducted for brokerage. This recurrence of a practice largely obsolete led to inquiries by prefectural authorities and the agricultural department of the Imperial University. It seems 85 per cent of the land of that county is covered by government forests in which the peasants have no rights. The amount of arable land is not great enough to support the people, and some years ago the district purchased from the government some of the waste woodland. This cost half a million dollars of which West Kokuni, with a population of about 4,700, had to undertake \$7,500. Taxation has risen and the village is now in arrears more than \$15,000. Salaries are unpaid and this year, to add to the distress, crops failed.

A Live College Church

When the North Japan Christian College in Sendai grew larger we came to feel the need for a religious organization within the school that would exert a direct Christian influence upon the students and that would provide facilities for training the students to do Christian work after they left the school. So about eight years ago the school church was organized with 93 charter members and each year the number has increased by about 100, so that now there are about 758 members. From the standpoint of numbers it is one of the largest churches in this part of Japan.

Since a large number of the theological students belong to this church, they are trained in Sunday School and church work.

There are 12 elders, all of them Japanese, three of whom are women. There are 16 deacons, five of whom are women. The Sunday School has an average attendance of 170. There are 35 teachers and officers in its three departments. Then there is a Ladies' Aid Society of about 100 members; a Men's Bible Class which meets once every week for study; a C. E. Society for college boys, and a Junior Society for high school students; two Lydia Societies for girls of Junior and Senior age; and a Y. M. C. A. for students of the Sendai Imperial University.

—*Dr. Elmer H. Zaugg.*

Increase of Religious Sects

The phenomenal development of various religious cults among the Japanese proves their desire for assurance of spiritual realities in a world of stress and strain. The "Human Way" cult, though less than five years old, is said to have 200,000 adherents, among whom are educators, government officials and military leaders. It is significant that few of these sects offer any material or economic advantages, though some promise healings of bodily infirmities to the most faithful.

National Presbyterian Church of Korea

The National Presbyterian Church of Korea has been organized eighteen years. It is a thoroughly self-respecting, independent Church; has adopted and revised its own standards; and incidentally has developed a group of constitutional lawyers fully able to hold their own with the sargons of Presbyterianism, whether in Scotland or the United States. It faces its responsibilities unafraid; ordains its workers, conducts its mission work at home and abroad; handles its finances; encourages its

woman's work; administers discipline; guards its prerogatives carefully; at the same time it co-operates most cordially and fraternally with the missions laboring side by side with it for the accomplishment of the big task of evangelizing the 20,000,000 of Korea's population. Only one-fortieth of the people are as yet Christian.

A Marvel of Modern History

In a period of forty years a thousand Christian churches have been established in Korea. The growth of the Christian communities, the early naturalization of Christianity in the Korean environment, and the far-reaching influence of the religion on the thought and life of the people, have been remarkable, and the present day Korean is awakening under the influence of Western culture. One has only to walk through the streets of certain cities on any Sunday and notice the number of closed business shops to understand something of the great impact that Christianity has made on this land. Christian progress in Korea is partly indicated by the following statistics taken from "The Korean Mission Year Book" for 1928:

Total missionaries.....	491
Churches or groups.....	4,147
Communicants or full members	111,134
Catechumens or probationers	64,697
Baptized children	22,039
Other adherents	58,318
Sunday Schools, adult and primary	4,763
Sunday School scholars.....	220,335
Teachers in Sunday Schools.....	14,370
Bible Classes (four days or longer)	3,285
Bible Class attendance, men.....	49,218
Bible Class attendance, women	60,667
Korean contributions, 1927, yen	1,245,757
Korean contributions, 1925, yen	1,147,149

The average gain in number of communicants was an average of 24 per cent, while the average gain in giving was 250 per cent.

—*Dnyanodaya*.

ISLANDS OF THE SEA

Aloha Na Makamaka Hawaii

Across nearly six thousand miles—from Boston to Honolulu—the first radio-telephonic message was sent Wednesday evening, December 23, 1931, from New England to Hawaii, and a brief conversation carried on between the American Board and the Hawaiian Evangelical Association, and 111 churches of six nationalities in Hawaii.

Dr. Leavitt delivered the first formal radio-telephonic message between New England and Honolulu. He said in part:

On this historic occasion the American Board of Commissioners for Foreign Missions greets again the Hawaiian Evangelical Association in the fellowship of a great and common purpose.

For 112 years strong ties have bound the best that is in America to the best that is in the Hawaiian Islands, ever since that famous band of missionaries embarked on the brig *Thaddeus* for the Sandwich Islands in 1819.

The first act of communication required 159 days to complete. Today Boston speaks to Honolulu not only lip to lip, in an instant of time and annihilating space, but in a deeper sense, *from soul to soul*.

The reply from Honolulu was heard through seven sets of ear phones distributed among those present. The Hawaiian friends were assembled in the Throne Room of the Capitol building in Honolulu. Mr. Arthur Alexander, vice-president of the Hawaiian Board, said:

Friends of the American Board: The change that has taken place since the first missionaries arrived in March, 1820, is almost incredible. Today we are conversing directly with you in Boston. In 1820 it took over a year to get even a simple question answered. We cannot realize the isolation of the early missionaries to Hawaii and the hardships that they suffered. In less than forty years they had made of them a Christian nation.

They did more than christianize Hawaii. They helped the Hawaiian Government to maintain its independence. They founded the present school system, and paved the way for the racial harmony and cooperation that is one of the features of our life today.

In 1863 your board withdrew its support and transferred the local work to the Hawaiian board. We re-

gard it as a sacred trust. Aloha from the Hawaiian Islands and a merry Christmas to the American Board!

The Independent Church

The Aglipayan Church of the Philippines is a combination of about 10 per cent high church Episcopalianism, about 85 per cent of the kind of nationalism represented in America by the D. A. R., the old guard Republicans and the American Legion, and about five per cent of the worship of science.

Doctrinally, the Aglipayan or Independent Church has evolved to the place where it is as far from Rome in belief as the Philippines is removed from Rome in distance, the Catholic Dictionary to the contrary notwithstanding. Bishop Aglipay in various statements has specifically repudiated the Catholic doctrines of the supremacy of the pope, transsubstantiation, the adoration of Mary, the celibacy of the priesthood, the priest's power to forgive sins, ecclesiastical indulgences, and purgatory. On the other hand, his movement is equally far from Protestantism. Every Aglipayan church has its images and every priest wears robes much like those of the Catholic Church. Although Aglipay was friendly with Protestant groups, there has been a gradual withdrawal until now there is little or no contact. This is largely due to the strange mixture of ultra-modernism in theology, ultra-Catholic practices, and ultra-nationalistic preachments which the Independent Church presents.

—*The Christian Century*.

A New Mission Boat

Mrs. Henry W. Peabody is rejoicing that God has provided means for the purchase of the *Fukuin Maru*. The Association of Baptists for Evangelism in the Orient will operate the boat in a group of the Philippine Islands which are now without missionaries. Mrs. Peabody's own enthusiastic words written from Orlando, Florida, are:

Our prayers are answered and the check for the purchase of the *Fukuin*

Maru is in my hands. The cost of maintenance will be kept down to the very lowest figure. We can save much by having our students serve as crew. They will have plenty of time for evangelistic work while the ship is in port. The zone where the boat will operate is not in the typhoon zone. The captain feels perfectly safe in taking his family with him for six months of the year, and his wife is such a finely equipped Bible teacher that she can be a whole faculty if needed—especially as the boys will have had some training in the Bible School in Manila.

NORTH AMERICA

League of Evangelical Students

About six years ago the National Young Men's Christian Association organized an inter-seminary conference. Some delegates desired a doctrinal basis, and, failing to secure it, organized, at Pittsburgh, an inter-seminary and inter-collegiate body with the following article in its constitution:

Qualifications for membership in the league shall be faith in the Bible as the infallible Word of God, and acceptance of the fundamental truths of the Christian religion, such as: The Trinity, the virgin birth of Christ, His divine and His human nature, His substitutionary atonement, His resurrection from the dead, and His coming again.

The League of Evangelical Students has gone on successfully and now is planning to establish in every institution of higher education in North America a group devoted to the promotion of spiritual life, and to the propagation of New Testament Christianity.

Chicago a Mission Field

Chicago offers one of the greatest missionary fields in the world, the Ven. Frederick G. Deis, Archdeacon of Metropolitan Chicago, declared. He estimated that 25,000 Episcopalians are "lost" to the church in Chicago at the present time through lack of a sufficient missionary program and machinery for keeping in touch with a shifting metropolitan population.

Statistics show that the average age of gangsters range from seventeen to twenty-two years. Statistics also prove that few of our gangsters ever had any

training in Sunday schools or otherwise. It is clearly evident that one of the most effective ways to combat the crime problem in Chicago and other cities is to plant the church firmly in every community with an aggressive missionary program.

—*The Churchman.*

Mohammedan Activities

Many Moslems live in New York and vicinity. Most of these come from Syria, Palestine, Turkey, Persia, North Africa, Iraq, Arabia and India, and little is being done to bring them into living contact with Christ. Last year a Christian Armenian, Esa Kazazian, from Baghdad, began to do work among them, distributing Christian literature and seeking to win them to Christ. Mr. Kazazian was backed in this work by the American Bible Society, the American Tract Society, and the American Christian Literature Society for Moslems. Most of these Moslems work in factories, and, as Mr. Kazazian says, "are astonished to learn that some one in America cares for their souls."

A colporteur observed that Mohammedans have lately been working among Negroes in the Pittsburgh region. The Mohammedan argument is: "Christians brought you here as slaves and have oppressed you. We Mohammedans are all brothers. The Bible says Jesus was buried in Palestine; but here we have a picture of his tomb in India." There is a definite need for missionary work to fortify Negroes and others with the Scriptures.

Protestant Episcopal Mission Centenary

The 100th anniversary of the Protestant Episcopal City Mission Society of New York City was celebrated in January at special services at the Cathedral of St. John the Divine. Bishop Manning, president of the organization, paid the following tribute to its growth and usefulness:

"The society has stretched its facilities to meet each new opportunity and has striven to

meet the increasing needs confronting it. In addition to all its regular work, it is now acting as a central agency for the relief of the unemployed people of our church. The society is doing this work most wisely, effectively and sympathetically."

The society has increased its original budget through the century from \$1,000 to \$375,000, and this winter finds its resources taxed to the breaking point with the ceaseless appeals from destitute families.

The Need for Volunteers

The missionary enterprise has a living challenge to Christian students of the present generation, as was clearly shown at the Buffalo Student Volunteer Convention. The opportunity for missionary service is reported by a large number of the mission boards. This reveals a significant and urgent need. Nearly 600 openings are definitely financed, and 250 other calls, are provisional on special funds. For evangelistic work there is urgent need for 229 ordained men and 133 trained women. The educational field requires 67 men and 176 women with adequate preparation and personal qualifications. Hospital work and pioneer medical service calls for the consecrated skill of 67 men physicians, 44 women physicians, and 98 nurses. Other specialized tasks demand trained agriculturists, carpenters, treasurers, an experienced librarian and a college president.

The need is for intelligent and earnest Christian youth moved by the spirit of Christ and positive faith and conviction—and with adequate preparation.

Jews Turning to Jesus

In an Orthodox synagogue of Brooklyn not long ago, during certain days of repentance and prayer, Jews were seen lying on their faces crying to God for protection upon them and their persecuted brethren, especially in Russia. One elderly Jew lifted up his hands towards heaven, and in an agony of soul cried out: "Oh that Thou wouldst

rend the heavens, that Thou wouldest come down. Lord, send our Messiah, and should the Jesus of the gentiles be the one, grant us a sign that we may be sure and forgive our guilt toward Him." A changed attitude toward Jesus Christ is in evidence, and though inadequate yet shows that contempt is giving way to recognition. In a Baltimore publication, *The Mediator*, was an account of a memorial service for Jesus, which opened with a reading of the Sermon on the Mount.

The Rabbi's sermon consisted of six reasons why Jews should regard Jesus as a great teacher:

(1) Because He lived as a Jew, mingled with Jews, and observed their festivals. (2) He died as a Jewish patriot, for principles and convictions. (3) His religion was the religion of the synagogue. He taught the fatherhood of God and the brotherhood of man. (4) Jesus was a Jew in His criticism of the Jews of His day. (5) Jesus was a Jew in that He influenced the Jewish race by His personality. In other words, because Jesus was a kinsman of the Jews they became of world importance. (6) Jesus was a Jew in His influence on the history of humanity. He introduced the ideas of Judea into the whole universe.

Lutheran Home Mission Council

This Council for North America was organized in 1930 to give encouragement and information in home mission work and method; to study and survey home mission fields; to adopt principles according to which home mission fields may be occupied and worked without duplication of effort and expense and without unfriendly competition. To carry out this latter purpose, it is suggested that local Home Mission Councils be formed in all large Lutheran centers where there is a majority of cooperating bodies. Such a council has already been organized in metropolitan New York and has demonstrated the feasibility of this procedure. Bodies cooperating in the national organization are the United Lutheran Church, American Lutheran Church, the Lutheran Free Church, United Danish Church, Danish Evangelical Lutheran Church of America, Nor-

wegian Lutheran Church and the Augustana Synod. The Council held its second annual meeting in Chicago on January 26.

Interracial Cooperation in Tennessee

It is encouraging to note the improvement in interracial relations in the southern states. The activities reported by James D. Burton, Secretary of the Interracial Commission of Tennessee, is cheering. Many conferences have been held in the past year and city and county leaders have been enlisted in the work throughout the state. Close contact is maintained with state departments of health, education and various institutions looking to the improvement of community life in race relations. Better accommodations for colored people have been provided in some localities, an anti-lynching bill has been endorsed by white leaders, more adequate police protection in Negro communities; better economic and educational conditions have been promoted and morals have been improved. There is great need for better state institutions for juvenile delinquents, the feeble-minded, the sick and the helpless. Adequate protection, justice and opportunity should be given to all.

Alaskan News

The United States Government is using the old army post buildings at Fort Gibbon, Alaska, as hospital, orphanage, school for the blind, etc., for the natives. Rowe Hall, which cares for the children, has more than proved its worth, but it must be closed owing to lack of funds. Deaconess Bedell of the Episcopal Church hopes to open it as soon as she returns from her furlough.

Henry Moses, mission lay reader and interpreter at the Protestant Episcopal Mission of Our Saviour at Tanana is holding services in the cabins of the natives. Blind Paul, for thirty-five years conducted them, using

an ancient horn to call his people together for worship.

Last spring the mission cared for the natives in Kokrines Village during the epidemic of influenza. The ninety-four miles between the two villages was covered by dog-teams spaced in relays to make a continuous journey.

—*The Churchman.*

LATIN AMERICA

Will Mexico be Dry?

Temperance is making headway in Mexico and steps are being taken to make the nation dry. The movement is sponsored not only by church organizations and women's societies, but is also promoted by the Government. In 1929 President Gil initiated an anti-alcohol campaign, and began propaganda in schools and other Government organizations; he ordered temperance programs regardless of the personal opinion of the teachers. Though the present administration does not push the campaign as did Mr. Gil, the movement has a momentum that will not stop. A recent law closes saloons from Saturday night till Monday morning. Having the saloons closed this one day, the biggest spending day of the week, has made a great impression in Zitacuaro. The prison keeper complained that he did not get enough men in jail on Sunday to work the roads during the week. Since Sunday is the biggest market day, and families come to town from miles away, the enforcement of this law is a genuine blessing.

Disturbance in Central America

The Central American States are still centers of earthquakes and of political upheavals. San Salvador has had a recent short-lived rebellion and in February disturbances in San José, Costa Rica, caused the United States Legation to be abandoned when the barracks across the street were being bombarded. A rebellious movement was led by Manuel Castro Quesada, defeated candidate for president. All

streets were deserted and business paralyzed. Costa Rica is a small mission field occupied by the Methodist Episcopal Church, the Anglicans and the Central American Mission.

Brazil Calls Loudly

Brazil needs more missionaries, especially in the Amazon valley and the central tablelands. "The vast hinterland, now shrinking in size because of the new motor roads, demands an active missionary campaign," says Dr. Erasmo Braga, outstanding Brazilian leader. There are twenty-three Protestant missionary societies, with about five hundred missionaries, including wives, at work in about eighty stations in Brazil. The native Christian staff numbers 713, of whom 250 are ordained men. The Evangelicals have 750 organized churches, with over 122,000 communicant members, not counting the 350,000 members of the German Lutheran Church in the southern states. The present population of Brazil is over forty million. Thousands of cities and towns are untouched by the Gospel; the vast interior, with over 1,000,000 Indians, is practically unreached.

World's Sunday School Convention

The first assemblage of Christians from all over the world to be held in South America will be the World's Sunday School Association Convention in Rio de Janeiro, July 25-31. At least fifty nations will be represented.

A youth conference will be one of the features. In addition to the main program, institutes and seminars will be held for a more intensive study of Christian education in its world-wide aspects. For the multitudes who cannot attend, but who are eager to be personally identified with the convention, there is an Intercountry Prayer Membership.

World's Hardest Field

During the last two years hostility and distrust on the part of Amazonian Indians has been overcome and 645 converts have

been brought into the church. Little settlements and groups are holding their own services in the absence of the missionary, and are looking forward eagerly to his return visit.

With Iquitos, Peru, as headquarters, missionaries of the Inland South American Union itinerate up and down the hundreds and thousands of miles of waterways, a work which has only begun to bring results. This region has been and is still one of the "uttermost parts," and with Tibet form the last two regions closed to the Gospel.

Protestant Rights in Peru

The Rev. John Ritchie of Peru writes that the maximum of self-government ought to be the normal procedure in a Christian Church whose members are led of the Holy Spirit. He says: "The native church should be foreign only to the extent of its heavenly character and not on account of its earthly derivation."

Mr. Ritchie says that converts are insisting on their status as Peruvians as well as Christians. It is the policy of the church of Rome to exclude Protestants from the cemeteries. But the Evangelical Christians, under Mr. Ritchie's advice, insist on their rights as Peruvian citizens to use the village cemetery. "This stand has been successfully taken throughout the interior towns and villages and in many places Protestants have been allowed to use the public cemetery, thus establishing a precedent which will be difficult to overcome. The native Christian desires to avoid taking any course which would make them a community apart from their fellow countrymen.

"The native Evangelical synod has also refused to establish mission schools and is insisting that their children be received into the state schools and be accorded decent treatment by the nun-trained school mistresses. As teachers become accustomed to having the children of Evangelicals, intolerance wears down. The battle is not won but it is

being fought for the right to be Protestants without detriment to their citizenship rights. Evangelical Christians are not to be looked upon as the protégés of foreigners and a foreign religion, but as one hundred per cent Peruvians with something in quality which the ordinary Peruvian does not possess. The Evangelical church seeks the regeneration of the individual and aims to convert the community to tolerance if not to faith."

—*World Dominion.*

EUROPE

Methodist Union in Britain

A few years ago there were five Methodist denominations in Great Britain: the Wesleyan, the Primitive, the United Free, the New Connection, the Bible Christians. Then there were three: the Wesleyan, Primitive and the United, which gathered in the other two.

In September, 1932, there will be only one.

The union has been achieved with patience and goodwill on all sides. Each church has its own distinctive traditions, which have gathered around them the radiance of many memories. But the union will be complete and there will be no minority keeping out of the new church.

An African in Liverpool

A convert of Mary Slessor of Calabar, named Ekarte, went to sea and found himself stranded in Liverpool, where he was led to undertake the help of other Africans who came on steamers to the port. He visits all the ships which carry African crews so that now the men know him and look to him for help in difficulty.

Ekarte lives in a little room in a poor quarter. There you may find him teaching colored men or children the catechism or hymns or discussing passport complications. Or he may be rushing to the hospital or to the police court to help an arrested sailor. The hospitals are miles away, and Ekarte has to walk the whole distance once or

twice a week to visit all in which there are colored people.

This convert of Miss Slessor has absolute faith in prayer. A writer in *Life and Work* says: "On one occasion I brought a parcel of food for himself, knowing that if I gave him money he would directly give it to others. When I presented it he remarked that he had been praying for three seamen who were destitute and starving and now the answer had come. Within four days he had got one of them a position on a liner going back to Africa. A week later he secured similar positions for the other two."

—*Ernest Gordon.*

Religious Interest in England

The statistics published in the official yearbook of the Church of England give grounds for an encouraging view of the state of religion in that country today. During 1930 there were in the 12,801 Anglican parishes 420,281 baptisms, or about 75 per cent of the total number of births registered in England in that year. Add the baptisms in Methodist, Congregational, Baptist and other churches and it becomes evident that the number of families that ignore religious observances must be small. For the attendances at religious worship the yearbook estimates that the attendance of "adult regular worshippers" at Anglican services is at least 6,500,000. The addition of Non-Conformist Church worshippers would bring the total number up to about 10,000,000.

Bible Churchmen's Society

The Bible Churchmen's Missionary Society was organized in 1922 by members of the Church of England and in the seven years of its existence its yearly income has passed from £25,144 in 1923 to £57,000 in 1930, in an uninterrupted increase. It has commissioned 116 British missionaries and has 68 in training. Ten of these are physicians and there are already 87 native workers. It is pledged to pioneer advance wherever possible.

Its initial undertaking was at Mirzapur, United Provinces of India, buying the London Missionary Society's £5,220 plant. In West China it is working with Bishop Cassels, and in South China it has absorbed the Emmanuel Medical Mission at Nanning, formed by Dr. and Mrs. Lechmere Clift. In Burma it has begun extensive missions and has taken over the Deaf and Dumb School and Orphanage for evangelizing the eleven thousand deaf mutes of Burma.

North Africans in France

At present there are about 110,000 North Africans, Berbers, Arabs and Kabyls from Algiers in France. Many of them have come in contact with Protestant missionaries in their home lands and while in Paris attend Protestant services. A group of Mohammedans comes regularly an hour's ride by bus to take part in the meetings and the driver, a Kabyl, leaves his bus parked in the street to go in himself. A former student of El-Ahzar University is an attendant at services, and a Kabyl who became a Christian and returned to his home country reports that, notwithstanding constant peril of life, he has so far distributed about 1,250 portions of the Bible among his people.

A New Spain

Last summer I traveled 4,500 miles in Spain and talked with more than fifty Protestant pastors, representing different denominations.

Though the number of Spanish Protestants is small (scarcely 12,000 among more than 22 millions), the Evangelical movement has been an important factor in bringing about the republic. Some of the secretaries in the present government were pupils in Protestant schools, and are not ashamed to confess it in public. I found everywhere that, among the most influential men of this government, Protestantism is well thought of. Some of our pastors have even been offered the office of provincial governor or the presidency

of the city councils and regional congresses.

Today in Spain there could be employed as preachers and lecturers all the pastors working in all the Spanish-speaking countries. There are less than a hundredth part of the workers needed, and these are so poor that even those who receive the highest salaries would be unable to eat in the United States, not to speak of rent and clothing. The highest salary for a pastor in Madrid in terms of dollars would be \$40 a month. Their congregations are also poor. Germany and England are doing something but their help is meager. If the North American boards working in Latin America could help Spain at present they would help the work in all Spanish-speaking countries, because Spain is now becoming more and more the leader in all those countries.

—*Juan Ortiz Gonzales.*

Protestant Academies in Germany

The most noticeable way of balancing the German budget has been by reducing the salaries of state officials of all classes. Particularly drastic is the decision that out of 15 pedagogical academies, in which since the war the elementary school teachers have been trained, only six will remain, and how long those will remain open is uncertain.

It is significant of present political conditions that the nine academies sacrificed are all Protestant, while the two Catholic academies, and the one in Frankfurt with no religious affiliations, will continue their work. This means that the Catholic influence has been strong enough to protect their cultural institutions, while the Protestants are not in sympathy with the present Prussian government.

—*The Christian Century.*

Religious Interest in Bulgaria

A wave of religious interest seems to have appeared in the University of Sofia. Not only is the Bulgarian Student Chris-

tian movement at a high point in its activity, but a strong movement among Russian students has also come into prominence. The three days' conference of the Russian movement in Sofia, just closed, was the first ever held there, and one of the best held anywhere in recent years by Russians, according to an experienced leader who was present. New cooperation between all Russian student organizations in the University of Sofia was one by-product of the meeting.

—Donald A. Lowrie in the *Christian Century*.

Athens School of Religion Closes

The School of Religion at Athens, the only surviving American Board school for the training of religious leaders for all of the Near East, is to be closed next June, according to present plans. It is arranged that the training for leadership given at the New Bulgarian Seminary and at the Beirut School for Religious Workers of the Presbyterian Mission may to some extent make up for the loss, but the regrettable action was unavoidable, owing to financial conditions.

AFRICA

Listen to Africa

The International Committee on Christian Literature for Africa has planned to issue a periodical to be published six times a year, for village people and school children in Africa. It will be called *Listen, News from Near and Far*. The publication of the paper has been made possible by the generous financial support of the American Committee on Christian Literature for Women and Children in Mission Fields. It will be published in English, and it is hoped that it will be read by teachers and others who know English in the villages, and in classes in schools where English is taught. The Rev. H. Stover Kulp, of the Church of the Brethren Mission, Nigeria, is editor of the paper, with Miss Jean Kenyon Mackenzie, for-

merly American Presbyterian Mission, Cameroons, and Mrs. H. D. Hooper, formerly Church Missionary Society, Kenya, as associate editors. Mr. Hubert W. Peet, of the Far and Near Press Bureau, is managing editor.

Effects of Christian Education

The answers given below were written by students at the close of a year's course on "Problems of Religion," given at the American University at Cairo.

I used to believe that tying rags to tombs and lighting candles at them would bring good luck, but now I believe nothing of that sort. This course has made me see that true religion should lift the standard of my conduct.—*A Palestinian Moslem.*

This course has strengthened my belief in a good God.—*A Russian Atheist.*

I believe this course has taught me what true religion is. If I have learned only this from the course, it is enough.—*A Palestinian Moslem.*

In primary schools, I learned that the Koran was the true word of God—perfectly correct, no mistakes and no errors. I could not discuss with my teacher that this was not right or he would have beaten me and might have expelled me from school.—*An Egyptian Moslem.*

—Recent *Bulletin of the American University*.

Egypt's Problems and Progress

Miss Finney of the American Mission at Tanta, Egypt, outlines some of the problems met there. As rural mission schools are being replaced by the better equipped government schools, the need arises for preaching centers to become the nucleus of future churches. The increase of government schools enlarges the reading public, thus calling for larger supplies of good reading material, and providing a widening opportunity.

The national aspirations of present day Egyptians must be met by inspiring the younger generation to real service for their country. Addiction to narcotics, the difficulties of converts from Islam and woman's position under Islam never cease to be problems.

As to progress, Miss Finney lists decreasing fanaticism; greater interest of young peo-

ple in evangelism; vacation Bible Schools; an aroused "Health Sense"; intensive study of Egypt's agricultural resources with a resultant lessening of rural poverty; better roads—a challenge to the evangelist, and finally greater leniency on the part of the government toward Christian instruction.

A Wordless Worship

Men calling themselves prophets have been a recurring feature of the Christian movement in West Africa. More than a year ago such a man began to preach and heal on the western border of the Ekiti country. His method is to pray, quote Psalms, lead in singing hymns, preach the coming of the end of the age, then call on his hearers to surrender their idols and confess their sins. Water brought by the credulous is blessed and later drunk for their healing. Taking advantage of this awakened zeal, two missionaries of the C. M. S. opened work at Kpata, in the Bassa country. A school was started, although it had no equipment beyond a blackboard, and a hundred children attended. A dispensary opened and there were fifty patients a day. Last February a message came from villages in the bush: "Please send us some one to help us! We do not even know how to pray." This it was impossible to do but a few months later another message came saying that they had built a church. They had given up their market on Sunday, and met in the church; there they stand up, kneel, sit down, but no one says a word, for they do not know what to say, or how to pray.

Basuto and Barotse

In the oldest field of the Paris Evangelical Missionary Society—Basutoland—the church is looking forward to celebrating its centenary in 1933. Basutoland feels the world depression, but in spite of prevailing poverty the church maintains a healthy growth. The number of declared new converts has risen from 2,000, the average

annual increase for years past, to 3,000. As to church contributions for support and extension, this year's diminution is only £740 (£7,302 as against £8,042 in 1929), and of this £7,302, £407 was for work among their countrymen on the Rand. The main development is in the mountain region of the Maloutis, which occupy more than two-thirds of the country, and to which the increase of population drives more and more inhabitants every year. These have been ministered to by native evangelists, supervised by fully ordained native pastors, but the growing complexity of the situation requires a European worker, and it is hoped that one may soon be installed.

—*The Christian.*

Younger Generation Sacrifice

Many young Christians in Angola, West Central Africa, have refused positions that would mean comparative wealth in order to continue teaching under conditions little short of poverty, reports Dr. Henry S. Hollenbeck, of Sachikela. They have dedicated their lives not only to the school activities but to evangelistic efforts. They find a growing desire for the Christian message in unoccupied villages. "They teach on meager allowances, and one young man refused a position as carpenter for a prosperous company even after considerable pressure was brought to bear upon him, and he was told he might name his own salary."

Four Races Confer

Chinese, Indians, Eurafrians, Bantu, one Scotchman, an Englishman and an American sat down together recently and discussed ways and means for developing interracial understanding in Johannesburg. The 2,000 Chinese have nothing in common with the 10,000 Indians, nor the Indians with the rest. The 30,000 Eurafrians are scarcely better off. The Bantu are constantly finding new friends among the whites, but know little about the Indi-

ans and the Chinese. Out of this preliminary conference came plans for an International Club. The Chinese and Indians favor the purchase of a building at once. This absorbingly interesting enterprise has met with the unanimous approval of all races and should provide the contacts out of which a spirit of understanding may develop between the vanguard of each group.

—*The Congregationalist.*

WESTERN ASIA

Three American Colleges

Seventy-six years ago a ship sailed from New York for the Orient bearing two men of destiny, Daniel Bliss and Tillman C. Trowbridge, who with Cyrus Hamlin, already a missionary at Constantinople, were to be college builders in the Near East. Robert College, founded by Dr. Hamlin, is now in its sixty-eighth year. Syrian Protestant College, founded by Dr. Bliss and now the American University of Beirut, is in its sixty-fifth year. Dr. Trowbridge returned to America sixty years ago to take the steps necessary for the establishment of a third college at Aintab, now Aleppo College.

This youngest of the three colleges received public endorsement at the annual meeting of the American Board in Salem in 1872, and was to embody plans far in advance of the time. The other two colleges had been chartered by the State of New York as American institutions, the ideal being a foreign college, independent of the mission, on Turkish soil. The initiative for the founding of the college at Aintab had come from the native churches.

Religious Liberty in Turkey

Liberty of worship in Turkey appears to manifest itself largely in religious indifference, except among Christians.

There is strong protest, sometimes followed by persecution, when Christians seek to convert Moslems. This, says the Con-

stantinople correspondent of the *Manchester Guardian*, particularly affects many foreign institutions of education, which are mostly missionary and are founded for religious purposes.

Angora claims to have established religious liberty, but on the other hand monastic association is denied, and the Angora leaders have abandoned Islam.

There is no interference with religious worship, and the mosques are still well frequented by the working and lower middle-classes. Six thousand clergy, hodjas and imams and muezzins, are paid out of the budget of the state, though there has been some protest.

The Angora leaders do not think it advisable for the organization of religion to be outside state control. It gives them a better hold on the preachers. But its semi-establishment does not mean its state recognition. It is really a police measure.

The *Guardian's* correspondent finds an intellectualist, materialist, modernist spirit, together with a natural reaction against all that was the foundation of the Imperial régime.

When it comes to interreligious propaganda, the question is very different:

Here the Turks remain extremely sensitive. Recently there have been several cases of protests and police investigations regarding supposed conversions to Christianity effected by foreign educational institutions. Whenever such cases arise there is a popular call for the expulsion of foreign educational orders and establishments.

The government sends investigators and sometimes favors the idea of requiring that the directors of such institutions shall be Turks. It is forced by public opinion to prevent all liberty of religious propaganda. Angora's main preoccupation is to keep all its citizens very Turkish and national.

A certain amount of Christian propaganda does go on. The New Testament is now being translated into the new Turkish language by a committee in which Turks take part.

—*Literary Digest.*

Wireless Station at Mecca

The Moslem World (New York) reports that the Marconi Company has asked the Egyptian government for a Moslem engineer of the State Telegraphs to supervise the installation of wireless apparatus in the

Hedjaz. Hamdi El Kordi Efendi will, before going to the Hedjaz, visit London in order to obtain the necessary instructions from the Marconi Company. It is thought that the Moslems plan to open a wireless station at Mecca.

According to *Al-Muquattam* (Cairo), the Department of Pilgrims in the Hedjaz reports the number of pilgrims arriving at Mecca last year as follows:

The total was only 70,000, distributed as follows: Egypt, 4,931; Java, 17,017; India, 9,620; Syria, 929; Palestine, 456; Sudan, 929; Yemen, 857; Cape Colony, 71; Mesopotamia, 201; Algeria, 184; Afghanistan, 173; Turkey, 279; Persia, 150; Hadramaut, 130; Somali Land, 90; China, 85; and other countries, 2,268. Before the World War the annual pilgrimage was three times as great as it is now.

An Isolated Hospital

The hospital in Meshed, Persia, is the only Christian hospital for an area more than half the size of the United States. The nearest Christian hospital to the west is 560 miles away in Teheran. The nearest to the southeast is 700 miles, as the crow flies, at Peshawar. The nearest to the east is 3,000 miles in Peking, across the whole breadth of Asia. The notice boards at the head of the white beds in the Meshed wards show patients from all over the lands of western and central Asia.

Baghdad's New Religious Center

Several years ago Dr. Samuel M. Zwemer and Dr. James Cantine sought funds for a church to meet the needs of the native Protestant congregation organized by English missionaries in Baghdad. This organization, composed of families that had come out from the several Oriental churches that make up the Christian minorities of the Near East, has always been independent of the United Mission, and they wished a building of their own that would be a real center for evangelistic work among Moslems at Baghdad. The building is now completed and includes a chapel, seating over a hundred. A large plaque is inscribed with the words in Ara-

bic: "I am the Light of the World."

MISCELLANEOUS NEWS

When the English Were Heathen

Missions are not modern! Back in A.D. 598 Gregory made an appeal to Christian Africa on behalf of pagan England. Nearly 1,350 years ago he wrote to Eubogius of Alexandria, in northern Africa: "The English race, situated in the far corner of the earth, has hitherto been in unbelief, worshiping stocks and stones. But, aided by your prayers, I sent a monk. Now, letters have arrived telling me of his work. They show that he, and those sent out with him, shine amongst that nation with such miracles that they seem to imitate the mighty works of the apostles. At Christmas, more than 10,000 English people were baptized. I tell you this that you may know what your prayers are doing at the world's end."

—*The Congregationalist*.

Missionaries in Foreign Fields

A bulletin recently published by the graduate school of the American University, Washington, D. C., presents the results of a study completed by the "cumulative digest of international law and relations," and gives some interesting figures concerning the number of missionaries now in service in foreign countries. A total of 7,809 American missionaries are now stationed in 87 foreign countries. Nearly one-half of these, or 3,712 missionaries, are located in the three countries of China, India and Japan. The figure reported for American missionaries in China is 1,846; India, 1,351; Japan, 515.

Evangelize or Proselyte

A part of the Christian Church is so afraid that it might "proselyte" somebody that it hesitates to evangelize anybody! Bernard Lucas in his book, *Our Task in India*, makes some significant distinctions:

The dominating idea of the proselytist is the advancement of his own particular religion. His aim is to

separate the convert from the religious thought and feeling in which he was brought up and to attach him to a new and foreign religion. Believing that his own religion has been finally determined for all time, he insists on unreserved acceptance of its creed, ritual, and organization. (According to Basil Mathews, "the convert to Christianity from another faith is a kind of spiritual scalp to hang up in our wigwam.") The actual ministry of Jesus gives us the true conception of the missionary enterprise. Evangelism is the outflow of the divine love "which seeketh not its own." Its supreme concern is with the life within the soul. The success of the true evangelist is not in the number of accessions which he is able to record, but in the spiritual influence which he is able to exert, even though such influence never issues in a single accession. Where the mere proselytist might feel he had finished, the evangelist would feel that he had hardly begun.

—*The Congregationalist*.

Depression Brings Folks Back

"Reacting from the materialism of the decade that ended in 1929, mankind is finding its way back to the church through the doorway of depression," said Bishop Wyatt Brown in addressing the twenty-eighth annual convention of the Diocese of Harrisburg on January 26-27.

"The economic situation in which we find ourselves is a challenge to the Church of Christ. The appeal of the Church will be heard today as it has not been heard, yearningly and gladly, by thousands and thousands of the unchurched.

"Despite its unprecedented prosperity, the decade from 1919 to 1929 had 'tragic results in the life of our people.' The American people were on a gaily decorated toboggan, sliding down a spiritual hill, amidst great cheering, having lots of fun. Then came October, 1929. God called His people home. The burden of poverty which has resulted demands the Christian generosity and charity and devotion of us all."

Rev. Paul L. Warnshuis of Denver has been elected assistant director in its Department of City, Immigrant, and Industrial Work, under the Presbyterian Board of National Missions. Mr. Warnshuis will be superintendent of Spanish-speaking work in the Southwest, an office to be left vacant by the withdrawal of Dr. Robert N. McLean.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Negroes of Africa: History and Culture. By Maurice Delafosse. 313 pp. \$3.15. Associated Publishers, Inc. Washington, D. C.

This is a translation and a combination of three important little books by a former governor of the French Colonies and an outstanding authority on the African Negro. Maurice Delafosse, who died in 1926, was considered the leading authority on the peoples and languages of West Africa, where he spent seventeen years. The book is an extremely interesting compendium on African History and Ethnology. The author holds that "the Negroes of Africa are not, properly speaking, autochthonous, but come from migrations having their point of departure towards the limits of the Indian Ocean and the Pacific." The Pygmies or Negrillos, he believes, are the autochthonous Africans.

Succeeding chapters trace the Development of Negro Civilization in Antiquity, Negro Africa in the Middle Ages, the European contacts with West Africa and the Slave-trade, the Central and Eastern Sudan; then follows an account of Native Political Organizations, Social and Family life, and Religious Beliefs and Practices.

Each chapter is documented with a select bibliography, although mostly French authorities are cited. There are four maps and an unusually full index. Optimism, insight, and sympathy are rare qualities in a book on the Negro, but they are all found here. He says:

It is impossible not to recognize that the African Negroes are remarkably gifted from the point of view of the arts. Their innate musical disposition, the instruments that they have

known how to create and from which they are often able to obtain surprising melodies, their recitative chants and poetic improvisations, the elegance of the jewelry and the potteries which they manufacture and of certain of their sculptures on wood and on ivory, the design and the color of their mats and tissues, the good taste of their talent for ornamentation are the incontestable proofs of artistic faculties which are called upon to give forth more and better than they have been able to do up to the present. The isolation in which natural barriers have for too long a time closed their habitat has made of the African Negroes, in relation to the more favored Europeans, backward peoples, or more exactly, retarded peoples: they have lost much time and they will not be able to catch up in a day or in a century. But they have certainly not said their last word and their history is not finished. Perhaps it is only beginning and this book is only a preface.

S. M. Z.

Dr. Barnardo: The Friend of Little Children. By Wesley Bready. 271 pp. \$2.50. Revell. New York.

The Evangelical Revival of the 19th Century has been criticized in that it limited the scope of the Gospel. Superficial observers affirm that its chief concern was with the *souls* of individuals and failed to recognize the significance of what they term the "social gospel." And yet it was during this very period that the public conscience was awakened to prevailing evils. Wilberforce in the British Parliament became the protagonist of the slave trade; Plimsall espoused the cause of sailors and introduced bills to insure greater safety to men who go down to the sea in ships; the Earl of Shaftesbury so identified himself with many philanthropies as to make his name cherished in the memory of the nation; and Dr. Thomas Barnardo became no less known

as the protector and succor of friendless children throughout Great Britain.

Mr. Wesley Bready prefaces the narrative of this great philanthropist and reformer with an interesting chapter on the history of social reform in England, directly attributing it to the Evangelical Revival; and if in some instances the less conspicuous reformers were not recognized as Christian in the Evangelical sense, they in turn found their inspiration and support from this source.

Dr. Barnardo was in early life greatly influenced by the writings of Voltaire, Rousseau, and Paine, and probably would have subscribed himself a skeptic. It was the famous Irish revival which proved the turning point in his outlook when at the age of seventeen he was led to Christ by his brothers. This period in his life is indicative of his subsequent service.

The experiences immediately following his conversion have been common to many. For a time he was strongly influenced by Plymouth Brethren, but their interpretation of Scripture did not give that freedom of soul he associated with Christian fellowship, and he became a member of the established church. There followed a season of deep missionary zeal coming under the influence of Dr. Hudson Taylor, and he volunteered for work in China, and it was while a medical student in London, in preparation for service in China, that young Barnardo received the "call" for his life service among the waifs, first in the slums in London and later throughout the United Kingdom. The incidents connected with his changed life

plans and the early experiences are frequently thrilling and constitute a romance of city missionary work. Like many others, Barnardo found "the reward of service more service" and gradually to his numerous duties was added evangelistic work.

As his work expanded he became conscious of evils requiring legislative action and Dr. Barnardo, the medical home missionary, became the statesman reformer. His arduous labors were supplemented by the heavy burden of the financial support of his work, ever increasing calls for his help in evangelistic work and consultation with government officials in plans. The extent of his activities was almost superhuman. "Throughout the forty years of his rescue work it is doubtful if he averaged six hours' rest per night," says the biographer, "and often, for months, he worked sixteen to eighteen hours a day."

The full results of Dr. Barnardo's work can never be known. Some idea of conditions in London's east end early in the 19th Century may be realized by the fact that "74.5 per cent of all the children of the slums in the metropolis died before their fifth birthday." One wonders how any could have survived the terrible unsanitary conditions and moral degradation in which so many lived. Ignorance, drunkenness, and all forms of immorality were widespread. In this atmosphere Dr. Barnardo found hordes of destitute children inured to vice, abandoned by their natural guardians, and constituting a grave menace to the future as well as the present. After forty years he achieved the extraordinary record of having "fathered sixty thousand children" whom he had rescued from the untold evils and misery of their surroundings and trained for some useful occupation. The modest expenditure of two hundred pounds grew during his life to an annual budget of \$1,000,000, with an average daily enrollment of 7,000 and an annual migration party to Canada and Australia

of 1,000 thoroughly trained young artisans.

In view of the service of this indefatigable servant of God, this great reformer and social worker, it seems strange that no state honor was bestowed upon him in recognition of his achievements. But England never conferred upon him the coveted prize of her citizens, either knighthood or baronetcy.

These years of unremitting labors were not without opposition. Nothing invites criticism or even bitter opposition like evidences of success. Dr. Barnardo experienced trials of nearly every character. Religious bigotry was perhaps the cause of his greatest trial, but gossip was also circulating impugning his motives, charging ill-treatment of the very children he so dearly loved, and even accusing him of misuse of funds entrusted to his care. Through these trials he emerged with greater public esteem and fully exonerated in each case.

To what may the phenomenal success be attributed? Others have had genius in organization, others have had a similar capacity for unremitting labors, and others have had equal training, but their labors have not thus been crowned by any such success. There may be various answers, but it is of interest to know that to which Dr. Barnardo himself assigned the success. Once, when asked to what he attributed the extraordinary fact that 98 per cent of those who had gone from his "Homes" to the colonies had made good, he replied without hesitation, "Every boy and girl that goes from our care I personally interview on their relationship to Christ. To this I assign every degree of success that has been attained."

Even a sympathetic biographer cannot adequately delineate the essential characteristics of his subject. Those of us who knew and loved the great doctor are indebted to Mr. Bready for the portrayal he has given of this great soul. His summing up of Dr. Barnardo's religion is

therefore of great significance:

"From conversion till death Barnardo was an avowed Evangelical. But this does not mean that his religion was static. Quite the contrary! The evolution of his convictions is apparent. In youth, under the influence of Brethrenism, he inclined to the belief that the Lord's Table should be open only to the immersed. In middle age, a liberal non-conformist, he was much less concerned about doctrines and dogmas as such: while during his last twelve years, a lay-reader in the Church of England, he was ready to co-operate with all, whatever their affiliation, if only they 'loved the Lord Jesus Christ in sincerity and truth.'"

W. R. MOODY.

A Merry Mountaineer. By R. W. Howard. 93 pp. 1s. Church Missionary Society. London. 1931.

This is not the story of a mountain dweller, but of a young Englishman, Clifford Harris, who, as a teacher in the Stuart Memorial School in Isfahan, Persia, found delight in mountain climbing. For three and a half years his work in the school was teaching English, but he also led the boys in athletic sports and at the summer camp in swimming and hiking.

It became his custom to go out to the villages on the weekly Friday holiday, tramping and dragging a sled with his kit and a lantern and slides to show pictures on the life of Christ to the villagers. The call of the villages was to him overwhelming. He wrote: "These little groups always thrill me; we have so much to share and give, for their religion has not the same spiritual power in it as ours and is not joyful." One secret of his winning personality was his joy—that "radiance" that characterized the early Christians. He hoped to make it his life work "to live in the villages among the Persians like a Persian," even planning to support himself as a tinker, and also giving simple remedies.

In the bitter winter of 1930,

when there was great destitution, he helped feed 250 starving people a day. He contracted typhus fever, and in delirium he was still climbing mountains. On the morning he died he said: "It will be great up the mountain with Jesus." To quote from his last sermon: "Faith means a passion, an enthusiasm, a consuming zeal, that eats up everything."

ANNIE RHEA WILSON.

Missions Matching the Hour. By Stephen J. Corey. 8 vo. 184 pp. 50 cents. Cokesbury Press. Nashville. 1931.

Changing conditions at home and abroad present a new challenge, new needs, new problems and new opportunities to the Church of Christ. Dr. Corey, the President of the United Christian Missionary Society, presents the case briefly, clearly and effectively. First he studies "Missions under Fire" and the effectiveness of Christianity itself is challenged. He meets the critics with facts rather than with theories; he challenges the modern spirit of secularism and shows the need of the world today, the need of the Church and the ability of Christ to meet these needs. Pastors of all denominations will find this volume especially suggestive in preparing sermons on the Christian solution of some present-day missionary problems. It is particularly designed for mission study classes.

The Centennial of the Western Foreign Missionary Society, 1831-1931. Edited by James A. Kelso. 234 pp. Published under the auspices of the Committee of Pittsburgh Presbytery. 1931.

This memorial volume consists of three parts—first a brief history of the Western Foreign Missionary Society by the Reverend Thomas C. Pears, Jr., second, a biography and an appreciation of Sadhu Sundar Singh, the apostle of the East and West, who was brought to Christ through the influence of Presbyterian mission schools in

the Panjab; and third, the proceedings of the Presbyterian Centennial Celebration including three masterly addresses by Dr. Robert E. Speer, on the Founders and the Foundations, Elisha P. Swift, and Walter Lowrie. It was the latter, Walter Lowrie, who declared in 1847: "The Presbyterian Church is a Missionary Society the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object."

As we read the story of these great founders who laid the foundations of a world-wide missionary enterprise through the Presbyterian Church, recall their sacrificial love, noble, unselfish service, we can not help wonder why the church today cannot dream as nobly and dare as boldly as did these great predecessors.

S. M. Z.

The Friendly Farmers. By Elizabeth Harris and Gertrude Chandler Warner. 12 mo. cloth, \$1.00; paper, 75c. Friendship Press. New York. 1931.

This course for Primary boys and girls on rural life around the world is written by an Associate Professor in the Elementary Department School of Religious Education, Boston University. She has prepared the programs and supplementary material for the nine stories written by Miss Warner, the author of "Windows in Alaska" and other volumes.

Leaders of children's work in the Sunday School or in missionary circles, not to mention mothers, will find that these tales will open the eyes of boys and girls, to their debt, not only to the American farmers, but to the farmers all around the world. Children very much alive are happily depicted but we are disappointed that the last story does not gather up the threads of the earlier chapters and come to a more definite climax.

J. C. C.

Negro Year Book: An Annual Encyclopedia of the Negro, 1931-1932. By Munroe N. Work. 544 pp. \$2.00. Negro Year Book Publishing Co., Tuskegee Institute, Alabama.

All who are interested in the supreme national racial problem of the United States will welcome this new edition of an annual which has won its way as the standard work of reference on matters relating to the Negro. The present edition is a distinct improvement on earlier ones. The material is new and includes practically every aspect of interracial relationship. There are special chapters on Racial Consciousness, Discrimination Against the Negro, Segregation, The Negro and Politics, and the Progress of the Negro Race, both as property owners and in agriculture and business. Important inventions made by Negroes during the past five years are listed as are the names of those who earned scholastic distinction and are known in the world of literature. The progress of Negro education and of the work of the church are encouraging. The statistics are seemingly accurate and cover such matters as the Distribution of Population, Mortality and Lynching. There is an excellent account of the Negro in Latin-America, in Europe and in Africa (pp. 381-435). This second section is of special interest, because it deals with European policies in the Dark Continent, the labor problem, forced labor, and slavery which still exists in the twentieth century. There is a bibliography of all works relating to the Negro published during the past five years, and a directory of newspapers, agencies, and organizations. This invaluable material is available in no other place.

S. M. Z.

God, the Eternal Torment of Man. By Marc Boegner. 165 pp. \$2.00. Harpers. New York. 1931.

The word "torment" is rather startling in such connection. The author took it from Marcel Arland's sentence: "All questions revert to a unique problem,

that of God; God, the dreadful torment of men, whether they strain to create him or destroy him."

The contents of the book show that the author uses the term "torment" to indicate the striving after God that was voiced in Job's cry: "Oh, that I knew where I might find Him!" and by the Psalmist's: "My soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is." Even after the soul has found God, there are fears that one does not understand and serve Him aright, and the tragedies of life are ever raising the troubled question: Why? "Everywhere about us today," says the author, "we are detecting the echo of a deepseated uneasiness which is troubling men's souls, and we assent to the utterance of a contemporary thinker: 'More than ever God is occupying the first place in the thinking of our youth!'"

Dr. Boegner, who is pastor of the Reformed Church at Passy, France, and President of the Protestant Federation of France, discusses the whole subject thoughtfully, helpfully, and with documentary references that show a wide range of reading. He is in full sympathy with modern thought, but he is convinced that life without God, the God of whom Jesus Christ was the most adequate revelation, is fruitless and vain. The reader may not agree with every statement, but he will feel that the author is earnestly striving to set forth truths which for him are not debatable since they are a part of that revelation which God is ever making of Himself.

A. J. B.

Paterson of Hebron. By W. Ewing, M.D. 8 vo. 256 pp. 8s., 6d. Clarke & Co. London. 1931.

The "Hakim" or medical missionary lived and worked in the mountains of Judah for thirty years. He was the son of David Paterson, a Scotch missionary in Madras, India, where Alexander was born in July, 1867. Later the father became for two years superintendent of the Edin-

burgh Medical Mission Training School. During his studies in Scotland Alexander came into vital contact with such spiritual giants as Moody, Drummond, Balfour, Lightfoot, Boyd Carpenter, Ion Keith Falconer and Robert Laws of Livingstonia. He went to Aden and then to Lovedale, South Africa, where he found a wife, and then to Cairo, before he reached Hebron, Southern Palestine, in 1892.

Dr. Paterson's thirty years in the mountains of Judah were years of fruitful service, full of interesting experiences and some thrilling adventures provided by war, massacre, robbery and various plots. The life story is full of information, of interest and inspiration. It is marred by a perpetuation of one or two grievances and a desire to defend Dr. Paterson against criticisms which might better have been allowed to die.

Marches of the North. By E. Alexander Powell. 8 vo. 311 pp. \$4. The Century Co. 1931.

Canada is largely an unknown country to those outside of the Dominion. It is worth knowing; its variety, beauty and productiveness give the vast sketches of country and mixed inhabitants an interest to travelers, merchants, hunters, agriculturists and missionaries. As an American newspaper correspondent and a wide traveler, Mr. Powell shows that he is a keen observer and a fascinating reporter—as will be recognized by those who have read his "Last Home of Mystery"; "Thunder Over Europe" and other volumes. Here is an exceptionally readable description of the different provinces of Canada—its seacoast, rivers, fisheries and gold mines.

Rural Education for the Regeneration of Korea. By Helen Kittenk Kim, Ph.D. Pamphlet, Ewa College, Seoul, and Methodist Episcopal Board, New York. 1931.

We are just beginning to realize the importance of giving more attention to rural evangel-

ism and rural education. This worthwhile study of the situation and the need in Korea is prepared by a Korean woman, dean of a woman's college, who presents the problem, considers the forces and methods already at work in Korea and other lands, and suggests some ways in which the Korean problem may be met. Missionaries in other lands than Korea will also find it worthy of study.

The Progress of World-Wide Missions. By Robert H. Glover, M. D. Ninth edition. 8 vo. 418 pp. \$2.50. Richard R. Smith. New York. 1931.

This book, which has already proved its usefulness, now appears (with six maps) in a revised and enlarged edition. It is trustworthy, readable and informing. It covers the world and is the best recent history of world-wide missions. To read it carefully is a liberal education in the principles, forces, aims and progress of Christian missions.

The World Dominion. Edited quarterly by Dr. Thomas Cochrane, 4s. 6d. a year. World Dominion Press. London and New York. 1932.

Dr. Cochrane, who was for some years an L. M. S. medical missionary in China, is rendering a real service through the publication of his independent missionary quarterly. This magazine, and the brochures on various fields, published from time to time, emphasize especially the need for reaching speedily the unevangelized multitudes in non-Christian lands, the prime importance of using Apostolic methods of proclaiming the New Testament Gospel, calling in question the value of large institutions and secular education in mission work, and showing the need for faith, courage and dependence on the Spirit of God.

The January issue of *World Dominion* contains valuable articles on Persia and the Latin World, Arctic Canada, A Challenge to Youth, and the Solomon Islands. The magazine is full of interest and stimulates to faith and action.

New Books

Liberating the Lay Forces of Christianity. John R. Mott. 175 pp. \$2.00. Macmillan, New York. 1932.

The Foreign Missionary. Arthur Judson Brown. 412 pp. (13th edition, revised.) \$2. Revell, New York. 1932.

The Mahadi of Allah—The Story of the Dervish Mohammed Ahmed. Richard A. Bermann. 317 pp. \$2.50. Macmillan, New York. 1932.

Religion of Old Korea. Charles Alden Clark. 295 pp. \$2.50. Revell, New York. 1931.

Story of Alaska. C. L. Andrews. \$3.50. Lowman & Hanford, Seattle. 1931.

The Secret Veld. Francis Carey Slater. 312 pp. 7s., 6d. Grayson, Mayfair, London. 1932.

Christ Down East. R. G. Burnett. 160 pp. \$1.25. Revell, New York. 1931.

The Development of the Missionary and Philanthropic Institute Among the Mennonites of North America. Edmund George Kaufman. 416 pp. Mennonite Book Concern, Berne, Ind. 1931.

Challenged. Caroline Atwater Mason. 100 pp. \$1.00. Revell, New York. 1932.

The Goodly Fellowship. P. L. Garlick. 145 pp. 2s. Church Missionary Society, London. 1932.

"Follow Thou Me." George W. Truett. 241 pp. \$2. Ray Long and R. R. Smith, New York. 1932.

Bible Verses to Memorize. Selected by Helen Miller Gould Shepard. 96 pp. 50 cents. American Tract Society, New York. 1931.

Seventy Other Best Bible Stories. George Goodman. 278 pp. 3s., 4d. Pickering & Inglis, London. 1932.

A Prayer Book for Boys. Compiled by Margaret Cropper. 64 pp. \$1. Macmillan, New York. 1932.

Highways to International Goodwill. Walter W. Van Kirk. 190 pp. \$1. Abingdon Press, New York. 1932.

Annual Report—American Board of Commissioners for Foreign Missions. 1931. 172 pp. Published by the Board. Boston. 1932.

The Conquest of Gloom. James L. Gray. 158 pp. 3s., 6d. Marshall, Morgan & Scott, Ltd., London. 1931.

Obituary Notes

The Rev. John Newton Hayes, D.D., retired missionary of the Presbyterian Church, U. S. A., died on February 10th in Shanghai, China. Dr. Hayes was born in Big Hollow, N. Y., in 1850 and was appointed to missionary

service in 1882. For many years he was connected with the Vincent Miller Academy at Soochow.

* * *

Mrs. S. C. Peoples, for forty years a Presbyterian missionary in Siam, died at Berkeley, California, on January 12.

* * *

The Rev. Walter Oettli, D. Theol., inspector of the Basel Mission since 1909, died recently of pneumonia at Berne, Switzerland. He attended the International Missionary meetings at Crans in 1920 and at Lake Mohonk in 1921, and the first meeting of the International Missionary Council at Oxford in 1923.

* * *

Dr. Fennell P. Turner, for twenty-two years (1897 to 1919) secretary of the Student Volunteer Movement and later (1919 to 1928) secretary of the Foreign Missions Conference of North America, died of a heart attack in Santa Cruz, California, on February 9th. Dr. Turner was born in Danielsville, Tennessee, February 25, 1867, and has rendered a remarkable service to the cause of Christ in many lands. He was a delegate to the World Missionary Conference in Edinburgh in 1910, and to the Jerusalem Conference in 1928. He had recently returned from a tour in Asia as a member of the Laymen's Inquiry Commission.

* * *

The Rev. Thomas C. Horton, one of the founders and the first superintendent of the Los Angeles Bible Institute, California, died at his home near Los Angeles on February 27th. He was for some years an associate of the late Dr. Arthur T. Pierson in Bethany Church, Philadelphia. Later he conducted a Bible school in St. Paul, Minnesota, and in Dallas, Texas, and was instrumental in leading Mr. Lyman Stuart to found the Los Angeles Institute twenty-four years ago. He was the founder and president of the Fishermen's Club, a men's organization for personal evangelism.

* * *

Bishop Francis Wesley Warne, D.D., a retired bishop of the Methodist Episcopal Church, who gave forty-one years of service as a missionary in India, died on February 29th in Brooklyn, New York, where he has been residing since his retirement in 1928. Bishop Warne was born in Erin, Ontario, Canada, on December 30, 1854, received his education in Albert College, Canada, and in Garrett Biblical Institute, Evanston, Illinois. Under the Methodist Church of Canada, he served as a missionary in Manitoba and in December, 1887, was appointed a missionary of the Methodist Episcopal Church to India, where he did evangelistic and educational work among the low-caste people. In 1900 he was elected a missionary bishop to India, and in 1920 a bishop of the Methodist Episcopal Church.

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Personal Items

(Continued from 2d Cover)

Christian Council, the missions and churches there in regard to the contribution which Christian education may make to the welfare of the people in Nigeria, the steps necessary to make this contribution as effective as possible, and the relation of a program of Christian education to the plans, intentions and policy of the government.

* * *

Dr. Wellington Koo has been appointed by the Chinese Government as Minister of Foreign Affairs. Dr. Koo came to America as a boy, took a course at Cook Academy, and was graduated from Columbia University. He has been Premier of China and Minister both to Washington and to London. He represented the Chinese Government at the Peace Conference in Paris in 1919 and at the Washington Conference in 1921. While at Cook Academy, Wellington Koo took an open stand for Christ, but it is not known whether he is now identified with the Christian Church in China.

* * *

Fred W. Ramsey, Cleveland business man who succeeded John R. Mott as general secretary of the National Council of the Y. M. C. A. in 1928, has resigned. The responsibilities of the secretaryship will be carried by a commission composed of five secretaries.

* * *

G. B. Halstead, social director at Lucknow Christian College, India, has resigned under pressure of the British-Indian Government because of his alleged outspoken sympathy with Mahatma Gandhi and the activities of the Nationalist Congress. The students of the college declared a "hartal," or period of mourning, to express their sympathy with Mr. Halstead.

Read THE MOSLEM WORLD

FOR APRIL

SAMUEL M. ZWEMER, Editor

PERSIA AND SHIAH ISLAM hold a prominent place in the April Number.

Dr. Zwemer writes editorially on the **Shiah Saints**.

"**Some Bektashi Poets**" are introduced by the Reverend J. Kingsley Birge, of Istanbul.

The Reverend F. M. Stead of Persia describes the **Ali Ilahi Sect**.

The evangelical fervor of the **New Persian Church** is revealed by the Reverend William N. Wysham.

"**New Forces in Old Morocco**" are discussed by James Haldane, of the Southern Morocco Mission.

Professor Amry Vandenbosch presents a careful study on "**Christianity and Government in the Netherlands Indies**".

The important paper by Professor Duncan B. Macdonald on the meaning of **Ruh (Spirit) in Islamic Thought**, begun in the January issue, is completed in this number.

A young Orientalist, Joshua Finkel, writes on "**Old Israelitish Tradition in the Koran**."

"**Is Islam a Christian Heresy?**" is the question discussed by Professor Frank H. Foster of Oberlin.

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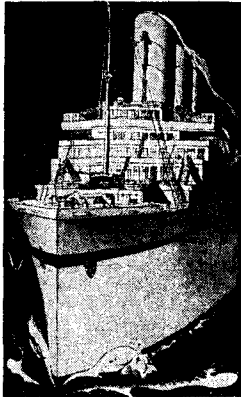
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CANADIAN PACIFIC

Personal Items

The Rev. Wilson Carlile, founder of the Church Army of the Church of England, celebrated his eighty-fifth birthday anniversary on January 14th. This Church Army, which he founded sixty years ago, has now a thousand commissioned officers. He gave up his business as a prosperous silk merchant, and chose poverty that he might minister to the needy in the slums of London. For fifty years the Church Army has sought to win men, women and children to Christ.

* * *

The Rev. J. W. C. Dougall has resigned from the principalship of the Jeanes School in Kenya to serve as educational adviser to the missions in Kenya and Uganda. Mr. Dougall is taking a year of studies at the London Day Training College and hopes to take up his duties in Kenya in September.

* * *

Hastings K. Banda, the son of a chief in Nigeria, Africa, received his Ph. B. degree at the recent convocation at the University of Chicago. He is the first member of that tribe to become a Christian as well as the first to receive any education beyond the sixth grade. His home is in the heart of the Livingstone country, where Scotch Presbyterian missionaries work among his people. He plans to study medicine and will then return to minister to his own people.

* * *

Countess Margit Bethlen of Hungary was ordained as an elder in the First Magyar Church of New York recently. Countess Bethlen, who is the wife of the former Premier of Hungary, has been on a lecture tour in this country for several months. The Rev. Ladislaus Harsanyi, pastor of the church, asked the questions of ordination.

* * *

Canon Anson Phelps Stokes, of the Protestant Episcopal Cathedral, Washington, D. C., has accepted an invitation of the Carnegie Foundation to deliver a course of lectures in the colleges of South Africa. He expects to leave in May and will visit Egypt, Uganda, Kenya, Tanganyika, the Belgian Congo, and South Africa.

* * *

Dr. Robert R. Moton, Principal of Tuskegee Institute, has been awarded the Spingarn Medal for 1932 by the National Association for the Advancement of Colored People. The award was made "for his thoughtful leadership of conservative opinion and action on the Negro in the United States, as shown in the U. S. Veterans' Hospital controversy at Tuskegee; by his stand on education in Haiti; by his support of equal opportunity for the Negro in the American public school system, and by his expression of the best ideals of the Negro in his book, 'What the Negro Thinks.'"

The Rev. Juan E. Gattinoni, Superintendent of the Buenos Aires district of the Eastern South American Methodist Episcopal Church, was recently elected a bishop by the Central Conference of South America in session at Santiago, Chile. He will have episcopal residence in Buenos Aires, where he was pastor from 1920 to 1930. Bishop Gattinoni was born in Italy and went to Argentina as a child.

(Continued on 3d Cover)

OWNERSHIP AND MANAGEMENT

Statement of the ownership, management, etc., required by the Act of Congress of August 24, 1912, of the *Missionary Review of the World*, published monthly at Indianapolis, Indiana, for April 1, 1932.

State of New York, County of Westchester, ss:
Before me, a notary public, in and for the state and county aforesaid, personally appeared Delavan L. Pierson, who, having been duly sworn according to law, deposes and says that he is the editor and business manager of the *Missionary Review of the World*, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of Congress August 24, 1912, embodied in section 411, Postal Laws and Regulations.

1. That the names and addresses of the publisher, editor and business manager are:

Publisher—*Missionary Review Publishing Co., Inc.*, 156 Fifth Avenue, New York, New York.

Editor and Business Manager—Delavan L. Pierson, 156 Fifth Avenue, New York, New York.

2. That the owners and the names and addresses of stockholders owning or holding 1 per cent or more of total amount of stock are: Owner: *Missionary Review Publishing Co., Inc.*, 156 Fifth Avenue, New York; Stockholders: Mrs. Wm. Borden, New York; Edwin L. Bulkley, Englewood, N. J.; H. N. Dougherty, New York; D. J. Fleming, New York; Dr. and Mrs. C. R. Erdman, Princeton, N. J.; S. H. Gillespie, Morristown, N. J.; W. A. Harbison, New York; W. B. Hill, Poughkeepsie, N. Y.; Mary L. Howard, Hartford, Conn.; Manly R. Hubbs, Huntington, L. I.; Mrs. A. McD. Kortright, Huntington, L. I.; R. A. Long, Kansas City, Mo.; Walter McDougall, Upper Montclair, N. J.; D. L. Pierson, Upper Montclair, N. J.; E. B. D. Pierson, Upper Montclair, N. J.; James H. Post, New York; S. F. Shattuck, Neenah, Wis.; R. E. Speer, New York; Mrs. J. Livingston Taylor, Cleveland, Ohio.

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DELANVAN L. PIERSON,

Editor and Business Manager.

Sworn to and subscribed before me this 28th day of March, 1932.

[SEAL]

EDITH ABER,
Notary Public.

Dates to Remember

- May 2**—General Conference of the **METHODIST EPISCOPAL CHURCH**, Atlantic City, New Jersey.
- May 5-11**—Biennial Convention of the **YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS**, Minneapolis, Minn.
- May 15-21**—**CHURCH CONFERENCE OF SOCIAL WORK**, Philadelphia, Pa.
- May 18**—Annual Conference, **METHODIST PROTESTANT CHURCH**, Columbus, Ohio.
- May 18-20**—**THE COMMUNITY CHURCH WORKERS OF U. S. A.**, Buffalo, N. Y.
- May 24-28**—**A GENERAL SYNODICAL MEETING OF THE REFORMED CHURCH IN THE U. S.**, Cleveland, Ohio.
- May 26**—General Assembly, **PRESBYTERIAN CHURCH IN THE U. S. A.**, Denver, Colo.
- May 26**—General Assembly, **PRESBYTERIAN CHURCH IN THE U. S.**, Montreat, N. C.
- June 2**—General Synod of **REFORMED CHURCH IN AMERICA**, Kingston, N. Y.
- June 8-15**—Annual General Conference, **CHURCH OF THE BRETHREN**, Anderson, Ind.
- June 14-24**—Southwide Conference of the **Young Woman's Auxilliary**, Woman's Missionary Union of the Southern Baptist Convention, Ridgecrest, N. C.
- June 16-20**—Annual Convention of the **WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH**, Columbus, Ohio.
- June 20-July 2**—**INSTITUTE OF INTERNATIONAL RELATIONS**, NORTHWESTERN UNIVERSITY, Evanston, Ill.
- June 20-July 1**—Conference for Ministers and Religious Workers, and one on Church Work in Cities and Industrial Communities, will meet jointly this year at Union Theological Seminary, New York City.

Mission Suisse—A Correction

Our attention has been called to an error that appeared in our December, 1931, issue (page 940) in reference to the change of the "Mission Suisse Romande" to the "Mission Suisse dan l'Afrique du Sud." The facts are given as follows by the Rev. D. P. Lenoir, Secretary, whose address is 2 Cheman des Cèdres, Lausanne, Switzerland:

"In 1929 the name of the society was changed, in recognition of the aid given to the mission by various friends in the German-speaking Cantons. It had previously been under the Protestant churches of French-speaking Switzerland. The society's fields of labor are in the Transvaal and in Portuguese East Africa. The mission supports 100 missionaries and requires half a million Swiss francs for its annual budget. At the last annual missionary assembly the subscribers showed their firm resolve to maintain the work in spite of the present financial difficulties. The Swiss Mission continues in faith to carry on the work God has given her to do."

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LV

May, 1932

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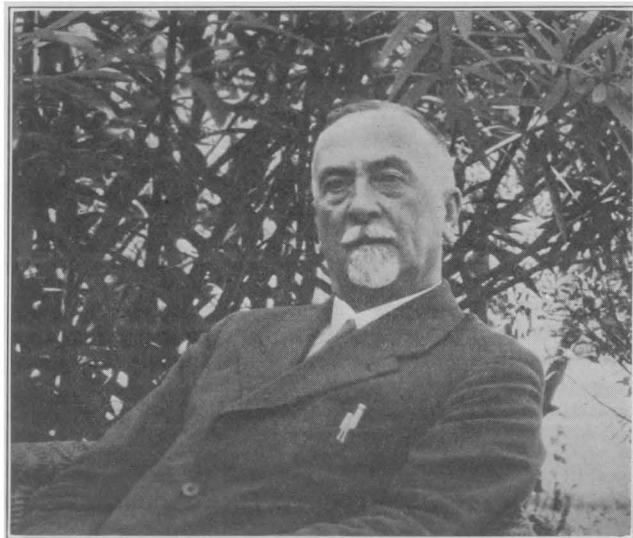
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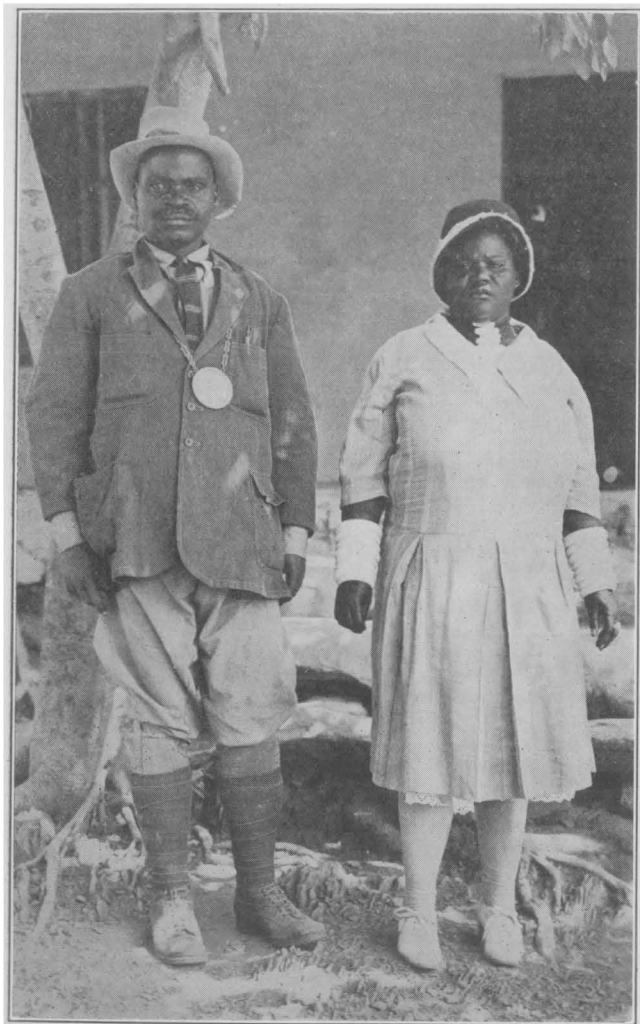


WALLACE MEMORIAL CHURCH, ELISABETHVILLE,
CENTRAL AFRICA

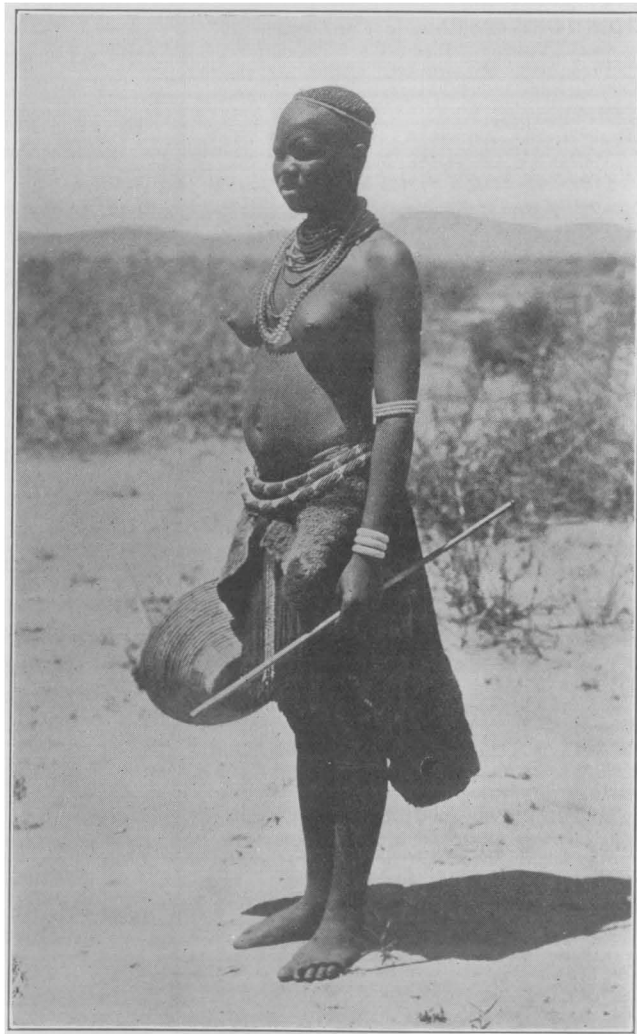
Here are crowds of Christian Africans entering the Church which is built on the spot where fifty years ago witchcraft and murder were practiced.



"SWANA"—CHARLES A. SWAN, MISSIONARY TO
MSIDI'S PEOPLE.



MWENDA, MSIDI'S SON, AND HIS HEAD WIFE, BUHI—IN
FOREIGN DRESS.



A LUBA WOMAN OF THE PRESENT DAY—NEAR BUNKEYA,
IN NATIVE DRESS.

SCENES IN THE COUNTRY OF KING MSIDI, CENTRAL AFRICA

THE MISSIONARY REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

MAY, 1932

NUMBER FIVE

Topics of the Times

REPORTS ON THE CRIME WAVE

Police reports for New York, and for most of the other large cities of the United States, reveal a distressing and ominous increase in crime. The number of lawbreakers, their boldness and the proportion of youthful criminals, have all increased since the World War. The police commissioner reports that in spite of all that 20,000 policemen can do to protect life and property in New York City, murders there have risen 16% during the past year. The causes for these killings are described as due to personal quarrels and gangster disputes, to bootlegging and robbing, to "love affairs" and family quarrels. The cases of assault and robbery have also increased by 23% and "holdups" 60% in one year. Arrests for homicide have multiplied threefold in 30 years.

The most disturbing feature of this report is, however, the growth in the number of youthful criminals and in the women taking active part in crimes of violence. A few years ago practically all those arrested were middle-aged men experienced in crime. Today a very large number are young men between the ages of seventeen and twenty-one, with a liberal sprinkling of young women. Of the 477,324 arrests made in New York City last year, 6,327 were children under sixteen, and 136,949 were between sixteen and twenty-five years of age.

The report of the New York Society for the Suppression of Vice is also disturbing. Last year over five thousand obscene books and many thousands of similar pamphlets and pictures were confiscated and destroyed. The prosecutions and confiscations would have been much more numerous were it not for the fact that the censorship and judgment as to what literature is obscene is much less strict than it was twenty years ago. The type of theatricals and "movies" permitted is also reported as increasingly objectionable from a moral point of view. Some dance halls and "speakeasies" are naturally the breeding places of vice and crime.

What are the causes of this unhealthy state of society? Police magistrates and students of social conditions declare that today these crimes are not generally traceable to the economic depression or even to a larger use of intoxicants and drugs, but they are due mainly to inadequate moral and religious training. In other words crime, which is an infraction of human laws, is due to a lack of a true sense of sin, which is a disregard for God's laws. The great safeguard against crime is character, and the basis of character is right relationship to God. In proportion as men and women disregard God and His laws, they think lightly of sin and crime increases. When personal desires lead men to disregard the rights of others, they hesitate to break the laws of society only on the basis of expediency. The cure for crime is the destruction of its root—sin—planting in its place reverence and love for God and unselfish goodwill for men.

America's weakness today is due to the fact that our homes are not sufficiently the center of family life and the place of effective religious training. The Church is neglected by parents who formerly attended, but now are failing to set a worthy example to their children. Multitudes of parents are actually afraid to restrain their minor children in their reading, their amusements, their companions and their habits. They are no longer true representatives of God in the home, for like David in his dealings with his son Adonijah (I Kings 1:6), they fear to displease their children by correcting them. The result is disaster. What can be expected when society becomes diseased at its base and when parents and the home no longer exercise a powerful counteracting influence to the allurements of the world, the flesh, and the devil?

America needs to return to the God of our fathers, as He is revealed in Jesus Christ, His son. Many times judges on the bench have declared that Christian training is the only hope of youth, and youth forms the foundation of society.

MEETING DEFICITS AND MAKING BUDGETS

The "period of economic readjustment" through which we are passing has been one of the causes for the falling off in gifts to missions from 10 to 35 percent. It is not difficult to see what this means. If a mission board has based its budget on \$1,000,000 income, is supporting on the field 600 missionaries and helping to maintain 100 schools and hospitals, then a reduction of the income to \$700,000 or \$800,000 means that the work or the workers must suffer a severe cut. In most cases, the expenses have been kept as low as seems consistent with efficiency, so that such a cut means either dismissal of workers, reduction in salaries, the closing of schools and hospitals or reductions all along the line. The latter has been the course followed during the past year in most cases. One society, the China Inland Mission, has, however, in the last two years, been enabled to send to the field 200 new missionaries without reducing the living allowances of its workers.

A letter to the treasurers of the foreign mission boards has brought out the following facts as to what adjustments have been made to meet the reduced incomes. These statements are not all on the same time basis as fiscal years end at different dates.

American Baptist Foreign Mission Society

Decrease in receipts to date about 13%.
 Serious reductions in property account and reinforcements.
 No avoidable additions to appropriations.
 No reduction in salaries at home or abroad.
 Voluntary offerings by members of the executive staff.
 Contemplating a reduced budget for 1932-3.
 Board of Missionary Cooperation is promoting "The Maintenance Movement" to stimulate the church.
 Board hopes to maintain present scale of work.

American Board (Congregational)

Income shows net loss of 15%.
 No reductions in budget thus far but expect to reduce appropriations after September 1st.
 Salaries at home and abroad reduced 5% to 10% from May 1st.
 Voluntary contributions by missionaries and home staff amount to about 5% up to May 1st.
 Chief reductions in appropriations to work under native churches or missions; also in appointment of new missionaries and in decrease in present staff.
 Proportionate cut in home expense and promotion work.
 Commission on Missions is sponsoring a "Dollar per Member" plan to make up deficit; missionary education and information is promoted.
 Prudential Committee faces the difficult problem of budget readjustment.

American Friends Board of Missions

Anticipated deficit of 30% in budget. Plan to reduce next year's budget 30%.
 Reduction in salaries; missionaries not yet called home.
 Drastic cuts in fields where self-support is most possible.
 Seeking to arouse interest by information and encouragement through church papers and local meetings.

China Inland Mission

Income for 1931 shows increase of nearly 10% over 1930. The Mission makes no definite budget but spends according to amount received.

No reduction in remittances. Missionary salaries have been slightly increased to meet drop in silver market. New missionaries have been sent out—two hundred in the past two years when the "Forward Movement" has been in progress.

Not anticipating curtailment in missionary program; seeking to enlarge evangelistic activities.

Christian and Missionary Alliance

Receipts considerably below 1930.

No fixed salaries paid; slight reduction made in allowances for living expenses, pro rata to receipts, after fixed charges are met.

Native churches are assuming increased responsibility.

Missionary interest at home is promoted by prayer and Bible study, literature and conferences.

Hope to send out twenty or more new missionaries this year.

Methodist Episcopal Board of Foreign Missions

Decrease in income about 18%. Budget is \$1,000,000 less than three years ago.

All home staff voluntarily accepted 10% reduction and missionary salaries cut 10%.

Home base expenses reduced and most of foreign property items have been cut from the budget.

Campaign to secure 100,000 individuals in churches who will support missionaries on basis of \$5 a day.

Considering withdrawal from some fields, if slump continues, but opposition to this course is strong.

Methodist Episcopal Church, South

Income decreased \$260,000 in past year—about 25%.

Budget reduced \$500,000 (generally) since 1930—no new buildings authorized.

Headquarters staff and missionaries have accepted 10% cut.

Plan intensive cultivation of home church with district institutes to discuss whole program.

Situation will be considered at annual meeting.

Moravians

Decrease of income from contributions 10%, and from investments about 12%.

Nicaraguan field budget cut about 25% and other adjustments made in the missions. Apparently a further cut must be made next year.

Constant effort to arouse the church.

Presbyterian Board of Foreign Missions (U.S.A.)

Reduced receipts to date about 13%.

No change in authorized appropriations as commitments have already been made for the year.

Missions all over the world notified of a reduction of 10% in the expenditures for the first quarter of the year. A similar reduction has been made in home administration in salaries of staff.

Efforts made to acquaint church with the situation and the opportunity.

Missions asked to report on possible reductions—to be considered later.

Presbyterian Church in the United States (South)

Decrease in receipts to date about 19%.

Has been a 33% cut on all "work appropriations" for the field, and a 10% cut in official and clerical salaries at home base, missionaries' salaries, children's allowances and union work.

January was month of special appeal to churches through correspondence, church papers, etc.

Further reduction probable; one-fifth of debt and all current year deficit must be included in budget for next year.

Protestant Episcopal—Domestic and Foreign Missions

Decrease in income 1931 was 15%. Pledges for 1932 show decline of 22% from those of 1931 and 13% from receipts of last year.

Appropriations for 1932 reduced \$576,654 or over 13%. Budget still \$400,000 short.

Salaries of all officers, employees and missionaries (over 3,000 people) cut 10%. Other cuts in every field of operation.

Church is called to make special offerings by Whitsunday (May 15) to realize additional \$400,000 to meet the reduced budget requirements and avoid further curtailment of missionary program.

Efforts being made to arouse the majority of church membership not now giving regularly to missions.

The National Council calls for emphasis on need for strengthening practice of stewardship by church members.

Seventh Day Adventists

Decrease in income this year about 9%.

Necessary to reduce appropriations for 1932 as the Mission Board does not borrow money to conduct its foreign or home work.

Salaries of home staff and of missionaries all reduced 10%. Building operations and institutional expansion have been checked.

Board is seeking to arouse home church and to lay larger responsibility for self-support on the church in the field. Some missionaries on furlough remain at home.

There will be a general revision of budgets to meet the emergency.

United Brethren in Christ

Decrease in income last year about 12%.

Bequests have been used for current expense funds in place of for building and equipment. Appropriations reduced 15% in two years; some missionaries on furlough detained at home.

No reduction in salaries, but secretaries, clerical help and missionaries have voluntarily contributed 10% to Loyalty Gift Fund.

Aggressive steps taken to arouse the church by an Every Member Canvass in May. Woman's Department planning a "World Mission Advancement Day" next autumn to raise special fund to return furloughed missionaries. Plans made to cultivate Sunday Schools more systematically.

No plans for further curtailment of missionary program.

No stations abandoned and no work closed. Larger responsibility is placed on national churches.

United Christian Missionary Society (Disciples of Christ)
(Foreign mission expenditures are about 50% of total.)

Decrease last year in income 7% over previous year and 13% for first eight months of this fiscal year.

Budget reduced \$350,000—about 20% for the past three years.

All salaries at home reduced (including secretaries, clerks and missionaries). No reduction of foreign missionary salaries.

Cuts made in all departments about equally. Missionaries withdrawn from Tibetan border, and some from the Philippines, Japan and Puerto Rico; native churches are assuming larger responsibility.

Situation put before the churches. Called for month of self-denial in March.

Considering readjustment expenses in order to meet possible further reduction in receipts.

TIME FOR COURAGE AND SACRIFICE

Evidently most of the mission boards and the missionaries on the field face a very serious financial situation. The decrease in gifts, and in income from investments, has already meant a stopping of advance work and a cessation of building in most fields, the withdrawing or withholding of some missionaries, less help to the native churches, and less adequate support for the workers. It may be necessary and advantageous to readjust and curtail expenditures in other directions, at home and abroad, and to put still larger responsibility upon national churches.

There are encouragements and blessings, as well as causes for disquietude, in the situation. The effect on the world-wide work may not be wholly harmful.

While missionary leaders and workers have been seeking the guidance of God, all are today more than ever looking to Him as the only hope.

Missions and mission boards are looking earnestly to discover and correct the mistakes of the past so that they may prove still more faithful stewards.

The decrease in material income is leading Christians to appreciate the spiritual values more, is showing many things we can do without, and is teaching valuable lessons in sacrifice.

While the personal incomes of Christians in the home church have decreased from 15% to 100%, their contributions to benevolences have generally decreased only between 10% and 35%.

There are few, if any, signs of pessimism, discouragement or lessening of faith and effort on the part of pastors and others in positions of responsibility.

Cuts in salary and in appropriations have been met cheerfully and often voluntarily offered by those most deeply affected. Some have impoverished themselves to aid the work.

The real basis of hope—of certainty—as to progress and ultimate victory is in the fact that "the battle is not ours but God's." It is His campaign; His resources are scarcely touched, much less exhausted; He has not surrendered to the enemy; He has not become discouraged; He has not withdrawn his commission to spread the news of life through Christ to all the world. He has not lost faith in His servants.

There have been many darker days in the past—politically, socially and economically; there are many spots on earth today where we find worse conditions than we find in the homes and offices in

America where the depression is felt most keenly. The sun is shining beyond the clouds. When experience and a closer fellowship with God has taught us needed lessons Christians will be stronger and wiser, more sacrificial and more effective in fulfilling their responsibilities as representatives of Christ on earth.

FACING THE CRISIS IN ENGLAND

The missionary societies in Great Britain are encouraged to find that things are not so bad as it was feared. All the societies have had to face increased expenditure because of the high bank rate, and unfavorable exchange rates. This item alone means a charge of from \$10,000 to \$50,000 for the year to several societies. The difficulties seem to have aroused the Christian givers, themselves hit by reduced salaries and increased taxation, to make great sacrifices. The result is that the home incomes of the Missionary Societies in the British Conference is only 5% less for the past year of crisis than the record home income of the boom year, 1921. The general decrease in gifts to missions this past year has been less than 2%.

The Secretary of the Conference of British Missionary Societies writes "that Church members are prepared to make every sacrifice in order that the response to the needs of the work of the Kingdom of God shall be at least as striking as the response of the nation to the needs of the State. . . .

"Mission Boards are convinced that there is no occasion for pessimism or panic. They have had abundant evidence of a new spirit of sacrifice among supporters at home, missionaries in the field, and the native churches. In field after field missionaries have *asked* that their salaries should be cut rather than that work should be abandoned or crippled, and with great reluctance boards have had to take advantage of this generosity. . . .

"It looks as if the crisis were going to mark the beginning of a new era in missionary work in which the contribution made by the churches of the West may differ considerably from that which they have been making for the past one hundred and fifty years. . . ."

Some of the important British Missionary Societies give interesting information as to the present position and as to plans for the future.

The Church Missionary Society had a deficit last year of more than £20,000. Cuts have accordingly been made in grants to missions, allowances to missionaries and home organizations and a further reduction of expenditure by £30,000 if necessary is contemplated. The budgeted expenditure for the current year is £476,294.

The London Missionary Society was forced last year to consider the withdrawal of missionaries from certain fields, but the response to a challenge to increase the income £15,000 was so encouraging that while nearly £9,000

is being saved this year, principally by 5% cuts in salaries at home and abroad, the decision to withdraw from any of the Society's spheres of service abroad has been postponed.

The Baptist Missionary Society last October decided upon a reduction of expenditure of £17,000, and the Foreign Secretary was sent to India and Ceylon to confer with missionaries and church leaders as to how the reduction can be effected. No missionaries are to be recalled and no reduction is to be made in allowances, but in some areas, a larger measure of responsibility will be handed over to native churches. While there is a deficit of £10,259 on last year's accounts, the income in contributions from the churches showed an increase of £2,000 over that of the preceding year. A special effort is to be made to raise the income again for the present year.

The Wesleyan Methodist Missionary Society is basing its present efforts on the assumption that only one-third of the church members are giving to the missionary work. Instead of devising special schemes for raising money, its energies are directed to spreading and deepening missionary interest. The normal income of the Society from the home districts decreased £10,000 in 1931 as compared with 1930 and £17,000 as compared with 1929. The whole staff at home and abroad has imposed on itself a 5% salary cut, while a 2½% reduction in the salaries of national workers in India, China and Africa has been accepted. There are to be no withdrawals—the work everywhere is to be maintained at minimum cost, and vacancies with very few exceptions are being filled.

The Society for the Propagation of the Gospel has issued a statement that the Society does not expect to curtail grants, or recall any missionaries. Vacancies can be filled if suitable candidates are forthcoming. There have been voluntary surrenders of salaries at home and abroad, and economies are being effected in certain fields through self support by the daughter churches.

The Foreign Mission of the Presbyterian Church of Wales is making no cuts in salaries, but a 5% cut in foreign grants is to be met by economies and withdrawals. There is to be no capital expenditure on buildings for the next five years. A strenuous effort is being made to explain the position to members of the denomination and to encourage contributions.

Primitive Methodist Missionary Society expects that the present deficit of more than £2,000 will be increased. The Society hopes to avoid cuts in missionaries salaries.

The Church of Scotland Foreign Mission Committee is planning a reduction in expenditure from the general fund at the rate of £10,000. Ways and means of effecting the necessary economies are under discussion.

The general application of measures for economy cannot be made without the work of the missionary societies being handicapped, but it is encouraging to note that little work is being abandoned, that vacancies are being filled with few exceptions, and new recruits are not being held back in Great Britain. The British are a great example of courage and fidelity in facing responsibility—whether national or religious.

Every Christian needs faith and courage, together with a clearer vision of God as revealed in Christ; a deeper appreciation of the condition of men without Christ; a greater sense of our own indebtedness and a more intense devotion to the cause of our Lord and Redeemer.

“Lo Mo” of San Francisco

The Story of Donaldina Cameron and Her Work For the Rescue of Chinese Girls

By the REV. ARTHUR J. BROWN, D.D., LL. D.,
New York

Secretary Emeritus of the Presbyterian Board of Foreign
Missions; Author of “The Foreign Missionary”

IN all the widely extended and diversified work of modern missions, it would be difficult to mention any of deeper human interest and more thrilling adventure than the effort to rescue many of the Chinese girls who have been brought to America. “Brought” is the proper word, for with the exception of the comparatively small number who have come as wives or daughters of respectable Chinese men, these girls did not come voluntarily but were imported under false representation to become virtual slaves for immoral purposes. Some of them had been kidnapped in China and others had been bought from poverty-stricken parents who valued sons but were callously indifferent to daughters. There was a profitable market for them on the Pacific Coast where about twenty-nine out of every thirty Chinese were men, most of whom had lax notions of sex morality or none at all. Brothel keepers were ready to pay high prices for girls. Standard rates ranged from \$200 to \$500, but exceptionally attractive girls sometimes brought as high as \$3,000.

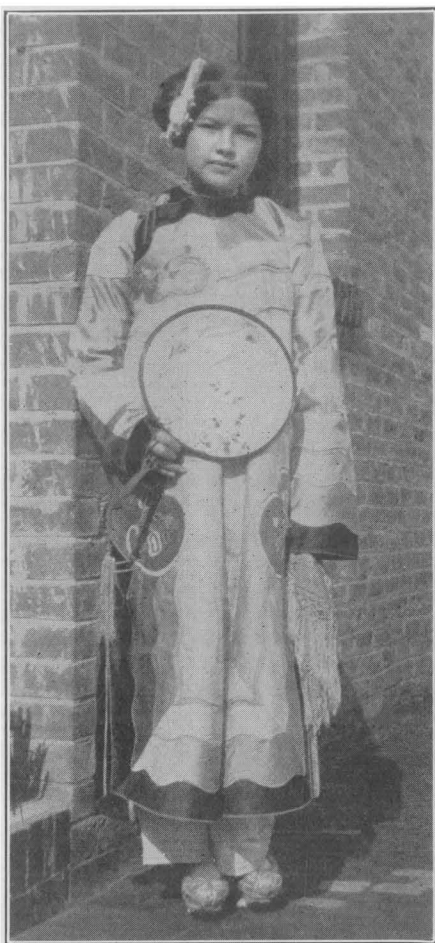
The law restricting Chinese immigration was evaded by bringing the girls in as “Picture Brides.” Wives of Chinese men who were already in the United States were permitted to enter, and

so the dealers in this slave trade adopted the device of having each girl met at the steamship pier by a hired Chinese who swore that she was his wife, and to prove his claim presented a photograph that had been sent to him in advance. If a girl was too young to pass the immigration official as a wife, the Chinese made oath that she was his daughter.

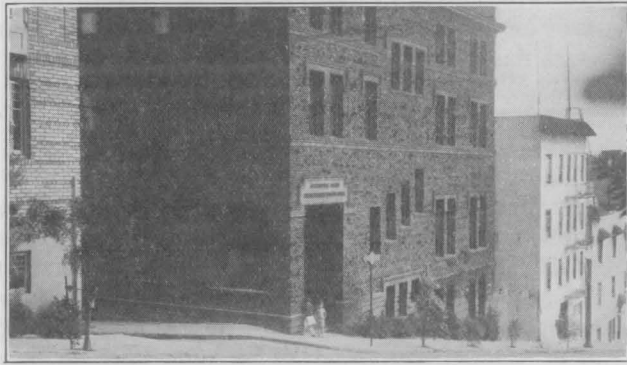
The plight of the poor girls was pitiable. All were young, some of them mere children. They did not indeed have the Christian idea of the sin of impurity, but they were treated as prisoners. Save in the most expensive establishments, they were closely confined in wretched, dirty tenements, cruelly whipped if they disobeyed their evil masters, and subjected to every imaginable abuse. Health was soon wrecked and then the broken, worn-out little body was hurried to the Potter’s Field.

To the Christian women of California belongs the honor of leadership in the effort to rescue these unfortunate victims of man’s greed and lust. In 1873 a group of five Presbyterian women, whose hearts had been stirred by the wretched lot of the little Chinese slave girls in San Francisco, determined to undertake a work of rescue, and for this purpose they organized themselves as the Women’s Occidental Board of Mis-

WORTH SAVING



sions. Realizing that rescued girls would have to be sheltered and cared for, a small house was secured on Prospect Street, San Francisco, with Miss S. M. Cummings of Philadelphia as the missionary in charge and Mrs. Tam Ching as Chinese assistant. The rooms were soon filled, and in 1876 larger quarters were secured on Sacramento Street. This building, too, was outgrown



THE REFUGE AT 920 SACRAMENTO STREET

and the present building was obtained as the combined headquarters of the Occidental Board and the Rescue Home. All over the world "920 Sacramento Street" became known as the center of a beneficent work for humanity and Christ. Many missionaries traveling to and from their fields in eastern Asia and many other Christian workers, including the writer of these pages, have reason to remember the happy atmosphere of that blessed haven of Christian love and hospitality.

The leading spirit in this movement was Mrs. P. D. Browne, a woman of remarkable force of character and missionary devotion. She it was who called together the original group, and when the Occidental Board was formed she became its first president. Only one of her indomitable energy and courage could have made headway against the opposition of the unscrupulous men who profited by the traffic in Chinese girls and the apathy of many Americans who felt that nothing could be done to combat successfully the evil. But Mrs. Browne was equal to every emergency and she labored with indefatigable zeal in raising funds and enlisting the cooperation of the women's societies, many of which she herself was instrumental in organizing.

Miss Margaret Culbertson, whom Mrs. Browne persuaded to take charge of the Rescue Home in 1881, was also a remarkable woman, who had gone to California from western New York as governess for the children of a brother of that pioneer magnate, D. O. Mills. Miss Culbertson and Mrs. Browne quickly became friends, and when a successor to Miss Cummings was needed, Miss Culbertson accepted the post. Her health was not robust and the nervous strain of the work

told heavily upon her; but her spirit was as unconquerable as it was beautiful and she carried the burden of the superintendency with unflagging devotion for fourteen years when, in 1885, she was joined by one who was to become famous as one of the Christian heroines and saints of the universal Church, Miss Donaldina Cameron, Mother "Lo Mo," as the Chinese affectionately call her.

Descended from a Highland chief in Scotland, Miss Cameron's parents had emigrated to New Zealand where Donaldina was born at Clydevale, July 26, 1869. When she was two years old, the family came to California and settled on a ranch in the San Joaquin Valley. After the death of her mother, her father removed first to San Jose, afterward to Oakland, and finally to the San Gabriel Valley where he became manager of the famous Puento Ranch. Donaldina attended the school in San Jose and Oakland and later entered the Normal School in Los Angeles. Her physical and mental development were influenced by the free outdoor life of a California ranch where she rode horses and took part in athletic sports. Mrs. P. D. Browne, who had become a friend of the family during their residence in Oakland, occasionally visited at the ranch and Carol Green Wilson, in her remarkably interesting book, "Chinatown Quest," says that during one of these visits in the summer of 1885 Donaldina listened en-



CAPTAIN ROBERT DOLLAR VISITS THE HOME

chanted as Mrs. Browne described her busy days in the fascinating city of San Francisco. With glowing eyes she talked of the Chinese girls rescued by Miss Culbertson from brothels and opium dens. Suddenly she said to the young woman by her side: "Dolly, don't *you* want to do something? Won't you come up and help Miss Culbertson at the Chinese Home? She's getting so frail, and now that Miss Houseworth has to leave



SOME OF THE RESCUED GIRLS IN MISS CULBERTSON'S TIME

she will be so overburdened." Miss Cameron heard this appeal and afterward described her momentous decision. She said to a friend: "I just stepped into that great task as blithely as I stepped into your car today, in no way guessing what lay ahead, in no way prepared to undertake it. . . . From the first, I loved Miss Culbertson. I loved the Chinese. I never remember feeling anything foreign about them. Never will I forget the laughing face of Ah Ying, the first Chinese girl I came to know, as she tapped so gently on my door to announce 'Lunch is ready.'"

Very soon after Donaldina's arrival at Sacramento Street, Miss Culbertson called her to the office and said: "Are you sure you will not be afraid in this work?"

"Oh, no!" she answered quickly.

"It isn't too late to change your mind . . . there are dangers, you know."

Immediately her Scotch blood was aroused. "Why?"

Without raising her voice, Miss Culbertson explained that on that very morning the girl who was cleaning the halls had found a strange looking stick. Police were called and after a hasty investigation declared that there was enough explosive in that "stick" to blow up a whole city block. This was unusual, for the Chinese seldom went so far with their bitter threats against the Home. But the latest slave girl rescued by Miss Culbertson had represented such a high purchase price that the owner had attempted to wreak direct vengeance. Then Miss Culbertson said quietly to her new helper:

"Now, are you going to stay?"

"Are you?" just as calmly returned Donaldina Cameron.

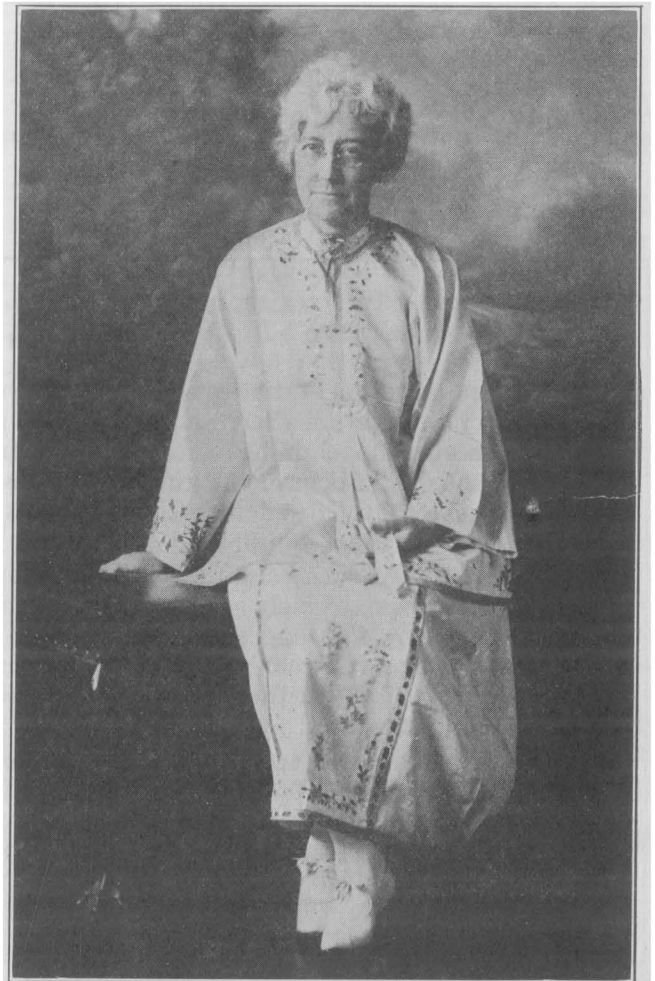
"Of course."

"Then I shall stay, too."*

* *Chinatown Quest, The Life Adventures of Donaldina Cameron*, by Carol Green Wilson, published by Stanford University Press, Stanford, Calif. pp. 8-11.

So began a career crowded with adventure, and characterized by a courage, devotion and resourcefulness that make the story of thrilling interest. The failing health and finally the death of Miss Culbertson in July, 1897, threw the whole burden of the rescue work upon the shoulders of Miss Cameron, then only twenty-eight years of age. The widely extended and diversified operations that she has since directed have been summarized by Mrs. Eva Clark Waid, as follows:

The work of the Home is primarily that of rescuing slave girls who have been brought unlawfully into this country and the search of these girls may lead from Seattle to Phoenix into every form of den or secret haunt of vice. Tidings concerning these girls come in every way, by whispered word or secret note or police inquiry, often from Chinese themselves who know Miss Cameron's indomitable courage and unfailing persistence. All over the United States her name is feared by Chinese and white lawbreakers and oppressors of childhood. Tragedy and sordid crime tax to the breaking point the sympathy and abilities of the workers. Threats and peril and danger are their daily portion. That rescue work is not at an end, even in this enlightened day, seems sure when a San Francisco paper can carry in a flaring headline, as it did



DONALDINA CAMERON IN CHINESE COSTUME

not long ago: "Five Slave Girls Rescued in Raid." This was the story of a recent raid by the police and our Mission Home force.

Other types of work have naturally fallen to the Mission Home. Cases have been committed by courts; orphan children and nameless babies have become the charges of the Home; business girls have found here shelter and safety after business hours. A variety of care and training must be provided for such a varied household—medical care; schooling for these girls who cannot be allowed to leave the Mission Home because of court proceedings for fear of kidnapping; training in household work; industrial work that they may be able to make a livelihood with weaving or embroidery; and above all and through it all training in true Christian knowledge and living, such as has transformed these hundreds of girls who have been sheltered by the Home. Through the generosity of a friend, Tooker Home in Oakland was provided to care for a large group of the younger girls and the Baby House charms all visitors. A new building on a site given by Captain Robert Dollar has provided more adequate accommodations for these younger groups. But the Rescue Home with its devoted group of Christian women and its tender ministry to Chinese girls during fifty years remains on the San Francisco hillside. Over two thousand girls have been under the influence of the Home and have gone out to be useful members of society, some in China as teachers or home makers, some as helpers among their own people in the United States, many in homes of their own in America, and, some as business girls in the new world opened up for Chinese women.†

Many stirring experiences in Miss Cameron's life are described in Miss Wilson's fascinating story of the work. Almost every case of rescue

involves a fight with the evil men who have paid a high price for the girl and who fiercely oppose the effort to take her to the Home. Not infrequently it has been necessary to break open with an axe doors of vile resorts; it has been necessary to contend against shyster lawyers who defend the resort keepers in court proceedings, and to face hired scoundrels who pretend to be innocent husbands or fathers. But Miss Cameron has learned all the tricks of the trade and has so gained the confidence and esteem of policemen, judges and reputable lawyers that they promptly respond to her calls for assistance.

In reply to a recent visitor's question as to whether the slave traffic in Chinese girls has really ceased, Miss Cameron said: "Not exactly. Sergeant Manion and I were just discussing that question yesterday. We find that such girls are not often brought into San Francisco any more. Our police are too quick for them. But in other cities up and down the Coast, and even in the East, we are told that conditions are far from right."

The Presbyterian Board of National Missions, which took over the care of the work in 1922, is continuing the warmly sympathetic support that was formerly given by the Woman's Board of Foreign Missions. This Christ-like ministry for the unfortunate Chinese girls on the Pacific Coast has a strong and continuing appeal to the Christian heart of American womanhood.

† *Leaflet*, by Mrs. Eva Clark Waid, published by the Presbyterian Board of National Missions.

Our Gifts to Benevolences

According to the statistics compiled this year by the United Stewardship Council (of which Rev. Harry S. Myers, is Secretary) the total gifts of twenty-five leading denominations in North America, for churches with a total membership of 23,416,365, last year amounted to \$507,491,165. The benevolent gifts from this group amounted to \$106,278,015, or about one-fifth of the total. Gifts for foreign missions are not segregated.

The highest per capita giving per annum for benevolence is found among the United Presbyterians, (\$12.65 each) and the lowest is among the Southern Baptists (\$2.03 each). Many of these people are extremely poor and live in small communities. The largest denominational per capita giving for congregational expenses is in the Protestant Episcopal Church (\$37.25 each) which stands twelfth in benevolence giving. The lowest per capita giving for congregational expenses is from the Brethren (\$7.43 each). They stand next to the Protestant Episcopal in benevolence.

The denomination spending the largest total amount annually for congregational expenses (\$75,712,174) is the Methodist Episcopal, which stands also first in total gifts to benevolence (\$15,848,547). They stand twelfth in per capita giving. It would be interesting, if possible, to compare the per capita personal living expenses of members of these denominations, and the amounts expended on luxuries and amusements, with their per capita giving. Each one who keeps an account can compare his or her expenses and gifts. It would be an arresting study for many Christians.

An Intense Problem in Persia

By BISHOP JAMES H. LINTON, Isfahan, Persia
Missionary of the Church Missionary Society

HERE are the bald facts, hot from my heart. I cannot, for obvious reasons, give the real names.

I was on a tour and reached the town of X late in the afternoon and found myself right in the thick of a very intense problem. Mirza is a Christian working in a business house some miles away from the town. Some years ago, while he was still a Moslem, he took a temporary wife, which is allowable under the Shiah Islamic law in Persia. She was a widow with two children. Later he made her his legal wife. Some time after his marriage Mirza was converted and was baptized. He also won his wife for Christ and she, too, was baptized. Then came a Moslem priest who told this wife that, as a Christian, her children could not succeed to her late husband's inheritance. As a result she renounced her faith in Christ and there began disaster in the home. She began to go into debt without the knowledge of her husband, until he never knew what he possessed or did not. She sold his clothes, gave away the supply of wheat he had bought to last for a whole year, and finally, for a long time she refused to be a wife to him at all. Home was home no longer. A year ago he told me a good deal of the story, and I urged him to do his best to wipe out his debts. This has used up all his savings for many years. All the joy went out of life, but he stood firm in his Christian witness and tried to win his wife back to Christ.

Mirza has a young cousin, a sweet girl of eighteen who, from her childhood, has always looked upon him as her favorite cousin. When she was a child he played with her and was her hero. Being cousins they see one another freely, and she, too, is a very sincere Christian and a teacher in a mission school. In his so bitter experience with his wife, Mirza turned to his cousin for sympathy and love. The voice of the tempter comes to him: "You are a Persian. The law allows you to take another wife. Why not take her? You both love one another. Take her."

But Mirza and his cousin know that as Christians they cannot accept that way out.

"Well," says the tempter, "at any rate sign the legal contract which need not be more than an

engagement, and you can wait till you are free and then marry her."

What an alluring way! How the man's own heart longed to accept it! But he said he would do nothing till I arrived and he could talk it over with me. Friends go on, pressing, pressing. "Fool," they say, "why wait for the Bishop? Sign the contract and leave the rest to discuss with the Bishop."

Then came the news that I was arriving on Wednesday, and poison gas methods gave place to a veritable barrage in which even the girl's mother joined. Her father is dead, and her brother claimed the right to act instead of her father. He rushed off for a Moslem priest, and in her name he signed a contract of marriage.

When I arrived I was told the thing was finished and there was an end of the matter. But they had forgotten. Some weeks before a new law was passed, and among other clauses was one which took away from a brother this power of making a contract of marriage for his sister. Only the father can now do this, and he only during the girl's minority. When she comes of age she can renounce the contract if she will.

The barrage which had been directed on the man was now turned on the girl also. Her relations may have had some other hold on the man, I do not know. The girl asked her school principal to stay with her, asking for her protection. The man came into town and demanded that the girl be given to him! In despair they asked me to see him. Though he had said that he would do nothing till I came, now he refused to see me. "I will have her," he said. "Whether tonight, or in a week or a month. She shall be mine. You shall not keep her from me!"

I found the woman missionary principal nearly broken with anxiety and advised that she tell the relatives of the written request for protection that the girl had given her. If they gave any further trouble she would tell the police. That seemed to frighten the relatives.

Then Mirza asked that the girl go to his house and there openly declare that she would not have anything to do with him—"Come for only ten minutes." She refused and finally he went away.

That night I was asleep, tired out after the journey, when, about 10:30 o'clock, I was called. The missionary said that they had come again to her house to demand the girl—"Just for ten minutes." The girl would do nothing till she consulted me. Off I went to the other end of the town with that missionary, who felt her own honor bound up in the honor of the girl. I found the girl quite firm in her resolution to stand by her Christian principles. She knew quite well what was behind that request to go to his house for ten minutes.

We prayed together, and I advised her to offer to go to her mother's house for ten minutes, on condition that the missionary go and stay with her all the time. They accepted this, and she went and definitely declared that she would have nothing to do with the contract her brother had made.

Next morning I had a heartbroken message from the missionary: "Her mother came at half-past three in the morning and took the girl away. I could do nothing to keep her when the mother demanded the girl."

The Devil! How he worked that night for victory? Was all lost? No, for Jesus is on the throne. God! How we prayed that day for the girl; for the man. Does God hear? Does He answer prayer?

Swiftly the message went round to the inner circle of praying people. If the devil put his barrage of temptation around those two of God's children, we put our barrage of prayer around God's throne. It seemed hopeless. She was in a Persian home with the Persian outlook on marriage.

"Why should he not have two wives?" said the mother, "any Persian is entitled to do so." But not *any* Persian; not a Persian who has become one of Christ's men.

Humanly speaking, all was lost. Evil seemed to have triumphed over good, over God. The girl was in the power of the man who loved her and longed to have her as his wife.

Do you mothers, fathers know what sacrificial prayer is? Sacrifice? Well, it is just that. Before I left the town that woman missionary was in the hospital—broken. She had spent days and nights in prayer for the girl whom "Satan de-

sired to have." And now——! Was it all for nought? Surely not, or what is the use of our being out in Persia preaching the Gospel of Him who saved Peter by His prayer. "I have prayed for thee," Jesus said, and His prayer was answered. He triumphed over Satan by His prayer. We prayed too, and, glory to Him, her faith has not failed. God does answer prayer. The girl is in the mother's house, and we are praying. Nothing less than sacrificial prayer is worth anything in a case like this. *Is it worth it to you as a Christian mother or father?* What is it worth for our Father in Heaven?

I went off to the village where Mirza was at work and found him in his office. He was surprised to see me and my heart went out to him. He had aged since I saw him a year ago, for he was grey and haggard. We talked; we prayed. You could not but feel for him. God feels for him, too. It is not blame, but love, fellowship, and above all, *trust* that he needs. He changed completely when I spoke to him in words of sympathy. I said that I trusted him to come through triumphant. We knelt and prayed together, and he pledged himself to me and to God that he would have nothing more to do with the girl till God made him a free man. So God triumphed over the strongest human desires that a man has.

We hold on in prayer, in faith—for him, for her. The temptation is not over.

"Why should he not divorce his other wife," says the world. "He married her as a Moslem, and such marriage is not necessarily lifelong in its implications." True; but he became a Christian and so is under the law of Christ.

"His legal wife renounced her faith," says the world. So the devil argues. But we come back to Christ. "He was in all points tempted like as we are." That brings Him very near in times like this. It is true. "Sympathy," the same passion—for He was very human. The same passion that swings and sways the life of every other man, that passion Jesus in His humanity knew. That is why I trust Him to help Mirza and that girl. That is why I think it is worth praying for them. That is why He "is able to succour them that are tempted." That is why "He ever liveth to make intercession for us," and if that is what Jesus lives for what do *we* live for?

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depends upon whether the man looks to the lower or the higher helps. . . . If he looks to God, the hour of suffering is the turning hour of life.

PHILLIPS BROOKS.

A Moravian Missionary Bi-Centennial

By J. TAYLOR HAMILTON, D. D.

Bethlehem, Penn.

Bishop of the Moravian Church

IN the providence of God the Moravian Church will this summer round out two hundred years of unbroken missionary activity among heathen people. It is of God's grace, that the preaching of her heralds has ever been and still remains Christo-centric. Him they have sought and still seek to magnify; in His name there is salvation but in no other name; His was the complete atonement once and for all; lifted up on the cross, He draws all men unto Him. Through their experience with many races, the Moravians can testify that the Bible is the book of all humanity—God's inspired revelation to man.

It need not surprise us that the story of the two hundred years is not one of unbroken and uninterrupted advance. Ebb and flow are observable in the history of the Church universal. Similar fluctuations are to be observed here. Here, too, pulsations of inner life have left a record in corresponding vigor of active missionary zeal, and a relation may be traced between the decline of a spirit of revival and a lessening of aggressive witnessing together with concentration upon placid cultivation of virtues at home, whilst the *status quo* in the foreign field was at best only maintained.

Another parallel may be noted. Movements of world history have exerted an influence both in the life of the Church universal and in the condition of Moravian missions. Every history of Christianity has to take into account the decay of the Roman Empire and the deluge of barbarism, the military menace of Mohammedanism, the reactionary naturalism of the Renaissance, and the self-sufficient agnosticism of the machine age. Similarly, when the story of Moravian missions is told, wars' destructiveness and their placing impediments in the way of intercourse, as well as their engendering mistrust and suspicion and hates, also help to account for ebb tides in the enterprise of world evangelism.

Like all effectual testimony Moravian missions were a fruit of personal experience of assurance of the grace of God, granted to faith. They were the product of a deep religious revival among men

who had opened their lives to the influence of the Holy Spirit, in implicit reliance on the Bible. When, in the early dawn of an August day in 1732, two young men, Leonard Dober and David Nitschmann, set out from Herrnhut, Saxony, with the slaves of the island of St. Thomas as their objective, they were bidden Godspeed by young Count Zinzendorf. More than any other man this young nobleman had been the human instrument in bringing about that revival amongst the people to whom he had given a refuge on his estate, when they fled from religious tyranny. It was a little village of some six hundred, mainly refugees for conscience sake, who formed their home base. But this little congregation had experienced a baptism of the Spirit of God five years previously and its membership had been witnessing widely in Christendom. Only such an experience could explain the cheerful spirit in which the two pioneers made their way to Copenhagen, mainly on foot with only a couple of gold coins between them, with no assurance of a passage across the Atlantic and with no very clear idea how they must make their living after reaching St. Thomas. They did know that the Gospel of Christ is the power of God unto salvation; and they had confidence in the Good Shepherd whose voice they knew they were following.

This same revival spirit explains how within the ten following years Zinzendorf could despatch other Brethren to the Eskimos of Greenland, to wild tribes of Northern Russia, to the natives of the Gold Coast of Africa, to the Hottentots of the Cape of Good Hope, to Negro slaves of Dutch Guiana, to Arawak Indians of what is now British Guiana, to Indian tribes of North America, and to the Singhalese in Asia. Before another decade had passed other missionaries sought to reach Kalmuck Tartars of Russia, attempted to herald the Gospel in Persia, gained a footing on the mainland of India, perished when seeking to found work in Labrador and contemplated a mission to Abyssinia. Not all these undertakings attained permanence, yet by 1747 converts had been won among eighteen different races. In some



cases hostile governments or governors interposed a veto, or prejudiced religious leaders made such representations to officials of great trading companies that held concessions in colonies, that the work was temporarily rendered impossible. In other instances the pioneers laid down their lives before organizing converts into a church. Sometimes war interfered with their work.

In the decades following the death of Zinzendorf in 1760, and until the close of the Napoleonic wars, almost ceaseless strife in Europe and in various colonies partly accounted for a period of something like an ebb in Moravian missions. Yet even in these years advances were attempted, such as an entrance into Egypt with Abyssinia as the objective, various undertakings in India and on the Nicobar Islands. Permanent success attended the second landing in Labrador, continuously occupied since 1770, and the Hottentot Mission was re-established in 1792. Yet war hampered. It accounted for very heavy financial losses at the home base. It prevented the passage of missionaries to and from their posts. It led to and explained major reverses in the promising work among American Indians, notably the destruction of the Christian Indian villages in Ohio and the massacre of the converts at Gnadenhuetten. During the War of 1812 the Christian Indians of Fairfield, Ontario, saw their homes de-

stroyed. Servile wars scattered the Arawak converts and occasioned the razing of mission stations in the Guianas. War hampered communications by sea and cut off missionaries from their base of supplies in men and means; and in great measure accounted for the abandonment of the attempt in India—that and the excessive mortality experienced there. During the Napoleonic wars the missionaries in Greenland were reduced to great straits; they had no bread and their clothing gave out. For three years they could get no seeds to grow the crop of vegetables that gave some variety to their diet in times of peace. For a number of years flour was at an almost prohibitive price in Dutch Guiana.

Nevertheless in this very dark era the kind hand of God could often be discerned in the wonderful preservation of heralds who had been brought into perplexing positions. It was of His goodness that sympathy, called forth by these very experiences, on the part of Christian friends beyond the limits of the communion of the Brethren, in 1817 led them to found the London Association in Aid of Moravian Missions, a society that still carries on its generous auxiliary activity.

The One Hundredth Anniversary

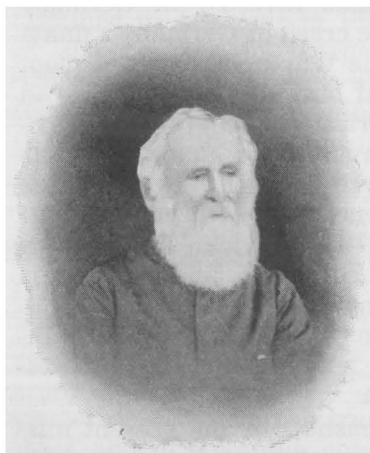
The celebration of the one hundredth anniversary of the founding of Herrnhut in 1722 and the recalling of God's wonderful dealings with the fathers in 1727 prepared the home churches for a fresh experience of a season of refreshing from the presence of the Lord, that culminated in 1841 and the years immediately following. This in turn bore fruit in missionary expansion and exemplified the truth that the witness-spirit and successful witnessing are closely connected with the revival-spirit, the two standing in the relation of cause and effect over against one another.

With the General Synod of 1848, the first of these convocations after the full experience of the new revival, began the modern advance of Moravian missions. That synod deliberated on ways and means for the more complete and effective organization of existing fields and in particular concerned itself with the problem of preparing sons of certain of the newer churches to minister to their own people. It visioned the goal of ultimate financial self-dependence in these fields. But it also determined that a favorable response should be given to several invitations to enter on new work. And the Church as a whole welcomed and became accustomed to the policy of expansion.

As a result, in the rather more than eighty years since then new enterprises have been begun in Nicaragua, Western Tibet, Victoria, among



(LEFT)
A GROUP OF
BUSH NEGROES
AT HOME
IN SURINAM,
(DUTCH GUIANA)
SOUTH AMERICA



A. W. HEYDE OF LEH

(RIGHT)
A SUNDAY SCHOOL
CLASS IN
THE MORAVIAN
MISSION
AT LEH,
LADAKH,
LESSER TIBET



(LEFT)
AN OPEN AIR
SCHOOL FOR
EVANGELISTS OF THE
MORAVIAN MISSION
IN NICARAGUA
CENTRAL AMERICA

the lepers of Palestine, in Demerara, in Alaska, in California (Indians), in East Equatorial Africa, in North Queensland, among the Asiatic contract laborers imported into Dutch Guiana, and last of all, in 1930, among the Indians of the eastern regions of Honduras. With the best of intentions, however, for lack of men and means at least twenty-five calls to enter upon other new work have necessarily been declined during this period of advance. True, not all the fields actually entered were accepted as an objective beforehand; nor has every field been permanently held. When the appeal of Gutschlaff caused Pagell and Heyde to be sent from Herrnhut in 1853, it was in the hope that the great Chinese Empire might be entered from the west via India, up the Indus valley and across passes of the western ranges of the Himalayas. But, under orders from China proper, officials blocked the way by a boycott that prohibited the supply of food. So the pioneers remained at Kyelang, many thousands of feet above sea level and commenced Christian work among the lama-ridden Tibetan-speaking Buddhists. In 1848 a mission was begun among the terribly backward black fellows of Victoria, Australia, and was attended with success. But it proved to be a ministering beside the death-bed of a race. So their kinsfolk in North Queensland, reputed cannibals though they were, received the attention of Moravian missionaries, who were backed by the financial support and the practical sympathy of devoted Presbyterians in Australia. Since the World War this last field has been wholly taken over by the Presbyterian Church of Australia.

The Influence of War

During the past period of missionary advance, as in the former, war proved to be a mighty hindrance. The Kaffir mission in South Africa repeatedly experienced this in the first half of the nineteenth century. During the American Civil War the Cherokee Mission was so disrupted and received such blows, that it never really recovered. The great World War involved the internment of German missionaries in India and in East Africa as prisoners of war, sometimes under terribly trying circumstances, they being separated from wives and children, all being ultimately repatriated. In East Africa it carried with it the desolation of mission stations, involving heavy financial losses, at least temporarily put an end to educational work in general and the training of native church workers in particular. In recent years disturbances in Nicaragua have involved the martyrdom of a missionary and the temporary withdrawal from several important centers of activity, Indian converts taking refuge in the bush.

The World War most seriously affected Moravian missions. Prior to it Herrnhut formed the missionary headquarters, with an international board, enjoying the hearty cooperation of auxiliary boards in Britain and America. The war necessitated financial decentralization, and for some years communications were blocked. Administration was also decentralized, and remains so. But more than this, the financial support of the worldwide undertakings was very seriously affected. During the many years of missionary operations endowments had been built up, largely from legacies, for the pensioning of retired missionaries and for the education of the children of missionaries while active in the regions beyond, for the training of teachers and ministers in the lands where new churches arose, the last mentioned endowments being especially needed in view of the type of peoples among whom the missionaries worked—peoples not blessed with money power. Practically all the funds invested in Germany were swept away in the crash of Germany's financial system through the War and the subsequent period of inflation, and business undertakings in Africa and South America also suffered most serious losses. A very heavy debt of honor now rests on the Moravian Church for the care of retired missionary veterans and for the education of the children of those in the service. Indeed, the American Province North in the United States is so conscious of this, that it proposes to start building up a special fund as a chief feature of its bicentenary celebration, notwithstanding the present general depression.

In spite of the seriousness of the present missionary situation and in spite of the causes for anxiety the American Moravian Church perceives very much reason to thank God and take courage, as it proceeds to keep this significant anniversary. God has done great things for us, whereof we are glad. When Count Zinzendorf died in 1760, about fifty missionaries were at work and the baptized membership in the mission fields has been estimated at that time as about 3,000. In 1848 the total membership in those fields was about 64,000. At the outbreak of the World War the total baptized mission membership was 100,606. The latest available statistics give a total of more than 135,400, served by 262 missionaries from the home lands and 51 ministers and 16 assistant ministers of the newer churches, with 408 of their fellow-countrymen formally authorized to conduct religious worship. In 240 mission day schools 40,806 children were being taught by 716 teachers. The ten advanced schools had 282 students in charge of 32 teachers. Labrador, Alaska, California, the West Indies, Honduras, Nicaragua,

Demerara, Dutch Guiana, South Africa, East Equatorial Africa, the Western Himalayas and Jerusalem with its home for lepers, all of them yet offer a scope for the zeal of the successors of Dober and Nitschmann.

From the standpoint of missionary strategy alone the spending of energy among so many various backward peoples, in place of concentrating on some one or two large nations that had developed a native type of culture, may be open to criticism as not being the best missionary policy. But from the days of Count Zinzendorf, the Moravian Church has regarded it a duty to follow what seemed to be the call from our Saviour to go where great need existed among otherwise neglected people. Moravians have long been aware that this entails special difficulty in bringing the new churches to the stage of self-maintenance in men and means as a basis for further self-expansion. Their first fruitage among the ordained ministry of the newer churches was John Buckley, ordained in Antigua in 1856, when the abolition of slavery was of comparatively recent date. Schools for the training of native teachers had their start with the founding of the normal school in Genadendal in Cape Colony by Bishop Hallbeck in 1838.

On the other hand, the fact that many of the early missionary undertakings were among slaves or among races that had felt the impact of Europeans simplified the linguistic approach. Negroes cruelly torn from tribal homes in Africa acquired some use of their masters' speech; thus arose the "Negro-English" of the American tropics. This rendered the translation of the Scriptures and of hymns a comparatively easy task. Similarly in South Africa the Hottentots substituted the Dutch of the Cape for their own tongue. But in many cases Moravian missionaries had to do linguistic work of a high order as pioneers in the opening up of strange languages or even in the reduction of these to writing. Moravian missionary literature embraces 718 works in 17 languages or groups of languages. The Bible or separate books of the Bible will account for 185 works. John Beck and John Conrad Kleinschmidt and Samuel Kleinschmidt are names that stand out in connection with the translation of the Scriptures into the Eskimo of Greenland. A. Erdmann and Theodore Bourquin and Albert Martin are remembered in connection with Labrador.

Various missionaries have done like work in connection with parts of the New Testament for Alaska. In his more than sixty years of active service among the various clans of the Delawares and the Six Nations, David Zeisberger was indefatigable in literary work, and so was Theo-

philus Solomon Schumann, the Apostle of the Arawaks in Berbice, who was permitted to baptize more than four hundred Indians during his comparatively brief day of work. Grunewald, Sieboerger, and other missionaries in Nicaragua gave the Miskito Indians the New Testament, revised by George R. Heath. A harmony of the Gospels in Kaffir was the work of Moravian missionaries, though the Kaffir Bible, printed in London in 1879, was the work of Scotch missionaries. The New Testament, which in part or the whole has been done into four languages of what is now Tanganyika Territory, as well as hymnals and manuals of doctrine came from the pens of missionaries of Herrnhut and of Berlin. Augustus Jaeschke, Heyde and Redslob and Augustus Hermann Francke have as their common monument the New Testament in the classical Tibetan, and Francke translated St. Mark's Gospel into four little known dialects of the Western Himalayan region. Space will not permit a recounting of works prepared in connection with missionary undertakings that failed of permanence.

It goes without saying that in the two centuries many Moravian missionaries have laid down their lives for Christ's sake, some being lost at sea, many carried off by fevers, and some being martyred, like Carl Bregenzer recently at his post in Nicaragua. Yet God permitted many to give notably long years of service. The veteran apostle of the Delawares, David Zeisberger, was active for sixty-two years. In the early period of the Greenland Mission quite a number had more than forty years to their credit and Jacob Beck was at work there for fifty-four years. In modern times Augustus William Heyde retired from the Tibetan mission in 1903, after more than fifty years in the field, and Frederick Augustus Hagenauer, who retired in 1907, gave more than fifty years to the black fellows of Victoria. Clement Oehler served at home in America and in the West Indies and, though in retirement, is still active after more than fifty years of service; and Frank Wilde in Jamacia, though technically retired, does the full work of a missionary and may, please God, soon round out the half-century, while a number of others, like William Weinland, first a pioneer in Alaska and then in Southern California among the Indians, and several in the West Indian work, like Augustus B. Romig, and Bishop Edwin C. Greider, went on well towards that mark.

"The Lord hath done great things for us, whereof we are glad." Our special yearning at this time is for a season of refreshing from the presence of the Lord, that a renewal of our days may be brought about, with the coming of power from above, for more implicit obedience to the call and more efficient consecration.

The Princeton Declaration on the Church and Missions

A group of leaders, deeply interested in the development of greater missionary interest in the home church, and larger spiritual fruitage in the work abroad, met in Princeton on April 12th. There were present missionaries, pastors, laymen, seminary professors and board secretaries. These did not officially represent any organizations but met informally for conference and prayer. After careful consideration of the present crisis, through which many boards are passing, the following statement was adopted.

In the next issue of THE REVIEW we expect to publish extended comments on this Statement, especially as it relates to the causes of apparent decline in missionary interest in the home churches and the supreme need of the hour. The Princeton Statement is signed, in behalf of the group, by a special committee consisting of Dr. Robert E. Spear of the Presbyterian Board of Foreign Missions, Dr. C. S. Cleland of the United Presbyterian Church and Dr. T. H. Mackenzie of the Reformed Church in America. It is as follows:

In response to the call of the Committee of Foreign Missions of the Western Section of the Alliance of the Presbyterian and Reformed Churches, a group of members and officers of the foreign missionary agencies of some of these churches (the Presbyterian Church in the U. S. A., the Presbyterian Church in the U. S., the United Presbyterian Church and the Reformed Church in America) met in Princeton on April 12, 1932, and after a day of prayer and conference and discussion voted to record:

1. **Their gratitude to God** for the measure in which, in spite of difficulties and financial depression, their churches have been enabled to maintain their foreign missionary work;
2. **Their assurance** that by the blessing of God these churches will in due time restore and enlarge their work abroad and will go forward to the full accomplishment of their duty in association with the national Christian churches which have been established and with which it is their joy to cooperate;
3. **Their unfaltering confidence** in the true basis of missions; in the great acts of God for the redemption of mankind, and in particular in the historic fact and the universal meaning of God's deed in sending His only begotten Son to be our Saviour, and in His incarnation, His life and teaching, His death on the Cross for the redemption of the world, and His resurrection as the beginning of a new God-given life for redeemed humanity;
4. **Their conviction** that the uniqueness and universality and absolute significance of Christ and His Gospel must be unswervingly maintained by our churches against all movements of syncretism or adjustment which compromise or imperil belief in the aloneness of our Lord Jesus Christ and the unique indispensableness of His Gospel, and that nowhere save in this truth of Christ and about Christ is there any hope for the love and righteousness and power of redeemed human lives and a redeemed human society;
5. **Their joy** in all the movements of change, or turning and over-turning, in the attitudes and conceptions of men's minds, in missionary methods and processes, in political and economic conditions, in the Church and in the world, which serve to lead men to Christ as the only Lord and Saviour, and to bring Christ to His rightful place as the only Lord and Master of mankind.
6. **Their abiding faith** in the Church as the enduring agency of the Gospel and their reliance on the Holy Spirit as the sole source of its power.
7. **Their deep sense of the need of prayer** and their hope that all to whom God has entrusted leadership in the missionary enterprise should realize that prayer is their most important work; that prayer should be the atmosphere and spirit of our mission board offices, and that in missionary cultivation throughout the churches primary emphasis should be laid upon the development and strengthening of prayer groups and upon individual intercession.

Do Foreign Missions Cost Too Much?

By the REV. CLELAND B. McAFEE, D. D., LL. D.

New York

Author of "Changing Foreign Missions"; Executive Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

A COMMON objection to current foreign missionary work is that its administrative costs are too high. Most of its critics have passed the point where men scoffed at "spending ninety cents of each dollar to get the other ten cents to the mission field." That was never true, unless possibly in some irresponsible organizations. The larger Mission Boards and Committees have never deserved such unfounded criticism.

But there is a more rational criticism of "too large an overhead" expense. It is difficult, however, to tell exactly where "overhead" ends and the actual work begins. Business organizations exist for the purpose of making money and they count it wise to spend money in order to get money. Missionary agencies exist for the purpose of extending the Kingdom of God by the wise spending of money, not to make money. They are compelled to spend money in order to raise money, and it is difficult to know where the line should be drawn in "overhead" costs.

Still it remains true that all observers of missionary agencies should be concerned lest the administration of the work consumes too much of the available funds. Administrative staffs may become too large, administrative salaries may be too high, administrative programs may become too heavy and expensive, administrative methods may become too intricate.

Most Mission Board officers and members consider that the costs are higher than they wish, but they mean that they are more centralized than they ought to be. A large work cannot be carried on effectively without expense and considerable expense. This expense may be distributed at three points.

(a) Administrative costs may be carried in small items at many local points. Pastors, church officers, women, committees of higher church bodies could and do carry many such items of service. Few can give full time to them; they are compelled to slip the added expense of time and money into busy lives otherwise supported. Independent or voluntary agencies for mission-

ary work sometimes announce that there are no costs for administration and that all contributions go direct to the field. This really means that some men give their money entirely or largely to support the home end of the enterprise, paying the cost of securing and administering the money to support the work at the foreign end. Somebody must pay the necessary costs of administration and promotion. If a volunteer worker can use time otherwise required or living otherwise provided, he must not therefore have the impression that this obviates administrative cost. Every Mission Board receives a large amount of voluntary service for which it makes no payment in money, but as

the work grows it requires more complete attention than can be given by the odds and ends of time and strength of busy people. The problem is to determine when that time comes and then to prevent the work of salaried people from cutting off the service of volunteers. Much of the work of the Boards is really the business of people in the home church, pastors, officers and others. Committees of church members and officers might do most of the promoting and collecting, the spreading of information, the maintaining of inspiration, and the like. It is exactly this that causes most of the overhead cost in the missionary enterprise. Churches which have retained this local

Does it "cost a dollar to send a dollar" for missionary work in foreign lands? If not, how much does it cost and what is rightly chargeable to missionary administrations? Why is it necessary to have expensive headquarters and to employ so many salaried officers and clerks? Dr. McAfee, who has wide experience in the pastorate, in the theological seminary, in missionary travel and in Mission Board Executive work, answers these questions clearly. Most criticism comes from ignorance rather than from knowledge of the facts.

activity have low "overhead" in their Boards. In churches whose salaried workers have taken over this responsibility, relieving local leaders of the burden, the "overhead" is high. Much work must be done to maintain the interest of the home church and to increase its gifts. If this were done by local leaders, it would distribute the load of missionary costs in such small amounts that it would not be oppressive anywhere. The irony of it is that local leaders who fail to do this often resent the activity of their central Boards and Committees in trying to make up for such failure. It would be a counsel of perfection to suggest that all of this work might be cared for by local leaders, for the central agencies have access to knowledge and inspiration which local leaders cannot secure directly; it is wholly possible, however, that much has been undertaken by central agencies which really belongs to local workers whose service would greatly enrich the whole enterprise.

Field Administration Expense

(b) Part of the administrative costs are on the field. As missionary work grows larger it proves necessary to have certain unifying organizations and agencies which lift the load from the missionaries in their distinctive tasks. It is a waste of time for the average missionary to be treasurer of a large mission. It requires bookkeeping, reckoning in local currencies, watchfulness that benevolent gifts are rightly applied—a skill and time which the average missionary does not have. This involves a mission treasurer, who will give more and more time to the work as the mission develops. Field problems arise also, and it becomes necessary to set apart capable men for administrative work, to go on short notice to a place of complication or danger, to give advice where difficult situations arise, to determine policies, to hold the work in balance. All the larger Boards try to increase the administrative work on the field and to reduce it at the home end. More questions are settled on the field and fewer are reserved for home offices. This is administration as truly as though it occurred in New York or London, but because it is on the field it is not usually reckoned as "overhead."

But even here there is reason to be watchful. The entire missionary enterprise can easily be scaled on too high a standard of expenditure, though this is seldom a fault. Many missionaries live too simply and rigidly for their bodily endurance. A few have independent means or are aided by friends. Most people in civilized lands are now living beyond the point of real need and have made of their fathers' luxuries their own

necessities. Christians live in their Father's world and He cannot mean them to live in a niggardly fashion. Missionary homes steadily improve as the pioneer stage passes; facilities for travel increase and the allowances for various interests, and more elaborate equipment, all call for more and more money. How much of this is unnecessary "overhead" and how much is to be charged to direct missionary work? Clearly the money is not wasted, for it puts better facilities at the disposal of the most carefully selected group of workers now in the service of the Church. Thoughtful missionaries everywhere are setting themselves to watch the whole outlay with care and to guard against scaling the work at too high expense.

The Home Office

(c) There remains that administration which is generally the one in mind when "overhead" and missionary costs are questioned—namely, the home Boards and central agencies. These have their headquarters either in a rented place or owned building, or possibly in the back parlor of a kindly person who does the work at night, or in a minister's study where the pastor gives of his own time or that of the church. At the long last all this has to be paid for. There are secretaries, treasurers, clerks, messengers, speakers, departments increasing in number and size as the work grows. This third administrative force is the most obvious one and its costs are most easily calculated, but it is only one of the three. As either of the other unloads responsibility, the central agency has to take it up. And this explains much of its cost. What local leaders do not carry must still be done. Each denomination or church body has laid on its Mission Board the duty of maintaining the work, so that any reduction of local leadership shifts the work increasingly upon the Board. This centers the costs at one point, sometimes making them seem unduly high. The same amount, spread over the local leadership, would be counted reasonable.

In the same way, until decisions are made on the field, they must be made in home offices and they are safe only if there are consultations by several minds. Many decisions so involve the home church that they cannot be made on the field. It is necessary to have a home office, sensitive to what the home church may be expected to provide in men and money and prayer. This involves a staff of varying size according to the development of the work. A Board with an annual turn-over of four million dollars cannot handle the money carelessly or without consideration; it cannot wisely leave decisions to hasty thinking by

those who can give the work only the leavings of their time and strength. Capable workers must be employed and their salaries must be provided. Those who have independent incomes, as some have, can carry all or part of their living costs themselves. If not, they must be cared for out of available funds. If special funds could be secured for salaries and other expenses, so that missionary gifts shall not be used for this purpose, this merely would mean that a few individuals shall be asked to pay for the transmission and safeguarding of the gifts of others. Good judgment would suggest instead that all gifts pay their own way. This demands that costs shall be kept at the lowest point consistent with good administration.

As a matter of fact most missionary agencies move on a much lower financial scale than the churches which they represent, they provide lower salaries than pastors of comparable standing in the church. Indeed, it is often difficult to secure the services of men who are wanted on board staffs because they do not think they can afford to accept the financial provision offered. The offices of many boards are far less adequately equipped than the studies of pastors in the same cities; the demands on board workers are apt to be on the seven-day week scale, for they are office and con-

ference workers for six days and preachers or speakers on the Sabbath, often with wearisome travel added.

Other central costs of administration are those of receiving, caring for and transmitting funds according to the will of donors; providing and issuing promotive literature; guiding local leaders on points which are better known to the central agency because of its contact with the field; securing and caring for candidates; furnishing itinerant speakers; meeting and speeding furloughed and returning missionaries; purchasing supplies ordered from the field both for general and personal use; caring for medical requirements of candidates and furloughed missionaries, maintaining inter-church and inter-board relationships for the prevention of duplication and confusion on the field and at home; keeping accurate and helpful libraries and files—in short, standing helpfully between the home church and the field force, serving both.

All this involves financial outlay, and without constant care the costs creep up. But there is much less ground for criticism of these agencies than the critics generally think. In proportion to the work required, they are on a scale quite as modest as other church agencies, and on a far more modest scale than business enterprises of the same dimensions.

“Nights With God” in Auckland

By the REV. A. S. WILSON,
Christchurch, South Island, N. Z.

HARRY DAWSON was an Australian business man who represented a commercial house in New Zealand. Since the pastor of the Grange Road Presbyterian Church in Auckland was to be away, Mr. Dawson was asked to supply the pulpit one Sunday in January. He readily agreed to take the services for two Sundays, if the pastor wished it, and two nights a week in addition. He had done a considerable amount of evangelistic work and offered to hold a short series of mission services. January is a holiday month for New Zealanders and when the time came the church seemed unable to throw off the holiday spirit. The officers agreed to postpone the series of special services, but when the next

date arrived the same state of affairs was apparent. We finally decided to start “after Easter!”

On Good Friday the workers made a house to house canvass to invite people to the meetings, and many came back telling of the exquisite joy of soul winning. A prolonged prayer meeting was held that night.

In the quiet of eventide two young fellows, appealed to in the visitation, came seeking Jesus Christ. This so delighted the young workers that they went out to look for others and held a prayer meeting on the footpath. The glow of the Spirit's power was present. About midnight nearly every one went home, but seven remained to spend the night in earnest prayer for the district

of Mt. Eden, for the city of Auckland, and for the services.

Evangelistic meetings were held each night and another all night of prayer was announced. This time twenty-six attended and four were brought in from the streets. Mt. Eden is a no-license district so that these wayfarers were quite sober. Three came out for Christ that night and joined the band of praying ones. Among this group was a bright, educated young fellow, leader of the big Christian Endeavor Society at the Tabernacle built by Thomas Spurgeon (son of C. H. Spurgeon) and now ministered to by the Rev. Joseph W. Kemp. Over seventy people came to the next night of prayer and the same glow and power was present. Every night the ordinary meetings went on; in fact, they lasted for seven weeks. On Friday evening they filled the body of the church and many remained all night. On the fourth "all night" meeting one hundred and forty stayed until about 6:30 a. m., and even then it was difficult to close. People in the city began to take notice; these meetings became a topic of conversation on trams and buses. Some were awed; some treated it with scorn and ridicule. The "nights with God" each Friday continued, the numbers soaring until some 250 were present. From eight o'clock until midnight the meeting was general with one or two addresses. Among the speakers were Rev. E. R. Harries, Chairman of the Cambridge Convention; Mr. Chas. J. Rolls and the Rev. Joseph W. Kemp of the New Zealand Bible Training Institute; the Rev. John Laird, M. A., a Baptist; the Rev. R. C. Roberts, B. A., B. D., President of Auckland Ministers Association; Dr. W. H. Pettit, the Rev. F. H. Radford, Harry Dawson and the Rev. A. S. Wilson.

People came in goodly numbers. Grange Road is one of the oldest churches in Auckland, having been built by Bishop Selwyn in 1865. A quarter of a century ago it was purchased by the Baptists and has become a sacred, holy place to many. Passersby were amazed to see the old property ablaze with light at one o'clock in the morning and a score of cars standing in front. Songs of praise were led by the pipe organ and the overflow of joy was very reverent. At midnight the worshipers passed to the Social Hall singing "We're Marching to Zion." There the atmosphere became like heaven upon earth. There was earnest crying to God that He would look upon Auckland as Christ looked upon Jerusalem. Foreign lands were also remembered and God heard, not by streams of penitents, but by reviving His own people and leading them to engage in personal soul winning.

As a result of months of such a weekly rendezvous there arose the Prayer and Revival Campaign which aimed to help all the churches in their work. From this center various united evangelistic campaigns have sprung up and have produced great results for the glory of God.

Dr. W. H. Pettit journeyed to Grange Road early in the series to verify the reports of the happenings. So convinced was he that this was a work of the Holy Spirit that he addressed a meeting of "Brethren" from various parts of the city about the fruits of the meetings. They were so moved that they arranged a series of special prayer times all over the city. The wife of an Anglican clergyman declared that she had never known such ease in approaching people about the things of God. The general manager of one of the largest business houses in the city said that in all his years in Auckland no such spiritual atmosphere had been abroad. The Secretary of a large New Zealand enterprise, who had not been near a revival meeting, became acutely conscious of unhappy estrangement from God. He sought a prominent Christian business man and yielded himself to God.

Many heard the word: "If I regard iniquity in my heart the Lord will not hear me," and they stepped out to surrender for sanctification by faith and for the fullness of the Spirit. No one criticized or wondered for everyone seemed in sympathy. Like Archbishop Leighton, they were "driven from natural independency to make Christ all their strength." As Dr. Robert Dale said of some at D. L. Moody's gatherings in Bingley Hall, they came "anxious, restless, feeling after God in the darkness" and before our eyes their faces were filled with light.

The sense of unity in these gatherings was the unity of the Spirit. A company of ministers were discussing the "all nights" sympathetically and with wonder. One of the oldest said: "What has struck me is that at four in the morning the Anglican at one end, the Plymouth Brother at the other, and all the denominations between, strike the same note." Glory to Jesus Christ, the wonderful Saviour!

We are reminded of the words of Bishop Moule: "The secret of continuance is taking pains to keep up intercourse with God." The "all nights" remind us of the intercessions of Jesus when

Cold mountains and the midnight air
Witnessed the fervour of His prayer.



MWENDA, THE SON OF KING MSIDI, WITH HIS HEADMEN AND MUSICIANS, READY FOR A DANCE

“In the Reign of King Msidi”

What the Missionaries Faced in Africa Forty Years Ago

By MRS. JOHN M. SPRINGER,
Jadotville, Central Africa
Missionary of the Methodist Episcopal Church

THE sun shone brightly on the capital of Msidi at Bunkeya, the Congo, in the heart of Africa. The city was washed clean by the torrential rain of the preceding night. But the great capital was wholly unmindful of the sun or of the rain-washed town. If any one gave a thought to the rain, it was to trust that it would give a good crop of corn, or mealies (*mataba*).

For the entire village was concerned with one thought, “Would Queen Mataya be proved guilty of witchcraft and of causing the death of her younger son, Muti, who had been killed in battle?”

Few doubted the guilt of the queen and her older son, Mungo. All the other five hundred wives of Msidi were sure of it, and the young wife, Tava, hated Mataya with venomous jealousy and longed with all her savage heart to see Mataya stoned and her body pulled limb from limb. Then she, the beautiful Tava, would be installed as queen. She stood among the other women, silent, scornful, hated by them as much as she hated Mataya. It was a town where hate reigned supreme.

This was in December, 1887. Msidi, the king, sat on a low stool under his verandah. He was a

man of about 60, stout but vigorous, with powerful, sinewy muscles. His round, almost childlike face, utterly belied his character. A short, snowy beard covered his chin. He was king by right of prowess and unrelaxing tyranny over the whole country. His name carried terror throughout Central Africa.

King Msidi's eyes took in the whole scene without seeming to see anything. He saw Mataya, now middle-aged, beginning to grow fat like himself. She was sitting on the ground near her elder son and favorite. The king did not like this son,



LUBA WITCH DOCTORS WITH THEIR IMPLEMENTS OF TRADE

nor did he trust him; but always preferred Muti. Perhaps Mungo had killed Muti to get him out of the way. "Yes," thought Msidi, "and he might do the same to me if he got the chance. Well, the chance had not come yet."

From the corner of his eye he caught a glimpse of Tava's face. A beauty! As beautiful as a diamond-backed puff-adder and just as trustworthy! She was ready to strike now with her deadly fangs. Today it was Mataya and her son. Tomorrow she would strike the king, if she thought her would-be paramour, Tombo, could get the throne. Tava would bear watching.

In the open space in front of Msidi sat the clever Tombo and his group of *ngangas* (witch doctors) divining with bones, stones, toe-nails, bits of leaves, bark, elephants' tails and all sorts

of things. The sorcerers were brilliantly and fearsomely painted, bedecked with feathers and with fantastic apparel and headgear. They were watching the bones while the king was watching the diviners.

Msidi had his share of superstition but he also had knowledge of the methods of the *ngangas*. They were clever politicians and tricksters. They would bear watching, especially the wily Tombo. Msidi knew that Tombo had good reason to hate Mataya, for she had once reported his plots to Msidi in time to frustrate them. Tombo had laid in wait to get his revenge.

Molenga, Msidi's brother, had been the one sent to fight the rebel villagers and Muti had been sent with him. Molenga now sat at one side with a hundred or more of his warriors around him. He might need them. One never knew. If worst came to worst he would die fighting and not like a dog. His lips tightened and he ground his teeth.

Molenga was also superstitious, and he was likewise shrewd. He and Tombo had been together from youth; they had wrestled and fought together and had engaged in games of skill. They had also experimented at witchcraft and knew something of these clever sleight-of-hand performances. He knew Tombo's ambition; he would get rid of Mataya and Mungo; then he, Molenga, would be next and the final blow would be aimed at Msidi.

Molenga mentally decided that Tava, that slim beauty with the eyes and heart of a cobra, would also bear watching.

Tombo rose to his feet like a man in a trance. The bones had spoken and as chief *nganga* he must give their message. He began to sing in a dreary wail and to sway from side to side, holding the onlookers spellbound. He reminded Msidi of a snake about to strike.

"Muti come to the hut of Mataya," he chanted in high falsetto. "He want gun; he with Molenga go fight. Mungo say, 'Why you go? Msidi no love you; chief he no love me. Why must we fight his battles?'"

A murmur like distant thunder greeted these words, for the mob felt that Mungo was as good as dead already. How their fingers itched to get at him! The witch-doctor continued:

"Mataya now say to Mungo, '*Unfwa*, listen! Give him gun. What matter if he be killed! It is not the king who will mourn him. Let him go and die.'"

That seemed to settle Mataya's doom.

"This is the word of the spirits," wailed Tombo, "this is the word of Tombo and the *ngangas* who divine the things of darkness. This is the word

of Muti who speaks by the divining. Tombo give Muti charms. No bullet can hit Muti when he wears the charms. Muti sleep; in the darkness the evil spirit of Mungo come out of his body and go to Muti. His spirit take away the charms and go back the same night to Mungo's own body. The next morning Muti go to battle without charms. The bullet come; it pierce the body of Muti; he die. He know then that his mother, Mataya, and his brother, Mungo, they make him die."

In another minute the savage mob would dash the two victims to death, tearing them apart. The people insanely thirsted for blood. Yet not one of them dared to lift a finger until the king spoke. For a few seconds King Msidi was silent, but he dared not keep the mob waiting long.

Once he loved Mataya. She has been true to him. Tava could rouse his passion, but he could never trust her. Still he must not lose his hold on this herd of dogs. Hyenas! How he hated them! No one had any clue to the thoughts behind the king's masked face. At last he spoke:

"The spirits say that Mataya and her son are guilty of the death of Muti. I, Msidi, will see that my son is shot dead. I will hold Mataya that she may see it done. I will attend to her later. This is my son; this is my wife. Let no one touch them. I am Msidi, and I will do the execution."

It was a daring thing even for the powerful tyrant; but he liked to do daring things. He loved to do the unexpected and to show his power. Whether he could have curbed the madness of the superstitious crowd would have been hard to say. But at that very moment a runner pushed his way through the crowd and, throwing himself at Msidi's feet, rubbed white clay on his face and chest and shoulder to show that he had a white heart. Then he sat back on his heels and clapped his hands three times.

"*Mutende* (peace)," said the chief. "Speak! What news?"

"I come from the *Abalungu*, white men. Two suns ago one he sleep at Molenga. The other, he sick; come *polipoli* (slowly). The *mulungu* is on the path now and arrives today. I come to tell his message."

Tava veiled the passionate hatred in her black eyes and Mataya hid her sudden joy and relief behind her lids. As for the volatile crowd, it now forgot all about the two victims in the excitement of a white man arriving, for in those days white men were scarce in Central Africa.

Only one white man had so far dared venture into Msidi's kingdom. The missionary, Fred Arnot, had come and at this moment was standing on his little verandah on the hill overlooking the town and wondering what would be the fate of the

two prisoners. His heart was sick with the constant witchcraft, bloodshed and violence.

It took extraordinary faith and grit for Fred Arnot to spend five of youth's best years in getting to this capital of Msidi. It took courage to keep on going toward the city when he was told that Msidi had vowed to place the head of the first white who should enter on a long, sharp stick in the center of the capital.



A KATANGA WITCH DOCTOR IN FULL DRESS

But Fred Arnot never wavered. He spoke to God about it and then went calmly forward. His head was still on his own shoulders, and he was now expecting the arrival of two other white men—Swan and Faulkner. Then he could leave for Scotland, recuperate after five years of extreme hardship and return with reinforcements.

As soon as Msidi received the news of the coming white men he saw a way whereby he could save his face and his wife and son also. With his usual dignity, he rose to his feet and said in a clear, loud voice, "I must haste to send messengers to meet the white man. You are dismissed. The white man shall not find blood when he comes.

I give Mataya my pardon. My son must go to a far country. I will not have him here. I have spoken."

That same day Msidi received Mr. Charles A. Swan, as he had received Mr. Arnot. He was even more cordial, and much to the embarrassment of the young man Msidi sent him a present of fifty wives, each one loaded with grain. It was a ticklish situation, for there was reason to fear that, if the women went back discarded, they would all be put to death. Mr. Swan managed to refuse them in a way not to offend Msidi, and the women were taken back into the king's harem.

Later, when he was better acquainted with Msidi, Mr. Swan said to him, "Msidi, how many wives do you have?"

The king gave him a sly wink and said, "Did you ever try to count the raindrops as they fall? Neither can I count my wives. Perhaps there are five hundred. But I will let you have half of them." Msidi had a sense of humor.

The king was proud of having a white man in his capital. He was shrewd enough to realize that he could not always keep out the white men, and it would be well to have a missionary at court as a friend, or, perhaps, as a buffer.

He often classed himself with the white men and would say to his subjects: "*We* are not dogs like you Bantu."

But he never quite understood the white man's morals and tried to develop in him a more Spartan character. He called Swan, "Swana," and one day said, "Swana, there is to be a fine, official, formal execution of prisoners, and I want you to come and see it."

This was equivalent to a command and, though the white man did not relish attending, he decided that he could not avoid it. Both Arnot and Swan were fearless hunters for game, but neither could countenance cruelties. Hoping that the execution would have some semblance of dignity, Mr. Swan met the chief and they went to the place of execution. Then he realized that the affair was considered in the light of a fine sport. The poor wretches were trussed firmly and placed on their knees at regular intervals in a long row. Opposite each prisoner was an executioner—great, brawny savages, each with a long knife or cutlass in his hand. When all was ready, Msidi gave the signal, and the executioners all started at full speed. On reaching the victim, each struck a tremendous blow just over the left shoulder blade, and, if the blow was a success, he reached in and pulled out the heart with a jerk. The one who did this first was the winner and tossed the still palpitating heart back and forth among his fellows. It was

hideous, wanton, callous cruelty which the young missionary could never forget.

On another occasion, when young Swan returned from hunting to supply his need for meat, as he entered the town, he saw two of the king's soldiers rush out upon two women and run them through with their long spears, and drag the hearts from the victims before their bodies fell to the ground.

He went to the chief and denounced the men who had committed the brutal outrage, but Msidi looked at him with a slight twinkle of amusement and, speaking as to a fractious child, said, soothingly, "There! there! Swana, why make such a fuss! They were only women!"

One day the chief sent for him to come and greet his favorite wife, Chitombe, who had just come back from a war expedition. "On reaching the king's place," said Swan, "we saw the King coming out with a head-dress of parrots' tail feathers; his body and his arms were covered with cloth of gaudy colors, and his face whitened with pipe clay (sign of a white heart).

"Then came Chitombe, borne on her litter, dressed in a similar manner. The warriors followed, walking slowly and singing their war chant, while the skulls of their victims were carried either in their hands or dangling from their waists; one even had a skull hanging from his teeth. They began a monotonous dance amidst the firing of guns, and then in an orderly manner, one by one, brandishing their spears, they laid the skulls at the feet of the king."

Msidi was kind to his "Swana," but it was hopeless to try to turn him from his evil ways. At times he was like a kindly old Grandfather Jekyll, and then suddenly he would become a Mr. Hyde. Frequently he would arise from a night's sleep or debauchery in one of his worst moods and would snarl, "M-m-m! Something's wrong. I feel it in my bones. It will not be right till I smell blood." Then he would give orders to have some poor wretch brought to his house and killed before his eyes. "Swana" would try to reason with him, but when in his better moods the king would say patronizingly, "Ta, ta! Swana. You don't know these dogs. I do. I know how to deal with them. This is the only way to keep them in hand."

"They were a wild, savage lot," said Mr. Swan forty years later; slaves which he had captured for the most part, and, while fear made them obey, they hated him and he knew that many were ready to kill him at the first opportunity.

Eventually the thing which Msidi most feared came to pass. The Belgian officials arrived to establish their government in the country. The

chief called "Swana" and told him to drive the white men away. But Mr. Swan told the chief of the pact made in Europe and that it was not possible to send them away. Captain Marinel asked the young English missionary to act as interpreter, and he agreed on condition that there should be no fighting started by the white men. At the close of the interview the chief ordered his men to clean out some large huts which were being occupied by his wives in the center of the town, and these were turned over to Captain Marinel and his men.

An hour or so later, while Mr. Swan was standing on the outskirts of the capital, chatting with the white men whose loads were being carried into the huts now ready for them, it seemed as if a gatling gun had suddenly gone mad. Bullets flew in every direction, followed by shrieks of the wounded and terror-stricken inhabitants. Before they could recover from their surprise, there came a tremendous explosion, and soon the grass roofs burst into flame. It seemed as if the entire town would be burned.

In the haste to carry out the chief's orders, the floors of the huts had been hastily swept, and the cooking fire, which is always in the center of a hut on the dirt floor, was not carefully cleared away.

The porters brought in their loads, and dumped them down carelessly, glad to return to their own country near Bihe. Many of the loads containing ammunition were dumped on the hot fireplaces where a few live coals still remained. The cart-ridges soon voiced their resentment and bedlam ensued. Msidi seemed quite indifferent to the loss of the huts or of the fifty or more people who were killed and wounded. Mr. Swan suspected he was glad so much ammunition was destroyed.

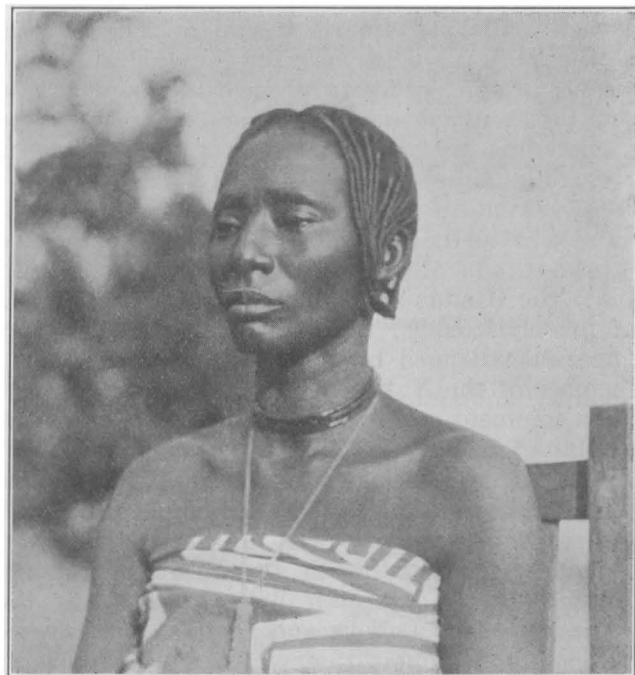
Captain Marinel suggested that Mr. Swan accompany him to Lusambo as interpreter and that he then go down the river to Boma and to England for a much-needed holiday. When he told the chief that he was leaving, Msidi showed fear for the first time. "Don't go, 'Swana'," he begged with foreboding. "If you go the white man will kill me." But Arnot had already returned to Africa with a party of missionaries, and Dan Crawford and a companion would likely reach Msidi's town any day.

"It will depend on you," he told Msidi, "whether or not you are killed. I have tried to be a true friend, but this wholesale murder cannot go on forever. You would not believe me, and now you have begun to distrust my friendship. I can do no more, and other friends are near at hand. I am worn down with hardship and fever, and have no money to travel, but this offer will enable me

to go to the sea without expense." He bade Msidi farewell, never to see him again.

The discovery of copper took Msidi into the copper country where he was warmly welcomed by the chief, Katanga. Copper has been the means of opening up all Central Africa and has resulted in the establishment of two large mining centers—Elisabethville and Panda-Likasi (now renamed Jadotville). The latter is only sixty kilometers from Bunkeya, where Msidi's son, Mwenda, now lives. Motor roads lead from the capital to the railroad which intersects the whole continent from Lobito Bay on the west to Beira on the east.

Forty years passed before Mr. Swan saw Bunkeya and the Katanga again. As he entered the



LUBA, QUEEN AT KABONGO
(Note the Egyptian type of face)

capital a host of neatly dressed Christians came out to meet him, singing hymns of praise and thanksgiving to God. It was an overwhelming sight for the man who had lived four years in those early days amid cruelty and bloodshed.

"No one dared to accept Christ in those days," he said. "He would have been killed instantly had such a thing been known. The only man I ever knew to be converted in my time fled to a distant tribe where he won many to Christ before he dared return after the death of Msidi. . . . As soon as Msidi was killed, the people scattered, for most of them were captives and slaves.

"What changes we see today! They are incredible. Think of a beautiful church in Elisabethville and Christian natives to fill it! It is nothing short of a miracle."

Mahatma Gandhi or Christ in India

By C. L. SURY, B. A., LL. B.
Lahore, India

MAHATMA GANDHI'S pronouncement on the place of the Christian missionary enterprise in the national regime for which he is working has caused a certain amount of concern amongst the serious-minded Christians. It brings to the front a very important aspect of religious liberty in India. The issue is all the more grave because the Indian Nationalist leader, in spite of the professed largeness of his soul, has singled out one minor community—the Christians—to be the target of his observations regarding what he calls “proselytizing.”

Mr. Gandhi's own co-religionist, Mr. Ramnand Chatterji, President of the last conference of the Hindu Maha Sabha in Karachi, declared that “the Hindus should be conceded their rights of proselytizing.” That statement evidently has gone unchallenged by the Hindu Mahatma. No member of the National Congress has thought it fit to comment on the declaration of the President of Maha Sabha.

The Mahatma apparently is afraid to touch the major minority group, the Mohammedans, for he desires to cultivate a sort of peace mentality. Anyone acquainted with the missionary work which is being energetically carried on by the Ahamadiyas of Lahore and Qadian, can foresee the communal opposition which would follow if Moslems were denied the right to propagate their faith among others and to make converts to Islam. The right to win converts is an important element of both the Mohammedan and Christian religions. On this, in the last analysis, will hang the satisfactory solution of the communal problems in India.

Indian Christians make suitable material for a stable and constitutional government. This fact, stated by the Bishop of Portsmouth, is substantiated in times of political crises. At the Round Table Conference, Indian Christians were the only minor community whose representative, the late Mr. K. T. Paul, repudiated communal representation. This was done in the interest of India's national welfare at a time when other major communities were fighting over the distribution of the political loaves and fishes.

In the statement submitted by the Indian Christian Conference to the Simon Commission, Chris-

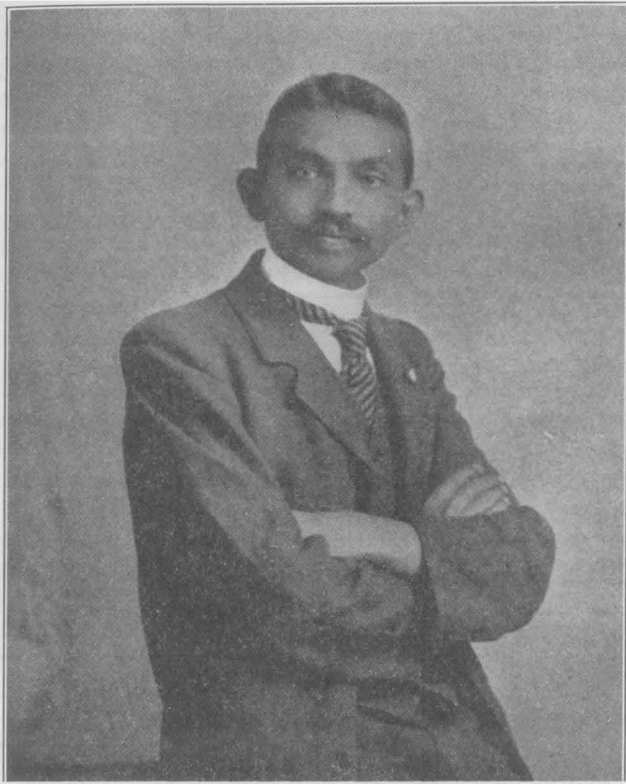
tians showed their willingness to forego rights on the basis of communalism, so that the Christian community was the only minor group to take a patriotic stand in the fundamental problem of minorities. Christian patriotism is rewarded with an injunction forbidding us share our spiritual experience with others.

Mahatma Gandhi's conception of religious truth is evident when he says that one religion is as good as another and that India does not need spiritual light from abroad. Truth is universal and is therefore incapable of being regarded the property of any one race or nation. But one people may have a much clearer view of truth than another.

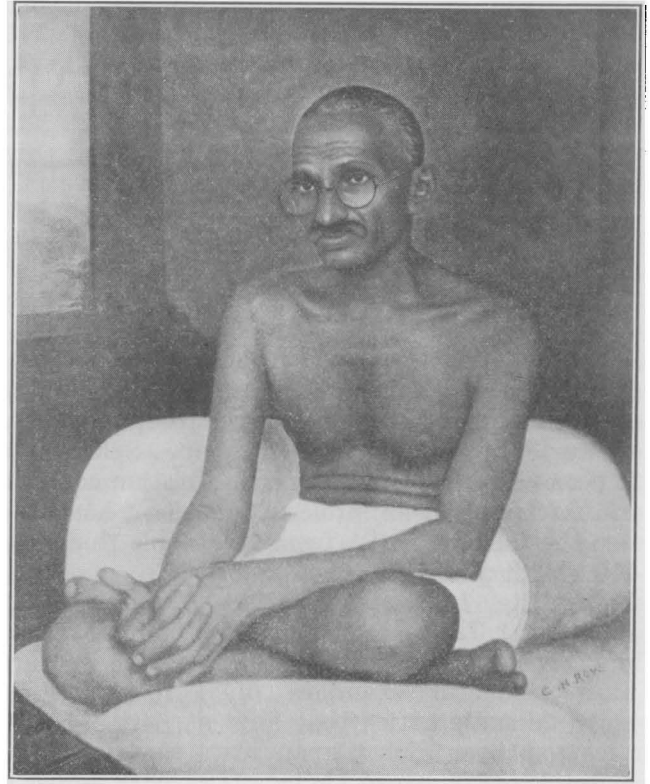
Dr. Wendell Thomas, who has made an exhaustive study of the Hindu movements in the United States of America, clearly shows in his book “Hinduism Invades America” that none of those movements could have made any progress if the Hindu missionaries had not been supported by American admirers. Maulvi Sadar-ud-Din of Sialkot, who, until his return to India, was the Imam of Woking Mosque in London, has a romantic tale to tell of the Ahamadiya Mission in England.

Dr. E. Stanley Jones, one of the most precious gifts of America to India, once illustrated the spirit of tolerance by quoting Voltaire, who said, “I disagree with everything you say, and yet I would fight to the death for your right to say it.” As a follower of Jesus Christ, my Master in a democratic form of government, I have a right to say that without personal regeneration through faith in Christ no one can have a clear conception of political freedom. Mahatma Gandhi has a right to accept the Sermon on the Mount as truth, but not one has a right to restrict my liberty to proclaim this Gospel as it has been made real to me.

No Christian believes in merely adding to the number of adherents, but we believe in the evangelization of the world. As evangelical believers, we are witnesses and not advocates. In the words of the Master, “We speak that we do know and testify that we have seen.”



MR. M. K. GANDHI AS A STUDENT AT OXFORD



MAHATMA GANDHI AS A LEADER IN INDIA

There is no freedom more fundamental than the right to *believe* and true liberty includes the right to share with others our experience of God's salvation. Christian conversion is a matter of first hand knowledge, both intellectually and experimentally. All men stand in need of spiritual conversion of this kind. Regeneration is a creative act of God's spirit and is made possible by entire surrender to God as he is made manifest in the person of Jesus Christ, the first step therefore being an appropriating trust in Jesus Christ as our personal Saviour. This will help us to become Christlike.

Indians, as a nation, are communally-minded and as citizens we are sadly lacking in public-spiritedness. Recent riots and our political conferences serve as good mirrors showing us our old nature that needs to be changed.

Education may improve our old nature but cannot change its essentials. Education is therefore inadequate. We need a thorough transformation in our sense of values and in our very nature through direct contact with Him who is the Truth.

"Truth shall make you free." My prayer therefore is that India may learn to appropriate both truth and freedom.

Why Missionaries Seek Converts

Mr. Gandhi has been advising missionaries to keep to their philanthropy and to drop their efforts at conversion. He is interpreted to have implied that he would drive out missionaries if he could unless they were willing to accept his terms. His views of religion are those of a Hindu. A Hindu with his deeply-rooted belief in destiny cannot believe in converting others or in letting them convert him. Gandhi most definitely advocates that a man should abide in his own ancestral religion. This is part of the doctrine of Swadeshi. The missionaries listen to him courteously, and go on with their work in all its completeness, for Christianity is not like Hinduism in this matter—for it conversion is an essential doctrine.

EDWARD SHILLITO.

The Christian Approach to the Jews*

By the REV. JOHN S. CONNING, D. D., New York

Director of Jewish Work, Board of National Missions,
Presbyterian Church, U. S. A.

IT is a pathetic fact that the Christian Church in its approach to the Jews through the centuries has rarely been Christian. Seldom has it been wise. Prejudice and unchristian conduct, often fostered by an intolerant theology, have hidden the face of Christ from the people that gave Him birth and with whose followers they have always been in contact. The methods of approach employed furnish the most shameful examples of spiritual malpractice that any race has been called upon to endure.

Across the years we see a people in an endless procession of suffering—here a massacre; there a multitude in exile; yonder an *auto-da-fe*; at this point communities of Jews driven into Christian churches on Holy Cross Day to listen to tirades against their faith and denunciations of their stubborn pride; at that point ignorant mobs, shouting “Christ-killers,” perpetrating unutterable wrongs against a defenseless people—everywhere there have been legal discriminations and social ostracisms without number. Scarcely a generation has passed since Pobiedonostieff, the Procurator of the Holy Russian Synod, set out to compel Jewish conformity to the State Church by organizing pogroms in Jewish communities. His policy, as he explained it, was: one-third will be slain, one-third will emigrate, and one-third will enter the Orthodox Church.

It is against this background that Christianity in America must make its approach to the Jews, for most of the Jewish people in this country have come from eastern Europe. Even now the anti-

semitism of Poland, Roumania, Germany, and other lands is driving the Jews in upon themselves in self-defense. Though our own two neighboring lands have given to the Jews a larger liberty than they have ever known, there is yet enough of prejudice and dislike to neutralize

much of the Christian message. The Church that would successfully interpret Christianity to the Jews must give diligence to the practice of its fundamental ethic.

In view of the number, quality, and increasing influence of the Jewish people, it is amazing how little has been done by the Christian communions of North America to bring within the sphere of their interest and effort this historic race to which they owe so great a debt. The first real steps that have ever been taken by the Christian forces of these two lands to consider unitedly their responsibilities and opportunities within this field are of recent origin.* Thirteen months ago at the Home Missions Congress in Washington that great representative body definitely

For hundreds of years the Jews in Europe were isolated in “the ghetto” or “Pale of Settlement.” The “Christian” approach to the Jews was with curses and reviling, with sticks and stones. Is it any wonder that these Jews reviled in turn the Christian Saviour? The result is seen in America today. But the atmosphere has cleared. Christians are studying the true “Christian approach to the Jews” so as to commend the Gospel of Christ. Dr. Conning, who has been working with and for Jews for nearly half a century, presents here the way of approach that is the way of Christ.

expressed its attitudes and convictions, and referred to the Home Missions Council the task of appointing a committee through which the resolutions of the Congress might be translated into action. Last May the International Missionary Council, under the leadership of Dr. John R. Mott, called together at Atlantic City a group of Christian leaders representing various Christian agencies in North America to consider the problems connected with a Christian approach to the Jews. The findings of this conference are without doubt the most valuable contribution that has yet been made to the study of this subject, and a North American Committee was appointed to give effect

* Report presented at the annual meeting of the Home Missions Council held in Toronto, January 4-6, 1932.

to the recommendations. The third and most important step was taken in September last, when these great missionary organizations decided to coordinate their efforts in this field by the appointment of a Joint Committee on the Christian Approach to the Jews. This was made up of representatives of the Home Missions Council, Council of Women, Federal Council and International Missionary Council.

The principles upon which such a service should be projected are now rather well defined, but the working out of an effective program carries us into a field of relationships so complex that large sympathy and understanding are demanded. There are in addition unusual circumstances in the Jewish life of America that emphasize the need and urgency of adventurous and constructive leadership. Indeed, there has probably been no period since Jesus walked the earth and Paul proclaimed his message in the synagogues of the diaspora when the Christian faith had such an opportunity to commend itself to the Jewish people as it has today in America.

Modern Judaism

First, we should recognize that we have now in these western lands the largest and most influential Jewry in the world. There are here approximately 5,000,000 Jews, one-third of the Jewish population of the world. And here they are at the peak of their experience with respect to freedom of opportunity, culture and achievement. Individuals and groups within Jewry will doubtless occupy still larger places in the life of these two neighboring nations. Already the leadership of world Jewry has passed into their hands. What happens to the Jews in America will largely determine the future of their people throughout the world. In our plans for the extension of the cause of Christ within our borders, we do well to consider earnestly our relationship to this virile and resourceful people, who already sit at the springs of influence and give more than their share of direction to the life of our people.

Then we should consider the revolutionary changes that have taken place in Jewish life and thought within recent years. The disappearance of the ghetto and the emergence of Jews into the common life of the world have had disastrous effects upon their traditional beliefs and practices. In their new conditions they have met three disintegrating influences:

(1) Modern industrialism is a force with which orthodoxy had not reckoned, and against which it has been waging a losing battle. In the factory, the warehouse, and the department store, the Saturday Sabbath, the dietary laws and other tradi-

tional practices have been faring badly. (2) Modern thought has made serious assaults upon the citadel of orthodoxy. Science and philosophy have called in question its fundamental concepts and claims. They have scouted the notion of divine sanctions for its most hallowed customs. (3) The secular spirit of our time which has been testing every faith has taken large toll from the synagogue.

The cumulative effect of these and other influences has been to change the whole character and outlook of Jewish life. Departures from orthodoxy within Judaism may be roughly classified as Conservative and Reform. All three, however, constitute but a fraction of American Israel. The largest fraction, which renders no allegiance whatever to the synagogue, is comprised of at least three elements—the intellectuals, who have accepted a materialistic philosophy of life; the working people, who have largely adopted socialism with its doctrine of human brotherhood as their religion; and that large class of well-to-do irreligious, who give themselves to the pursuit of pleasure and gain.

This situation is giving the Jewish leaders the utmost concern. Their councils are filled with foreboding as to the whole future of their people. Things are not as they were, and they realize that no amount of repining can turn back the hands on the dial. Their perplexity finds frequent and varied utterance. Sometimes the blame is placed on traditional Judaism and its failure to meet the needs of modern life. Dr. S. M. Melamed thus comments on orthodoxy in the *Reflex*:

The Hebrew word *galuth* does not only signify dispersion. Its true meaning today is "sighing under the yoke of an oppressor." Rabbinic Judaism is a greater *galuth* for the Jew than all the oppressions of all the anti-semitic governments combined. The reaction to oppression on the part of a government is either resistance or attempt at revolution, but the reaction to the oppression of rabbinic Judaism is the destruction of the Jewish soul and mind. Rabbinic Judaism is choking the Jews to death intellectually and spiritually.

On the other hand, Reform Judaism also comes in for criticism because of its failure to meet the present crisis in Jewish life. Dr. Solomon Goldman, in his recent book, "A Rabbi Takes Stock," says:

The end of almost a century of religious conflict in Jewry finds neither Orthodoxy nor Reform with any victory to record: finds, rather, both so impoverished in spiritual and intellectual resources that neither can hope to meet the new challenges of our own day.

Another utterance in the same key was recently sounded by Rabbi Stephen S. Wise of New York, in one of his sermons on "The Agony of Israel," when he said:

The agony of Israel is that we bear ourselves for the most part as if there were nothing to safeguard, nothing more to cherish, nothing left to preserve, and as if there were to be no future—this the end. Religion! Are we not becoming its destroyers rather than its guardians? There is something which calls itself religion current in certain smug circles of Jewish life here and in other lands. For the most part it is nothing more than a poor pulseless imitation or simulation of a decorously unvital mysticism. And save for this there is little, if any, so-called religion in the household of Israel—orthodoxy being almost as dead as reform.

The difficulty of maintaining a Jewish life under modern conditions is frankly recognized. In one of his essays dealing with current religious problems, Rabbi Mordecai M. Kaplan says:

The most heartbreaking disillusionment which we Jews have faced in our entire history has been the one following the removal of our civil and political disabilities. The least we expected was that we would henceforth find it easier to be Jews. The fact is that it was never so hard to be a Jew as nowadays.

The tie that binds most Jews together today is race rather than religion. A Jewish author and student of Jewish life remarked to me recently, when I suggested the possibility of a revival of Judaism: "Religion is no longer a factor in Jewish life." It is for this reason that many Jewish leaders are placing their reliance upon Jewish culture, rather than religion, for the survival of their people. This is the underlying motive in modern Zionism. It is hoped that by a return to the ancient homeland of many thousands of Jews there will come about a quickening of national consciousness which will stimulate Jewish life throughout the world. Arthur Ruppin declares Zionism to be "the last desperate stand of the Jews against annihilation." The Zionist hopes of Jewish leaders, however, are not being realized as fully or as rapidly as they had planned. The Balfour Declaration, as interpreted by the British Government, affords no basis for the aspirations of extreme Zionists for an all-Jewish Palestine. The presence in the ancient homeland of an Arab and Christian population five times greater than that of the Jews, who also claim their rights in the land through many generations, must necessarily postpone the realization of Zionist dreams to an indefinite future.

Religions Among the Jews

It would be a mistake, however, to think of the Jews as an irreligious people. The religious instinct lies deep in the heart of the Jew, and many devout Jews within the synagogue bear testimony to the spiritual values which they are finding in the practices of the ancient faith. Even among the large number who have forsaken the synagogue there are many who are eagerly searching elsewhere for spiritual satisfaction. For young

Jewish working people socialism has taken the place of Judaism. They claim that its emphasis on brotherhood and its call to humanitarian service adequately replaces the faith of their fathers. Others are seeking satisfaction in new thought, ethical culture, theosophy, spiritism, Christian Science and other modern cults.

Christianity also is having its chance. The old antagonisms, bred in eastern Europe, grow less virulent in the free atmosphere of America, and as the older generations pass. Jews today are more open-minded than they have been for many centuries. Many are examining the faith from which their fathers have been so long estranged. They are reading the New Testament and other Christian literature. They are listening to messages over the radio, and occasionally they visit Christian churches. A considerable number, dissatisfied with Judaism, are finding the answer to their deepest longings in the faith of Christ. It is estimated that at least 20,000 are now identified with Protestant Christianity in America.

Perhaps the most significant movement in Jewish life within our generation is the changing attitude of Jews toward Jesus. For fifteen centuries no reputable Jew ever named that name. But the long silence ended definitely when Professor Klausner of the Hebrew University, Jerusalem, published in Hebrew for Hebrew readers his scholarly and critical study, "Jesus of Nazareth." This has been followed by such volumes as Emil Ludwig's "Son of Man," and Rabbi Trattner's "As a Jew Sees Jesus." The value of these studies in giving Jesus His proper setting in Jewish life may be freely acknowledged, but the Jesus they portray is not the Jesus of the New Testament or of Christian experience. It is a purely human portrait that is set before us. In a day when Christians generally are learning to appreciate the Man of Nazareth, as He is seen against the background of His own land and of His own times, Jewish authors do not hesitate to say that He was nothing more than that—the product of Jewish development on Jewish soil, a Jew who lived and died a Jew, who never claimed divinity, and never dreamed of founding a new religion. Here we have a distinct challenge to the Church. We need, in answer to these volumes, a new apologetic concerning Jesus. The Jewish situation demands this of us.

From whatever point of view we regard this remarkable people we are summoned to consider what our approach to them should be. Any worthwhile Christian approach should include the following:

(1) *Understanding and appreciation.* One reason why the work of interpreting Christ and

Christianity to the Jew has advanced so haltingly is that few Christians really know the Jew. He lives in our midst and shares our common activities. It is taken for granted that he is actuated by the same motives, sees things from the same angle, and responds to the same appeals as ourselves. But the soul of the Jew is his own. He has his own heritage. He has been shaped by his own traditions. He views things through his own eyes, and applies his own standards of measurement. The constant complaint of the Jew is that he is misunderstood and that his religion is misrepresented.

This charge, without doubt, is largely true. Few Christians know anything of Jewish history subsequent to the New Testament period. They have little understanding of the long struggle for survival that has marked the passage of the Jews through the centuries, of the ill-will, injustice and persecutions to which they have been subjected. They do not dream of the chasms of misconception and prejudice that separate Jews from Christians, of the bitter memories of personal and racial wrongs that are cherished, of the unyielding attitude of opposition to Christianity that has become an integral part of the Jewish tradition.

And, strange to say, little has been done to bring within the sphere of modern missionary study this great people whose religion is so closely identified with our own, and whose progress down the years furnishes more of vital knowledge, interest and inspiration than can be drawn from the history of any other non-Christian people. We have textbooks for Indians and Mexicans, for Orientals and Negroes, but none for the race of Jesus. Very evidently we are not going to get very far on our journey toward the Jew until we know something about his background and his mental characteristics.

The Christian Attitude Toward Jews

(2) In a Christian approach to the Jews there must be *the cultivation of right attitudes*. It is a strange fact that Jews have rarely been popular citizens in the lands of their sojourn. There are few lands in the world today in which it is not a serious handicap to be a Jew. Even in our own land there is, in places, a pronounced anti-Jewish sentiment. Jews find themselves excluded from certain hotels, apartment houses, clubs, and schools, and in seeking employment they often face the legend, "No Jew need apply." To a highly sensitive people such discrimination is a constant irritation. Slightings may be harder to bear than blows. It is the existence of this spirit, in some measure within the Christian church, that constitutes the most embarrassing

problem we have to face in a Christian approach. While there are in all our churches gracious souls who have conquered racial antipathies, there are also those who have never been delivered from the sway of primitive instincts and unregulated prejudices. Any effective approach to the Jews therefore involves a thoroughgoing educational program in all our churches for the eradication of prejudices and the creation of truly Christian attitudes. The church cannot successfully at the same time preach its Gospel and deny its fundamental ethic.

An important step in the cultivation of better attitudes was taken by your Joint Committee in sending out the following message concerning our relations with our Jewish neighbors at the Christmas season which was signed by the heads of almost all the church bodies and Christian organizations in the United States and Canada:

At this season when the Christmas message of peace to men and good will is being sounded through the world, we Christians of the United States and Canada, mindful that this message was first proclaimed in the land of Israel to the Jewish people and that it has come to us through them, earnestly seek to emphasize its significance for us today believing that the message from ancient Palestine, if truly accepted, can mellow and exalt all human relationships and hasten the time when men shall dwell together in peace.

We deplore the long record of wrongs from which the Jewish people have suffered in the past, often from the hands of those who have professed the Christian faith and who have yet been guilty of acts utterly alien to Christian teaching and spirit.

We declare our disavowal of anti-semitism in every form and our purpose to remove by every available means its causes and manifestations in order that we may share with our fellow citizens of Jewish heritage, every political, educational, commercial, social, and religious opportunity.

We urge upon Christians everywhere the cultivation of understanding, appreciation, and good will toward the Jewish people to whom we owe so much. We call upon all Christians as they commemorate the birth of Jesus at Christmas this year, to join us, through personal influence, the teaching of the young at home and school, and in other ways, in earnestly seeking the removal of anti-Jewish prejudices and their consequences and the advent of a new era of friendly fellowship and cooperation worthy of the faith we profess.

(3) *In an approach to the Jews use should be made of existing agencies.* The traditional approach to the Jew has been through a mission in a ghetto, which dealt with immigrant Jews through Yiddish addresses and Yiddish literature. As conditions of Jewish life change this method of approach can no longer meet in any adequate way the Jewish situation. The ghetto is no longer characteristic of Jewish life, and Yiddish is less and less used by American Jews. The great majority of Jews today live in American neighborhoods, sharing the life of the people about them. They resent being singled out from

their neighbors for a separate Christian approach. For this unreachd multitude, scattered over many thousands of neighborhoods, new methods are necessary.

Fortunately we have in this country an unparalleled opportunity to bring the Jewish people within the range of Christian influence. According to the "American Jewish Year Book" Jews are living in 9,712 different places in the United States. The situation in Canada, in proportion to the population, is quite similar. The significance of this fact is that today ninety-five per cent of the Jewish people on this continent are living in proximity to Christian churches or Christian neighborhood houses. There are many thousands of churches of the denominations represented in this Council that have Jews living in their own parishes, and many of the neighborhood houses have also Jews living at their doors. Obviously we can no longer think of our responsibility to the Jews in terms of a mission here and there in a ghetto, we must think of them also in terms of the many thousands of churches and neighborhood houses under the shadow of which they are now living. We have here a normal, effective, and God-given opportunity to do something really worth while for the Jewish people. The local church and the neighborhood house have in many ways the advantage. Hundreds of churches have already discovered that Jews, instead of being unreachable, are as responsive as other people to an intelligent and sympathetic Christian approach. There is here a very call of God to every church having Jewish neighbors. If every church in the United States and Canada facing this opportunity accepted in some specific way its responsibility, the aggregate of service would far exceed anything that has hitherto been attempted.

Such a service calls for conference with pastors and church leaders for the enlistment of local churches in this program, and the organization of groups for study and service. It also involves courses of lectures in seminaries for the preparation of those who will furnish future leadership in this work.

There is also an alluring opportunity for service among Jewish students in our colleges and universities through student pastors and other Christian workers. This is a field that has scarcely been touched and yet, if we are to mold the relationships of our Jewish and Christian leaders of tomorrow, it is here that we must bestow our earnest attention and ripest thought. The number of Jewish students in our higher schools of learning is out of all proportion to their percentage of the population. They are hard

working and aggressive and claim more than their share of honors, with the result that prejudices are aroused, and out of prejudices are born ostracisms and dislike. The growing anti-semitism in our educational institutions will test our resourcefulness to the utmost. Conferences with student leaders, seminars, and round table conferences of the Stanley Jones type are necessary steps in the removal of bitterness and the mellowing of student contacts.

(4) *An approach to the Jews also calls for a ministry of interpretation.* It is important here that Christians should clarify their objectives in their approach to the Jewish people. Jews charge Christians with cherishing the deliberate purpose of destroying Judaism, the religion in whose bosom Christianity was nourished, and the synagogue, the spiritual home of Christ and all his apostles. As a people engaged in an eternal struggle for survival in the midst of an alien environment, such efforts are regarded with resentment and with the determination to resist them to the uttermost. It is from the standpoint of survival that we must interpret most of the opposition that Christianity encounters from the Jewish people.

In this connection it is important for us to consider whether our aim is to proselytize and build up the church at the expense of the synagogue or to evangelize or share with our Jewish brethren the spiritual treasures we have found in Jesus Christ. So long as the synagogue refuses to have fellowship with those of their own number who have found in Christ God's answer to the cry of their hearts for peace and pardon and spiritual power, so long will it be inevitable that such Jews will seek in the church the fellowship that is denied them in the synagogue. But that is the problem of the synagogue and not of the church.

Our primary concern is to share with the Jews the evangel, the good news that centers in the person of Jesus. As expressed in a finding of the Atlantic City Conference: "We believe that, having found in Jesus Christ, our Redeemer, the supreme revelation of God and having discovered our fellowship with Him to be our most priceless treasure and the only adequate way to spiritual life, we should have an overmastering desire to share Him with others and very specially with those who are His own people according to the flesh."

Any one who is familiar with the approach of the Church to the Jews from the second century on, must stand aghast at its failure to present to them the Christ. Of bigotry, controversy and antagonism they have had more than enough. Through such things the face of the greatest Jew

of history has been veiled from their eyes. It is now our high privilege to make Him known in terms of sympathy and understanding. The supreme need of the Jews is Jesus Christ. Bewildered and groping for their way, He is the answer to their quest. He is now beginning to emerge in Jewish thought from the mists that have enveloped Him. They are coming under the spell of His matchless personality, but they do not know Him. That requires contact with those who have an experience to share and a spirit to exhibit. The supreme need in this field is interpreters. To enlist and prepare them is the Church's urgent task, for the interpretation of Christ to the Jew requires more than words, it demands the whole life.

This brief conspectus of the Jewish situation on this continent and of the providential challenge

to enter the whitened harvest field also emphasizes the need of a united and worthwhile approach. Here for the first time in history Jews in large numbers are in contact with Evangelical Christianity, and they present to us the most searching test of its reality and power. There can be no assured future for Gentile Christianity in these western lands if we fail to discover an effective approach to the Jews. If we are successful, it will have its repercussions throughout the world. The work is vast and complex, and it is only through our joint endeavors that we can find a solution for this age-long problem. To bring about a rapprochement of Jews and Christians for the establishment of the Kingdom of God within our borders is the responsibility that rests upon us and calls for our best thought, our willing cooperation and our earnest prayers.

Missions and the Present Crisis*

The history of the Church shows that new opportunity and fresh responsibility come at such times as these. The central fact in human affairs is that Christ stands in the midst of His Church, the very Word of God, identifying Himself with human life and giving to men faith and hope and love. The crisis is a trumpet call to turn all eyes to God.

The missionary societies have a special contribution to bring into the response of the Church to this call of God. They represent its world-wide mission and direct its work overseas, a work beset at the moment with great problems, but attended with the most inspiring success.

To the missionary committees will fall the task of adjusting resources to needs, but the necessary adjustments can be carried through with a sympathy and an understanding that will make the work not a hateful task but a sacrament. Christian statesmanship is called for so that the adjustment of policy to the new situation may be truly constructive. Enriching cooperation is made possible as we get closer together to ensure that, while economies have to be effected, the Christian witness is not lessened but rather strengthened.

The supporters of the work—responding sacrificially, while themselves so hard hit—and the missionary committees may both acquire a keener sense of stewardship as they envisage the position of the men and women representing them on the frontiers of the Kingdom, and the hopes and fears of the young churches in non-Christian lands. The missionary work of the Church is one of the great schools where at this time we may all learn anew

to bear one another's burdens. Opportunities for sacrifice will emerge, which will throw men and women back on God and draw them into closer Christian fellowship with one another. And as we realize that the situation contains the possibility of such spiritual gains for all of us we shall be stirred to ensure that nothing God requires from us shall be wanting.

The young churches in non-Christian lands must have a special place in the hearts and prayers of the home churches in this time of crisis. These churches, ranging from large communities to small isolated groups, are the sure pledge of the great world-wide Church of Christ that is to be. They are all facing heavy odds with great courage. The crisis will make big demands on them, and it is our privilege to enter into such a deeper fellowship with them, as they too make their sacrifice, as may make the crisis a blessing both to them and to us. The needs of the situation will call each member of the younger churches to more devoted personal service, and they will have much to teach us of their experience of God in Christ as they shoulder larger responsibilities and rely more entirely upon Him.

Those who believe that in Christ lies the hope of the world will reckon up anew their resources in God. All the difficult roads of these days of crisis lead to God if we choose to turn our steps to Him. He has much to say to His Church if we only listen. The Church was founded and its missionary work entrusted to it just for days like these.

Lift up your hearts.

We lift them up unto the Lord.

* A Message from the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland.

Fennell Parish Turner—A Friend and Fellow Servant

By the REV. J. LOVELL MURRAY, D. D.,
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A FEW weeks ago there passed from view and entered into the greater life, a prince of friends and a stalwart among the servants of the missionary enterprise. He was distinctly a leader, but the word “servant” is the truer term to write across his record. He aspired only to be useful; it was his personal gifts and qualifications that kept him in the front line.

Fennell P. Turner was born in Danielsville, Tennessee, on February 25, 1867, the son of Rev. W. A. Turner, a minister of the Methodist Episcopal Church, South. While still a Vanderbilt University undergraduate, he was for two years principal of Dixon Academy. He was graduated in 1891 and entered Vanderbilt Theological Seminary and also became assistant editor and business manager of the *Tennessee Methodist*. Religious journalism won the competition for his interest, for he dropped his theological work after the first year and continued with the paper till 1895. It was a turning point in his life when in that year he was appointed State Secretary for Tennessee of the Young Men’s Christian Association. That was the beginning of an unbroken connection with interdenominational activities that lasted for over thirty years. Yet he was always Church conscious. He was to the end a shining example of the compatability of intense loyalty to one’s own communion and fervent, active enthusiasm for

the intercommunal fellowship of all Christian believers.

In the year 1897 he married Rose Vaughan, of Nashville, who continued to the end an inspira-

tion to her husband and a tower of strength in his work. In the year of his marriage Turner was called by the Student Volunteer Movement to be its General Secretary. Those were the “early days” of the great movement, which originated at Mount Hermon in 1886 and was formally organized two years later. When Turner took the lead in its first decade, its spurs had been won and the crusading passion of its youthful years continued to be powerful in the colleges. It was still in a formative period, its technique was in the making and many college presidents and professors, mission board leaders and religious journalists in the United States and Canada were dubious about its value and its permanency. It was Fennell Turner, together with John R. Mott, who continued as Chairman of the Executive



FENNEL PARISH TURNER

Committee from 1888 until 1923, who gave the Movement an established place in the sun of academic and Church approval. Their strong, wise and spiritual leadership kept the aim of the Movement single and fervent, its genius distinctive, its orientation true. There were many battles to be fought, misunderstandings to be corrected, budgets to be balanced, problems of organization and relationship to be solved. But no one

ever saw Turner lose faith or hope, dodge a difficulty or decline a responsibility. He gloried in the fact that the Movement was a *movement* rather than an organization and that it had never drawn up a formal constitution and by-laws. But he kept our minds fixed on what he called the "fundamental principles of the Movement." These principles on which he rang the changes are still an unwritten constitution and to them the Movement owes much of its growth and influence.

He was a ceaseless, and at times a feverish toiler. For example, he took elaborate pains with the literary tasks that often fell to him. Besides initiating some important missionary publications, he wrote several pamphlets and magazine articles and edited a number of volumes, including reports of the Student Volunteer Movement and other gatherings. He was equally careful about every other aspect of the work. "Take nothing for granted" was one of his slogans. He was early at his desk and usually he was the last to leave in the evening. If, as was true probably twice a week, a light was burning in the office at night, it was almost invariably in Fennell's room, for he was a familiar figure on the night trains to Montclair, New Jersey, where the Motts and Turners made their home together. He had a charge to keep and he was true to it; he had a job to do and he let it monopolize him. His colleagues always found him taking up the heavy end. He carried his work about with him. Often in the dead of night when he would be wakeful and wrestling with a problem he would click on a light to jot down some idea that occurred to him or some item that must not be forgotten. He mastered his work and was mastered by it. Though powerful in frame, he had some physical weaknesses and with these he dealt faithfully in every way except resting. At times when his physician urged the necessity for a vacation, he would say, "I found that out off my own bat. But I'm putting it up to you to get me back to par while I am in the saddle." He did not choose to dismount. During his energetic administration the Movement advanced steadily in the confidence of the mission boards and in its hold upon the student life of North America. Up to the year of his resignation 8,140 Volunteers had begun their missionary service in all corners of the globe.

He was one of the first to take up seriously the problem of missionary training, which is twin brother to the problem of recruiting, although it has only been tackled in earnest in recent years. Turner canvassed the subject with board secretaries, missionaries and professors of missions. He arranged conferences on the subject. He helped several boards to see the necessity of ap-

pointing candidate secretaries. Going further he conceived the idea of an inter-board organization and in 1911 brought about the formation of the Board of Missionary Preparation. In addition to his other work he carried the responsibility for this useful and growing agency until 1916 when the double duty became too great and President Frank K. Sanders of Washburn College was called to be Director of the Board.

With the Foreign Missions Conference

As General Secretary of the S.V.M., Dr. Turner made it a point to keep in close personal touch with all the "sending societies." The secretaries of these boards came to look upon him as a valued colleague and in the annual Foreign Missions Conference, which he always attended, they recognized his wide knowledge, sound judgment and organizational gifts by appointing him to various important committees. In 1918 he was made Recording Secretary of the Conference and in the following year he gave up the General Secretaryship of the Student Volunteer Movement to become full-time Secretary of the Conference and of its interim committee, the Committee of Reference and Counsel. In this highly important position he remained until 1925. Missionary leaders of all communions in North America know with what devotion and success he carried forward this work with its many ramifications during those six crowded years. For its present position of strength and usefulness the Foreign Missions Conference is deeply indebted to the sagacity and energy of Fennell Turner. It was a service beyond price or praise to the cause of missions.

It was natural that his talents, his broad interests and extensive knowledge should be drafted freely by other organizations. He served on the General Committee of the World's Student Christian Federation, on the Board of the American Christian Literature Society for Moslems, on the Editorial Council of the *Missionary Review of the World*, on the International Missionary Council, on the Executive Committee of the World Alliance for Promoting International Friendship through the Churches, and on the Administrative Committee of the Federal Council of the Churches of Christ in America. He was a delegate to the World Missionary Conference in Edinburgh in 1910 and to the International Missionary Conference in Crans, Switzerland, in 1920. He attended in 1916 the Panama Congress of the Committee on Cooperation in Latin America (having been a member of the committee of arrangements) and in 1925 represented the Foreign Missions Conference at the Montevideo Conference, held under the same auspices.

In all of these relationships he gave his best. That he was chosen for so many important services was a high tribute to his abilities and wisdom. Further recognition came when Hope College, Michigan, conferred the degree of L.H.D., *honoris causa* and when the Vanderbilt University Chapter of Phi Beta Kappa elected him to membership in 1931.

In 1925 he relinquished the Secretaryship of the Foreign Missions Conference to become Secretary of Missionary Education and Foreign Extension of the General Sunday School Board of the Methodist Episcopal Church, South. This meant that he had "fetched a compass," for he was now back in his beloved Tennessee and in the particular service of the Church of his fathers. He was invited in 1930 to become a member of the Fact Finding Commission of the Laymen's Foreign Missions Inquiry. He joined the section assigned to India and spent a busy year in making investigations in that land and in writing his report. This proved to be his last undertaking here. He returned in poor health and went to California to rest, hoping soon to be ready to resume work. But the Master of all good workmen had planned that his next assignment should be in another world. So on the night of February 9th last he went Home to God.

Elements of Strength

Every fellow-worker of Dr. Turner would agree that the great contribution he made to his generation was not through his talents and his energy, but by the touch of his rich personality. How graciously potent it was! At our very first meeting he impressed us all as a *gentleman*, every inch—and there were six feet of inches—the perfect Southern gentleman. We rallied to a man so full of the *joy of life*, interested in a wide variety of things, jovial, optimistic, with a ready smile, a hearty laugh and a flair for all that was sunny and funny. We saw in him a great *lover of men*. People rather than organizations interested him. He gave time and attention to them lavishly and thought it well invested, even though it played havoc with his schedule. He was an enthusiastic personal Christian worker. He loved children. As a comrade he was a towering success. Friendship with him was a two-way traffic. He inspired love and unrestrained confidence for we found him opening his heart to us and we knew that he loved us and was loyal. On a railway train he once asked me, "How do you think of Christ? You know," he said, "some think of Him chiefly as their Master, others are most conscious of Him as their Redeemer. For my part, I habitually think of Him as my Friend." That explained a great

deal to me. Fennell was continuously enrolled in the great Academy of Friendship. And he was an apt student.

We soon recognized that in a sincere and unaffected way his life was truly *spiritual*, anchored in the realities of Eternity and God. When he entered any group or activity he seemed to strengthen its religious tone. He often spoke of the danger of organizations being "concerned more with mechanics than with dynamics." His example was a quiet challenge to his colleagues to be better men. We found him to be *unselfish* at all times. He was ready and glad to work without recognition. He wanted results, not credit. Many an idea was set forth, for which the *kudos* went to others. He was kindness incarnate. While still a youth he undertook heavy obligations in behalf of others which involved a sustained self-denial through many years. But he found pleasure in carrying that load. And many another load as well. Those immense shoulders overcrowded with duty and responsibility were always hospitable to the burden of a troubled person who came his way.

We were often made aware of his *rigidity*. He was unyielding in his convictions and tenacious in his judgments. At times this was interpreted by some as stubbornness, especially when he would hold up the work of a committee to fight for his point. But we who knew him best realized that it was the attitude of a robust character with a keen sense of responsibility. He was impatient with superficial thinking and with the attitude that change is to be reckoned as synonymous with progress. So time and again he would be found skating back from the forward line and preventing an opponent's score by his solid defensive play.

He impressed us by his *bigness*. He was a confirmed interdenominationalist and internationalist. Conservative by nature, he was tolerant of those who differed from him and he held the finest fellowship with men of widely varying belief and tradition. Always frank, always above board, he seemed able to look through incidentals to the essence of a matter. He thought in large terms and he did things in a generous, noble way.

And observing closely through the years we saw a personality and a career marked by *simplicity*. He was easy to understand. He had chosen a few central convictions and purposes and around these he organized his life. To his convictions he gave a loyal adherence and into the realization of his purposes he poured the strength and passion of his days. Therein lies one chief secret of Fennell Turner's effective self-giving to movements and men.

Missionary Education in a Local Church

By the REV. NORRIS L. TIBBETTS, Chicago

*Pastor and Director of Religious Education in
Hyde Park Baptist Church*

MISSIONARY education is primarily concerned with developing the habit of thinking in world terms about the highest welfare of people. Long before the average man's thoughts went much beyond his neighborhood and almost never beyond the nation, the Christian Church was bringing the farther corners of the earth to the attention of its members. Conscious first of a message born of a personal experience of the power of Jesus Christ, there have been men and women who, like the Apostle Paul, saw next a vision of a needy world. The sense of a mission and of a message to people in their need has sent the missionaries forth. These were the first to think creatively in world terms about the highest welfare of people.

Those who remained at home followed with their interest and support the missionaries who went abroad. Naturally the horizons lifted and the provincial outlook of the local church began to take on the characteristics of a world view. But it was a world view nourished by definitely personal interests. In its earliest stages, Baptist missionary enthusiasm, for instance, focused in Adoniram Judson in Burma. When the first converts joined the missionary, they came intimately to the attention of the local church. I think this sense of personal relationship was extremely important as it kept alive the interest which gave support to the enterprise. But it was only the beginning of a comprehensive outlook. It was like a wedge of thought and interest driven into the blank wall of the world's larger life.

The modern church is not thinking in terms of a single missionary here and a handful of Christians there. There are hundreds of missionaries and thousands of Christians. If circumstances

bring friendships among Christians in different parts of the earth, the world view is enriched and the world ties are strengthened. But opportunities for such personal contacts are usually limited. The church in this generation is concerned with a missionary movement the extent of which has greatly diminished the personal aspect for the

local church, but enormously increased the significance of the missionary affairs. Missionary education today must bring to people some sense of this world-Christian movement.

This can be done in part through the preaching. I am not thinking of the missionary sermon which specializes on some world theme, often for the purpose of raising money. Coming at irregular intervals, such a sermon may stimulate interest and achieve certain immediate results, but it can hardly be expected to develop the habit of thinking in world terms. This will come only as a result of the constant stretching of the mind with thoughts

that reach out into the world at large.

There are at least two ways which I have observed by which preaching can develop the world view. The first is by widening the application of principles or truths until they are seen in their widest world setting. The other is by the use of illustrations gathered from the literature or experience of other nations or races. Unconsciously the boundaries of the mind are extended to share with appreciation the thoughts and lives of distant people. The latest developments in our missionary emphasis have given to this type of preaching a new significance. Having judged other peoples by the Christian standard and found them wanting, we have sent missionaries. Now these peoples, who have learned from us these Christian standards, turn back

The advance of Christian missions has radically changed the Church. Narrow vision and sympathies are signs of ignorance. Information promotes breadth of interest and develops large heartedness. How may intelligent missionary interest be promoted in a local church? May we not lose character and enthusiasm unless we understand why we should give ourselves to this world-wide enterprise and unless we have first-hand knowledge of the workers?

our judgments upon ourselves. We have been compelled to realize that when we preach to the needs of the world, we preach to the needs of our own land. When we preach to the needs of our own land, we preach to the needs of the world. Preaching may make a people world-conscious.

Various group projects within the church help to develop the habit of thinking in world terms. World friendship and mission study courses have increased knowledge on world affairs. During one entire year the program of the Business and Professional Women's Club centered in different countries of the world. The program for the church school has been concentrated usually in a single month. I think this could be fairly criticized. A new plan extends the program for considering world relationships to two months, and is the outgrowth of a curriculum whose entire purpose is to broaden the student's thinking in terms both of God and of his fellowmen. It would not be particularly helpful to describe these various projects in detail. The underlying principle is that interest in the missionary enterprise is sustained as the world view is cultivated and extended. Both by what we think and by what we do the habit of thinking in world terms is developed.

Ever since our particular denomination set aside one month for intensive missionary education, this church has cooperated with the program. This cooperation has been of two kinds. First, the special book of reading has been widely distributed in the homes, primarily through children of the church and school. The ideal is to have the designated section read each day by the family together. In the next place a series of church night meetings has been arranged. For several years missionaries and foreign students spoke. This was an important contribution to the world view of the people. Twice lectures have been given over a period of four weeks illustrated with stereopticon and moving pictures. These were not successful, due primarily to the limitations of the pictures. Personally I should say that the most vital method of missionary education has been the least developed. I mean visual education through motion pictures intelligently and artistically filmed. Until great improvement is made, motion pictures from the field, in my judgment, do more harm than good.

During the time that this intensive program has been presented, the most significant meetings have been those which dealt with the philosophy of the missionary enterprise. One year for five weeks a professor of missions in a divinity school lectured on "The Whence, the Why and the Whither

of the Missionary Enterprise," to a group of people steadily increasing in numbers and interest. This is a revealing fact. People who are actively engaged in the missionary enterprise may need to realize the background of the modern movement. They may need a restatement of its purpose. *Evidently there is a desire to know why the work should be carried on. In our generation we are promoting an enterprise which was initiated by our forefathers. It issued forth from their experience on a flood tide of enthusiasm. May we not reach a point where our enthusiasm will begin to wane unless we discover, as a result of our thought and experience, why we should give ourselves to this enterprise in our day as other generations gave themselves to it in their day? I believe we should seriously consider whether the church in our modern world does not carry a double responsibility, first to keep the missionary enterprise moving forward, but second, and fundamentally as important, to interpret the reason for and the purpose of this enterprise so that it will challenge the enthusiasms of our day.*

This church has been fortunate in its contacts with world movements. Men and women in its membership have had positions of responsibility on many boards and commissions that have dealt with world affairs. One of its ministers went as Barrows lecturer to India. World-mindedness is contagious and through the interest and leadership of such men and women, the thinking of the church has been extended to embrace widely separated areas of the earth. Not every church is so blessed. But what has happened here in notable degree can be reproduced elsewhere.

I come back finally to the importance in missionary education of the personal element. Without diminishing my emphasis on the importance of developing a world outlook which can discern and appreciate trends and movements, I should like to add a word of emphasis on the value of personal contacts. Great events stir us as we grasp their meaning and their power. But the influence of example and the power of personality are best able to reach the hidden springs of human interest and action. For instance, I have followed Sam Higginbottom's work at Allahabad because in student days I heard him speak and felt the influence of his personality and because in later years a friend of mine went out to join him. Therefore, beside the important task of developing our thinking in world terms about the highest welfare of all people, I should like to place the value of making some personal contacts which will give to us the feeling that in and through our friends we are sharing in the world-wide Christian enterprise.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

SPRINGTIME PROGRAMS

Nothing short of the most alluring presentation of the best possible missionary material is worthy of a consecrated program builder. "The King's Business" requires not only "haste" but our utmost endeavor. Are you giving that to your missionary teaching, preaching or programs? So long as skilful seasoning conditions the acceptability of food, we should never consider negligible the higher art of the program maker, carefully studying her appeal to the normal appetite. Out of 35 years' experience as pastor's wife and mission circle worker, the writer can positively guarantee that sufficient pains, prayer and preparation will draw the audience. (The "preparation" covers attractive advertising. Many an excellent program finds its extingisher "under a bushel.")

One of the most picturesque and attractive figures under which to develop a series of studies for juniors, intermediates, high school students or woman's circles is that of gardening. While its inception is seasonable at this time of year, it readily lends itself to the whole round of the calendar, and may be arranged to cover a study book, an intensive consideration of some special field, or a sequential list of general topics. The outline herewith given is a composite of several excellent contributions for this department, hence no individual trademarks can be noted.

At the beginning, commandeer a number of illustrated seed catalogues and from their attractively colored pictures of fruits,

vegetables and flowers, have a poster for each meeting, using it for advertising purposes in the vestibule beforehand, then hanging it near the leader's table as an illustration and visualization of some feature of the theme. You will find that leaders of the successive meetings vie with each other in having the most attractive posters: and when, at the close of the series, the whole collection of posters is hung around the room for comparison, some small reward may be given for the production of the one best adapted to its purpose. This is optional.

The serial title may well be "World Gardening," or "Our Missionary Gardens," the motto being either "The Field Is the World" or "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations."

The leader of each meeting may be called the Head Gardener or Head Florist, and other participants, "assistants" or "helpers."

Current events, when used, will be rendered more attractive by being designated seedlings, an autumn salad (typed and pasted on crepe paper lettuce leaves and passed around among the audience to be read), a bouquet of forget-me-nots (slips of paper containing terse news items tied to tiny artificial forget-me-nots and given out to be read, as above), June rosebuds (items enclosed in artificial buds), field flowers, May baskets (items passed around in lovely decorated baskets), April show-

ers (released from container as in gift-shower), autumn leaves, fruit baskets (specifically lining up the fruits of definite missionary efforts), holly berries (at Christmas meeting), a missionary bouquet, etc. In general, the appreciation of a meeting is in proportion to the number of people taking part in it within its time limits, and this manner of serving current events affords excellent opportunity to use the timid folk.

The devotionals are effectively designated as "Meditations," and they come nearer to being truly devotional if placed at the close of the program when prayers grow naturally out of fresh information and inspiration. Freshen the devotional period with variety which forces the auditors to think and feel.

Excellent meditation themes may be selected from the following assortment and fitted to the topics chosen:

Grapes Sweet and Sour—Jer. 31:29, 30; Num. 13:17-24.

The Harvest Perspective — John 4:27-38.

Help Wanted—Matt. 9:35-38.

Lessons from the Lilies — Matt. 6:25-34.

Combating Garden Pests — Gen. 4:9; I Tim. 4:12; Eccl. 9:10.

The Secret of Successful Gardening — John 15:1-6; I Cor. 9.

Nature's Law of Sowing and Reaping—Gal. 6:7-10; II Cor. 9:6.

The Problem of the Weeds—Matt. 13:14-30.

Increasing the Yield—John 15:1-8.

Many appropriate songs will suggest themselves, among which are "Thank God for a Garden," "I Know a Garden," "In the Garden," "Bringing in the Sheaves," "What Shall the Harvest Be?", "Sowing Seeds of Kindness," etc.

The following list contains a variety of program topics from which the committee may select its own sequence, after which it is an easy matter to sub-divide the themes and fit in suitable meditations and current events:

We Study the Seed Catalogue.

Preparing the Soil (pioneer efforts in various fields, or a study of the initial efforts of any given missionary).

Home and Imported Products (a Home and a Foreign theme, under the titles "Oriental" and "Occidental").

Our Neighbors' Gardens (studies of Canadian, Mexican or West Indian missions).

Community Gardening (local social service studies, or a guest-day meeting with similar organizations of other churches).

The Nursery (study of work of juvenile missionary organizations, or of kindergarten and primary work on home or foreign fields).

The Garden of Herbs (medical missions).

The Garden of Books (presentation of study books or competitive reading volumes).

Patriotic Gardening—a study in Red, White and Blue (summer meeting on Civics).

The Harvest Home (autumn meeting on results on mission fields).

Garden Information (reports of conventions, etc.).

In the Garden of the King (Christmas meeting, with possible program on "Following Christmas around the World," viz., giving accounts of celebrations on various mission fields).

A Garden Party (summer meeting out of doors).

An Indian (or African, etc.) Garden (study of a specific field).

How Does Your Garden Grow? (report of denominational progress).

A Garden Magazine (presentation of any given number of *The Review*, in its various features and departments).

A SAMPLE GARDEN PROGRAM

Invitations, on apple-green bristol board tied with dark green cord:

A garden you will want this year,
And now the time is drawing near
When you will want some tested seeds—

These every careful gardener needs,
Unless you'd raise a crop of weeds
Within a garden drear.

Poster featuring seed packets—sketched and named, or actually tied to the bristol board, with invitation, time and place of meeting inscribed.

Current Events under caption "Sample Seed Packets," the items being enclosed in tiny envelopes with floral or vegetable decoration on outside, and passed out for a group of women to read distinctly. Select items about missionary publications if possible.

The program may be in the form of a synthetic catalogue, its back of green paper with gay cut-outs for decoration and the words, "Missionary Seed Catalogue for 1932" in plain view of the audience. Inside pages may feature the different items of the literature presentation, bright pictures cut from actual catalogues possibly being used. This catalogue may be placed on an easel and the pages turned by the leader as the meeting progresses. The items would be specific to the organization using the program, but might include:

1. Hymn, "He That Goeth Forth with Weeping."
2. Head Gardener's Introduction—the first need is for seeds, new, certified, free from weeds, and of specific kinds inclusive of the Word of God and other informative material in harmony therewith.
3. Talk: The Hardy Perennials—new mission study books.
4. The Annual Fruits—crisp summaries of other books inclusive of those in Competitive Reading Contest.
5. Song, "Thank God for a Garden."
6. The Salad Vegetables—new leaflets and pamphlets refreshing to jaded appetites and of tonic value.
7. The Monthly Roses—missionary periodicals, stressing *THE REVIEW* as the hardest one, not specific to individual denominational gardens but adapting itself perfectly to every soil and climate the world over, hence indispensable in every garden.

Meditation: The Parable of the Wheat and Tares, Matt. 13:24-30, showing need of great care in selection of proper seed if we would have the maximum harvest.

8. Sample Seed Packets. To avoid an unduly long program, it may be better to distribute these to all at the close, to be taken home, read with mind in receptive mood, planted in the heart and nurtured with prayer. Flowers of love and service are then due to blossom. (Envelopes may contain either leaflet literature or carefully selected clippings from *THE REVIEW*, the selections being typed if one wishes to avoid destroying the magazine.)

TO PROMOTE THE CAUSE OF TEMPERANCE

By MRS. LUCY E. VAN KIRK

Editor and Business Manager of
The Ohio Messenger

"Our missionary Gospel today has its message as of old for every life, but also and increasingly for *all of life*. What is taking place in America today is not something apart from our missionary task, but something that is woven into its very fabric. Industry, commerce, politics are not apart from missions, but something that is woven into its very fabric. We must evangelize these aspects of life, bringing them into harmony with the teachings of Christ. . . . In our protest against conventions that hamper and regulations that go to extremes, we run the risk of losing sight of the eternal fact that all life is guided by law. The widespread violation of the prohibition law and the condoning of such violation by those in high places of social and political influence is a striking example."

—"The Challenge of Change."

As we all know, there is a movement on foot at the present time to break down law enforcement and nullify those laws that do not coincide with the views of certain individuals and interests. This, if successful, would bring chaos through disregard for all law. Every Christian should be alert and actively engaged in studying out an intelligent plan to promote respect for law in general, and in particular to prevent bringing liquor into our midst through bootleggers and other means. What can we as missionary leaders do?

The great need is for education to meet the propaganda of those who would modify or nullify the existing laws on the question. "Youth," says a recent writer, "is the prey of the educators of intemperance—those who would destroy rather than build character. The leaders of tomorrow should be given every opportunity to know the highest ideals and enrich their own lives with them."

Plan for short, pithy talks in the Sunday School.

Start a pledge-signing campaign, using something like this: "I hereby declare my purpose to abstain from alcoholic liquor as a beverage."

Ask your pastor to preach a rousing temperance sermon from time to time, and give his efforts such support as shall hearten him to do his utmost.

The Women's Home Missionary Society of the Methodist Church recently offered three money prizes to Queen Esther Circles for the three best posters submitted under certain contest rules, the subject being "Why Should United States Citizens Be Total Abstainers from Alcoholic Beverages?" Large prizes would be likely to attract real artists, so the offering of smaller ones brings in the amateurs who most need the temperance education.

Use to the limit the loophole offered in the public schools by the law for Scientific Temperance Instruction. Often your minister or some other qualified person will be allowed to address the pupils on the subject.

Utilize your citizenship privileges to the limit. Elect men to office who really believe in law enforcement, *then stand back of these officers and hold up their hands as they endeavor to be true to their oath of office.* Commend them heartily for the brave, loyal things they do. We are all too ready to criticize.

The Fourth General Council of the United Church of Canada has expressed itself as follows:

Inasmuch as the (liquor) traffic is now attacking the home in a new and subtle way, we heartily endorse the proposal of the Board, in cooperation with the Woman's Missionary Society, to promote a campaign to secure the definite exclusion of alcoholic beverages from the homes of our people, and recommend that all ministers, officials, members and adherents of the United Church be urged to give the movement their heartiest cooperation and support.

Similarly will you not endeavor to line up your church, community, newspapers and schools to render ours truly a "dry" nation?

See that the program committee in the Woman's Missionary Society makes a place for down-to-date consideration of the subject each year, or has temperance news items introduced into the regular programs.*

Have a contest or debate among the young people with either prizes or announced decisions at the close.

Hold poster contests. Educational posters catch the eye and hold the attention better than words.

DISCUSSIONS AND DEBATES

One of the most profitable ways in which to bring a dynamic subject before an audience is through the medium of a debate or pro and con discussion. The slight element of competition whets the appetites of the hearers, who unconsciously align themselves now with one side and now with the other, while the effect upon the contestants themselves is self-evident. Care should be exercised in the statement of the topic, however, as it is of questionable ethical value to lead a speaker to argue against his ideals.

A request which came not long since to THE REVIEW regarding questions for debate leads us to submit the following, with earnest recommendation that the method be utilized in all adult departments of church life:

1. *Resolved*, that David Livingstone made a greater contribution to progress in Africa than Cecil Rhodes.

2. *Resolved*, that evangelism is more important in the foreign field than education.

3. *Resolved*, that the missionary has helped the progress of humanity more than has the non-Christian explorer.

4. *Resolved*, that the missionary is a greater asset for world peace than armaments.

5. *Resolved*, that the faithful practice of the stewardship of money on the part of church members is a more profitable method of financing the Church and its world-wide enterprise

* Denominations having a Temperance Division in their national organization may obtain literature on the subject from their own headquarters. Otherwise it will be furnished at cost by the National Publishing House of the Woman's Christian Temperance Union, Evanston, Illinois.

than are the money-raising methods such as fairs, suppers, etc., for profit.

6. *Resolved*, that the stewardship of time is of greater importance to the furtherance of the Christian enterprise than the stewardship of money.

7. *Resolved*, that Home Missions has been helped more than hindered by the moneyed interests of America.

Topics for Discussion:

1. Is our community a friendly place for the representatives of various nationalities that live here?

2. How would people of other races and nationalities be likely to answer that?

3. Do all representatives of other races in our community have a fair chance for economic progress?

4. Are there church opportunities for people of all races in this community, either in separate churches or through hospitable attitudes that welcome all sorts of people in one church?

5. In what ways am I interpreting Christianity to the foreigners whom I know?

6. Is the Woman's Movement in India a bane or a boon?

7. Has Christianity played any part in that awakening?

8. What is likely to happen to civilization if this new movement is not christianized?

9. Why should we support colleges in the Orient which are run mainly by Orientals?

10. What are modern college students in China doing for their own country?

If questions like the above are to be thrown open for general discussion, it is well to prime several people beforehand to lead out in the arguments or topics.

PROGRAM SEEDLINGS

"The Play Hour Series" is a publication suggesting games, stories and refreshments to be used in connection with programs from a large variety of foreign lands. (Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York. Price 10 cents.)

At the annual meeting of the Chicago Presbyterial last April, a fine pictorial presentation of the officers for the coming year was arranged. A wide frame was constructed behind an easily drawn curtain on the platform. A woman was seated near by with an album on her lap assuming to show to a new, young member of the society pictures

of its officers. These latter were arranged in groups of three or five as tableaux within the frame and remained motionless while the demonstrator cleverly described them, not even venturing a smile at some of her facetious remarks. Then when the curtain was closed again, another page of the album was turned to afford opportunity for the posing of a new group.

A Mother-and-Child meeting lends itself to the effective presentation of certain subject matter, either home or foreign. Any person not having a little child or grandchild may borrow one for the occasion, this being her ticket of admission.

One missionary society took up its collection in a milk bottle, asking each one in the audience to place with it the price of one day's luncheon.

The history of our great missionary hymns is being presented in a five-minute interval at each successive meeting during the whole year, by a resourceful woman's society.

* * *

A "Manly Missionary Meeting" is held once a year by the woman's society in the First Baptist Church at Battle Creek, Michigan, the mayor presiding, a topic of general civic interest being discussed and the public generally invited.

At the First Baptist Church in Washington, D. C., the woman's year book bore the following inscription: "Our aim for 1931: (1) Every woman knowing, praying, giving. (2) Every woman reading at least three missionary books this year. (3) Some missionary magazine in the home of each member. (4) Every member of the society participating in White Cross work (missionary sewing, etc., for hospital or other field needs). (5) Every one contributing regularly to missionary funds. (6) Enlistment of new members. (7) Every one studying the Bible. It would be interesting to know how nearly that aim was attained.

When the mite boxes of a certain circle were brought in at

the December meeting, a candle was lighted on the Christmas tree for each dollar received. It is remarkable how the setting of a picturesque goal like that will spur to added activity.

Another "Manly Missionary Meeting" is reported as most successful. First there was a song-fest by "the vocal men"; then a salvo of twelve guns by "the minute men" (presumably brief missionary talks or items); a quartette by "the male men"; an address, *The Bible a Missionary Book*, by "the flower man"; another address, *Jonah Whaled into a Foreign Missionary*, by "a lawyer man"; an instrumental solo by "a music man"; a short address, *Christ a Foreign Missionary*, by "a Bible School man"; and *The Bible a Missionary Story*, by "a carpenter man." That would surely bring out the male membership of the church to at least one missionary meeting. Let us look forward to the day when there need be no gender for the term, "missionary meeting."

* * *

A Tacoma woman's society reports that at the meeting previous to the preparation of a new year book, the chairmen of the seven circles into which the organization was divided were called to the front and allowed to draw from a like number of slips of paper the president held in her hand one slip each, not having seen what was written on the reverse of the slips. Each such inscription specified the date on which that circle was to sponsor a program meeting, the color of the paper indicating the nationality to be studied—yellow for the Japanese or Chinese, brown for the Hindus, etc. At its next meeting each circle decided what field included in its assignment it would study, also chose its topic and a program leader. These decisions were handed to the president by a certain date so as to be incorporated in the year book. This plan has developed more freedom and initiative among the women, also given them a bet-

ter spirit and enlisted a greater number for the presentations.

An inscription on a year book recently inspected was as follows: "'Nited' does not spell 'united' without 'u' in it. 'Sccess' does not spell 'success' without 'u' in it. 'Chrch' does not spell 'church' without 'u' in it."

As an intermediate step in the welding of the world fields so as to do away with the invidious concept of "home" and "foreign," Mrs. W. J. Armstrong, of Cambridge, Mass., writes: "It is my idea to try to have news from all our fields at each meeting instead of the usual one of giving exclusively home or foreign information. I hoped in this way to try to hold the world as the field before our people. Naturally a missionary talks about her own place of service most; but our speakers have been asked, wherever possible, to indicate how their work is typical of other fields. We have had a resumé (by one of the program committee speaking before the address) of the most vital statistics and conditions of the phase of the work of the presentation to follow."

* * *

"A Reception for the New-comers" is an annual event in one progressive organization. At each annual meeting for the election of officers, newcomers during the past year were especially invited to be present, a note with R.S.V.P. attached having been sent. Each new woman as she entered the room was given a flower and a card with her name written on it. At the close of the service, after the officers had been duly elected, the newcomers were invited to the front to stand in line with the officers for an informal reception. Many expressed their appreciation of this opportunity to meet so many members of the church. Why not do this at the first autumn meeting of your organization and accomplish the double purpose of introducing the newcomers to the membership and to the work of the society, giving a sample copy of THE REVIEW as a souvenir?

Women's Home and Foreign Bulletin

ANNE SEESHOLTZ, 105 EAST TWENTY-SECOND STREET, NEW YORK; COUNCIL OF WOMEN FOR HOME MISSIONS

FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK; FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA



*"Under Heaven,
One Family"*

Among the New Books

To Aid in Understanding

CHINA and THE AMERICAN INDIAN



FACING THE FUTURE IN INDIAN MISSIONS

Part I. A Social Outlook on Indian Missions. By Lewis Meriam. Part II. The Church and the Indian. By George W. Hinman. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 60 cents.

Part I enables us to see the situation among American Indians through the eyes of a research specialist who faces facts very frankly yet is thoroughly sympathetic with these people. Dr. Meriam recently made a survey at the request of the Indian office and was the chief editor of the report of that survey which is one of the most important documents of many years on "The Problem of Indian Administration."

In the first chapter, Dr. Meriam divides the Indians into five

large groups and furnishes a wealth of background material. At the close of that chapter he says: "The task of the Christian missionary who would serve the American Indians is vastly more difficult today than it has been in the past, although not involving as much danger and hardship. The Indian life of earlier days was relatively simple and primitive. The things missionaries had to do then were simple compared with the complexities they face today and will face increasingly in the future as the Indians seek to find their place in our modern civilization. In the days of the pioneer missionary the challenge was to work for the Indian people. Today the challenge, even greater and more difficult

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WORKING FOR A NEW CHINA

Lady Fourth Daughter of China. By Mary Brewster Hollister. Pub. by Central Committee on the United Study of Foreign Missions. Cloth, 75 cents; paper, 50 cents.

"*Lady Fourth Daughter of China*" first attracts the reader by its cover. On a yellow background I Lai Cho, one of China's young artists, has drawn a graceful spray of *lan-hwa*, the western epidendrum. On opening the pages one has one's curiosity excited by an artistic map of the twenty-eight provinces, while enticing Oriental faces peep out of every chapter. The book's whole makeup clamors, "Read me."

"The touch of His Hand is the breath of Spring." With these

(Continued on page 302)

FACING THE FUTURE IN INDIAN MISSIONS— Continued

and therefore more stimulating, is to work with them."

Following this comes a discussion of "The Need for Mutual Understanding" with chapters on Health and Education, Making a Living, Family and Community Life, showing ways by which the Government forces and the missionaries may cooperate. The very fact that the new administration of Indian Affairs in the Government has recently brought into the service so many men and women of outstanding ability, indicates a new day for the American Indian. These appointments have been because of experience and training and their ability to understand and apply the science of human relationships.

In *Part II*, Dr. Hinman traces the work of pioneers in the establishing of Christian missions among Indians. Realizing the need of better living conditions among these people, they did what they could to alleviate suffering, encourage cleanliness, supply better homes and establish schools and churches. Through the Christian message, many Indian families have found joy and peace as well as better homes, cleaner bodies and minds free from superstition, and have become leaders of their own people.

Now that the Government has begun to meet the physical and educational needs more adequately and is offering a chance for religious education training in the schools, the missionary has a better opportunity for spiritual work than ever before. The cooperation of denominations in placing religious education directors in a number of government schools is welcomed and is offering a training greatly needed by the students. Numerous illustrations of the influence and helpfulness of missionaries of the various denominational boards are given showing that the Indian field has many hopeful and rewarding features.

The book gives practical sug-

gestions of things which local church groups may do for Indians near at hand and methods of helping those on the reservations by assisting in the sale of articles made by them. There is throughout a distinct emphasis on the value of Indian arts and crafts and the earnest desire that all of the best things of their culture be preserved.

—MAY HUSTON

WORKING FOR A NEW CHINA—Continued

words Mary Brewster Hollister ends her introduction to this year's mission study book. His Hand must indeed have touched the author for the breath of Spring blows through all her writing.

Mrs. Hollister was born in China and "We could almost say she was a missionary in China from birth until two years ago." She brings to her work the best touchstone for any book—the love of her subject.

The author's theme is Chinese women and their part in the creative, constructive work that is going on in China in spite of war and famine. Fortunately, "Lady Fourth Daughter of China" is not a mere text book but has in it a fine store of information for leaders and speakers on Chinese subjects. With rare skill the writer has used exquisite illustrations from Chinese literature, history and, above all, the dear women she has known, so that they are no longer strangers living in a far country, but our friends and neighbors. One of the charming stories in the book is of a poor old Chinese woman left desolate in her old age.

"But aren't you ever lonely or afraid?" she was asked by Mrs. Hollister.

"Gold and jewels," she crooned to the inquirer, a radiant certainty in her face, "Jesus' people are never lonely or afraid. God makes company with us."

Whoever takes up "Lady Fourth Daughter of China" will find that "God keeps company with them" every step of the way. —GERTRUDE SCHULTZ

Living Issues in China. By Henry T. Hodgkin. Pub. by Missionary Education Movement. Cloth, \$1.00; paper, 60 cents.

This is the sort of book one might expect from a secretary of the National Christian Council of China. It is not a recital of missionary successes to persuade the American church member that missionary work is worthwhile after all. It is a survey of the situation in the large, a facing of the most urgent problems of the Kingdom of God in China. It treats in turn creating a new state system, educating the vast Chinese population, reconstructing social life, providing adequate economic support, raising the physical standard, securing right international relationships, comparing Chinese religions and Christianity, promoting the growth of the Christian Church.

It is simply assumed that the Christian Church of the West is responsible for understanding these issues and helping to meet them. Therefore the difficulties are frankly considered, together with matters open to difference of opinion. The person who wants to know nothing more about missions than how much good a dollar will do, will naturally be disappointed in this book. Those who wish to get a view of the situation as seen by a broadminded, progressive missionary leader who has served as a missionary on the field, a board secretary in Great Britain, and a head of the National Christian Council of China, will find it a challenge to thought, faith, and effort.

The strength of the book is in its breadth and balance of treatment and the fundamental character of the problems dealt with, rather than in wealth of illustration or impressionistic style. In connection with each topic the liabilities as well as the assets are frankly considered, together with practical suggestions for Christian cooperation.

There is a good bibliography. For those who use the book in discussion groups a leader's manual is prepared, suggesting

methods for groups willing to work and also for those from whom little outside preparation can be expected.

—T. H. P. SAILER

AN EXPRESSION OF YOUNG INDIANS

Indian Americans. By Winifred Hulbert. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 60 cents.

Here is a book that removes from the realm of the taken-for-granted while only half understood and largely neglected, a subject which has long burned for due attention and appreciation, that of the aboriginal natives of our country, the "red men," the American Indians, or, as the author fitly terms them, Indian Americans. Too long have these our first fellow countrymen been looked upon by most of us as a picturesque feature of the land, subdued and harmless but alien to ourselves and properly placed in schools and reservations of their own. Or else we have accepted them as one with ourselves, an assimilated citizenry having equal rights and privileges and so to be dismissed from further thought.

Winifred Hulbert, the author of the present book, after months of travel and association among them and those who know them best, with intensive critical and sympathetic study of them, presents them in a new light so striking in its interest and challenge that it addresses itself to all of us who wish to be reasonably right in our thinking concerning them. Intended specifically for young people, the book undertakes to interpret the race in its present-day status from the point of view of the young Indians, their ambitions, their problems, their possibilities, but involved as they necessarily are with the difficulties and disadvantages of their racial heritage and tradition on the one side, and on the other side their relations with a dominant race, our own. It succeeds in giving a telling picture of the

race as a whole as it exists today, in our midst yet at the same time anomalously sidetracked or inconsequently trailing behind.

Our responsibility toward them, how to understand them and their peculiar problems, their native aesthetic and spiritual gifts and the contribution these can be to us, this book shows in a way to stir us all to appropriate attitude and action. If we overlook the Indians or regard them as a subject sufficiently well taken care of, we ignore a whole area of interest at our door. "Indian Americans" gives us the key to understanding and cooperation.

—OLIVE RICHARDS

CHINESE YOUTH ON ITS WAY TO LEADERSHIP

Ling Yang. By Ethel T. Thompson. Pub. by Central Committee on the United Study of Foreign Missions. Board, \$1.00; paper, 50 cents.

A fascinating story of a boy of new China and his sister. The story begins with a dragon race and moves on into the exciting life of a boy and girl in New China.

Some of the outstanding events are: a school athletic meet; a trip up the river by junk and wheelbarrow; encounter with bandits and rescue; first contact with the Jesus-people; the coming of the missionary doctor into Ling Yang's home; the opening of the new hospital; the dragon parade.

The story closes with Ling Yang starting off to prepare to take his place in training for "New China." "I wonder how well I can learn to live and teach the Christian way. No other way is good enough for New China."

The book has been illustrated by a young Chinese artist, who has also drawn the very attractive cover design of the dragon race.

—GERTRUDE SCHULTZ

As It Looks to Young China. Edited by William Hung. Pub. by Missionary Education Movement. Cloth, \$1.00; paper, 60 cents.

Here is a book that will help young American Christians to

realize that they and young Chinese Christians are facing together the same essential problems of life in the modern world and sharing the same aspirations. It is one of those books—of which, happily, there is an increasing number nowadays—that will make its young readers say, not, "How strange they are!" or "What queer customs they have!" but "They are meeting the same difficulties we meet" or "They are asking the same questions we ask." It is a book for youth by youth. Each of its seven chapters is written by an outstanding Chinese Christian who is especially qualified by training and experience to handle the particular theme assigned him. The general editor, Dr. William Hung, is Professor of History at Yenching University, Peiping, and has lived in America, not only as a student but also as exchange professor at Harvard.

In an introductory chapter that summarizes skilfully the present trends in China and explains the plan of the book, he says:

"The several chapters of this book represent an attempt to describe certain important phases of this chaotic life (of China today) and to indicate the directions which the struggle in thought is taking. Outside of China there are also young people who dream the dreams that challenge reality. They may wonder how their fellow-dreamers are faring in China. . . . We have picked out six major social relationships in the life of China's young men and young women—the family, the school, the vocation, the nation, the world, and religion—and have tried to tell how in each of them the old and new forces and ideas are in conflict."

The distinguished authors whose chapters Dr. Hung has thus brought together have been extraordinarily successful in presenting their respective subjects vividly and concretely through the stories of individuals and through illustrations drawn from personal experi-

ence. The result is a book that is unusually effective not only for study but also for general reading. The closing appeal to American Christian youth to enter into deeper fellowship with their Chinese Christian brethren and to work with them in the great future tasks of the Kingdom of God in China forms one of the most stirring messages that has come out of China in recent years.

For leaders of young people's groups a course on China, based primarily upon the material presented in the above book, has been prepared by Miss Ruth Isabel Seabury. It is entitled, "Introducing Young China." Price, 50 cents.

—FRANKLIN D. COGSWELL

FOR BOYS AND GIRLS

The Young Revolutionist. By Pearl S. Buck. Pub. by Missionary Education Movement. Cloth, \$1.50; paper, 75 cents.

Intermediates are particularly fortunate this year because two of the most interesting missionary books ever to be published are provided for their use. As far as I can remember we have never before had any kind of missionary book written by the most popular author of the day. This year we have it in "The Young Revolutionist" by Mrs. Pearl S. Buck, whose novel, "The Good Earth," has been a best seller for over an entire year. No other novel has had such a record for many years.

"The Young Revolutionist" is a great book, just as well written as the author's larger volumes and equally compelling in its interest. It is a tale of modern Chinese youth torn by the strife between the old and the new, aflame with patriotism, blindly devoted to ideals only half understood, groping hungrily for a religious faith and eagerly helping to build a new China. Adults will like it as well as intermediates and all who read it will gain a new understanding of Chinese youth and an appreciation of the value of Christian missions.

Three Arrows: The Young Buffalo Hunter. By E. Ryerson Young. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 75 cents.

For years we have been clamoring for a good home mission book of the adventure type to appeal to boys. "Three Arrows: The Young Buffalo Hunter," exactly fills the bill. I tried it on one boy who became so interested that extreme pressure was necessary to persuade him to quit reading and go to bed and when his father arose the next morning he found the son awake ahead of him and reading, "Three Arrows" in bed. It is a tale of Indian missions in the early days with enough thrills to satisfy the most avid reader of wild adventures.

Manuals.

For the leaders of intermediate groups there will be two excellent manuals, "Youth and Revolution in China" by Alfred D. Heininger, formerly a missionary in China, and "Friendship Fires" by Winifred Hulbert, author of "Indian Americans." These are to be used in connection with the two reading books mentioned above.

—GILBERT Q. LESOURD

New Joy. By Carolyn Sewall and Charlotte Chambers Jones. **Off to China.** By Helen Furman Sweet and Mabel Garrett Wagner. Pub. by Missionary Education Movement. Cloth, \$1.00; paper, 75 cents.

With China claiming so much attention in the headlines of our newspapers these days, leaders will especially welcome the timely appearance of study books and story books on this great country. "New Joy" and "Off to China" are the study books for Junior and Primary groups, respectively. These books give suggested procedures and source materials and are rich in suggestions for worship, manual work, service enterprises and other activities. The stories in each book were written in China and are colorful and interesting. To accompany the course book the leader will wish to put in the hands of her

primary children the attractive little volume, "Chinese Children of Woodcutters' Lane" by Priscilla Holton, which contains the adventures of a little Chinese girl and her small brother. And the course for Juniors will not be complete without reading "Ling Yang."

A "Picture Map" of China filled with interesting symbols and pictures together with the "Teaching Pictures on China," "Chinese Snap Shots" (picture sheet) and "Paper Dolls" will prove valuable source material for all teachers.

Many Moons Ago and Now. By Katharine Gladfelter. **Children of the Great Spirit.** By Florence C. Means and Frances Somers Riggs. Pub. by Missionary Education Movement and Council of Women for Home Missions. Cloth, \$1.00; paper, 75 cents.

Indians never fail to be an interesting topic of study and investigation to children. Two helpful course books have been prepared for leaders of children, "Many Moons Ago and Now" for Juniors, deals with three main divisions of Indian life in the United States—eastern woodlands, plains, and the Southwest. This book contains suggested procedures together with source materials, suggestions for worship, manual work, service enterprises and other activities. The material is so arranged that the leader may use it in its entirety or any portion of it which she may desire.

"Children of the Great Spirit" for Primaries deals with seven different Indian tribes—Iroquois, Sioux, Seminole, Hopi, Navajo, Mono, Tlingit. The introduction and each of the seven chapters are full of valuable suggestions, source materials and activities. As an aid in teaching the course, leaders will wish to secure the "Teaching Pictures on the American Indian," "North American Indians" (picture sheet), "Indians of the Southwest" (picture sheet), "Picture Map of North America" with special "American Indian Insert Sheet."

—HAZEL V. ORTON

Our World-wide Outlook

A Missionary Newspaper of Current Events

JAPAN—CHOSEN

The Antidote to Materialism

The Japanese minister of education has addressed a communication to the Christian missionaries in which he declares: "Hitherto the policy of our ministry has been too materialistic, and this had led to the regrettable result of a decline in public and private morality, a revival of communism, and even in the last few years of a pronounced anarchistic spirit. We must from now onward spiritualize our educational system. For this purpose the cooperation of religious educational institutions seems to us absolutely necessary, and we consequently make an urgent appeal for your help."

Mild Inoculation

"Some in America," says Miss Edith Curtis of Osaka, "believe honestly that offering Christianity to other peoples is an infringement of their racial and national rights. I wonder," she adds, "if they realize what other religions have done, or have not done, for people and how by degrees non-Christians are seeing the peace and joy that comes into the lives of those who know Jesus Christ." "Is America inoculated so thoroughly," as E. Stanley Jones says, "with a mild form of Christianity that the real thing won't take?" Some of the missionaries fear the inoculation has proceeded dangerously far.

Wholesale Prostitution

While some girls are being freed from slavery in Japanese brothels others are being fed into the system. A distressing story comes from Yamagata Prefecture. A block of public land had been opened for cultivation and put on the market.

The villagers desired to buy it in but could not raise the money. They consulted together and finally decided to sell the girls of the village, 57 of their own daughters, into the vice system in order to secure the desired land. This is almost unthinkable in 20th Century Japan, and the pity of it is that there has been no public outcry about the matter. This shows that public opinion is still asleep on this matter.

In October thirteen girls in the Matsushima licensed quarter in Osaka went on hunger strike, demanding more humane treatment. They appealed to the Osaka Branch of the Proletariat Woman's Association and filed their requests for freedom from this degrading life. Against the spirit of the times the Osaka police refused and sent them back to their owners.

One keeper in Osaka died in November and, by his will, freed the seven inmates of his house cancelling the ¥7000 which they still owed him.

All-Japan Christian Conference

An all-Japan Christian conference is to be held in the autumn of 1932 to re-appraise the situation which the Christian churches are facing in the Empire, and also to formulate a follow-up program when the present three year campaign of the Kingdom of God Movement comes to a close in December, 1932.

Reasons for Encouragement

More than 50 peasant Gospel schools have been successfully conducted during the past year and a half throughout Japan. Agricultural, social and religious instruction is given in these rural schools, and officials have

cooperated with religious teachers in making the curricula of value.

The Kingdom of God program is also establishing Gospel night schools in Tokyo and other cities. One visited recently had enrolled 168 men and women of twenty different professions for three nights a week for three months. The course of study included the following subjects: The life of Christ, Old and New Testament studies, theology, the relation of science and religion, sociology and social service, mutual aid and cooperation, comparative religions, church policy, Sunday school methods, methods of evangelism, music and the fine arts of religion, etc.

Child Recognizes the God-Like

"In Osaka, at the Tennoji Kindergarten, a little girl whose mother had a violent temper said to her on returning from kindergarten, 'Mother, you are not God. Father is not God. But my teacher is just the same as God. At home, when I am naughty, you scold me, and even strike me, but teacher only smiles and puts her arm around me, and that makes me want to be good.' Another child in the same kindergarten was in the habit of wearing a charm around her neck, as many Japanese children do, to protect her from sickness or evil spirits. The teacher had been telling the story of Moses and the golden calf, explaining the difference between bowing down to images and praying to an unseen God who can really hear our prayers and answer them. That night when she was undressing she took off the charm, saying, 'I don't need to wear this any more. God is going to take care of me.'"

—Genevieve Davis Olds.

A Christian Dentist

Five or six years ago a young dentist's assistant in Kobe, Japan, was baptized in the Kobe Union Church, established primarily for the foreign community. He was suffering from tuberculosis, but his illness brought him to God, and then God gave him back health. He identified himself with a church and threw himself into its work. Having become a qualified dentist, he borrowed money for equipment, opened an office and achieved success. He is now the chief financial supporter of his church, a teacher in the Sunday school, frequently fills the pulpit, and makes a deep spiritual impression on all who meet him.

He asked the municipal authorities for a permit to preach on Sunday afternoons in the park, and for years has preached from one to four o'clock Sunday afternoons, whenever the weather and his own health permitted. He has made himself a thorough Bible scholar, and incidentally has learned to read his New Testament in Greek and his Old Testament in Hebrew. His home is a gathering place for the young men of the church and neighborhood.

—*The Christian Observer.*

The Gospel and Unemployment

During the past year unemployment has brought distress to some 250,000 in Tokyo. The Baptist Tabernacle has endeavored to demonstrate intelligibly what the Gospel stands for in daily life. With funds supplied by both Japanese and foreigners, tents were erected on the ground of the *Fukagawa Christian Center*; floors were constructed and stoves provided; and from December first until May first 6,504 free lodgings and 13,008 free meals were supplied to the unemployed. One thousand two hundred and twenty-five different men were helped. Twice a week special Gospel meetings were held.

Crying for Bible School

Dr. J. G. Holdcroft, General Secretary of the Korea Sunday

School Association, writes the Daily Vacation Bible School at Changsyeng began late, expecting to continue only one week. The children were so greatly interested that they begged for another week, and the principal of the day school was asked if it would be possible to defer the opening of the public school. This the non-Christian principal of a non-Christian school naturally declined, but so many of the pupils enrolled in the Summer Bible School and "cried so much" that the teachers decided to extend the vacation for one week and the Daily Vacation Bible School resumed its session for the second week.

—*The Presbyterian.*

Work Among Chinese in Chosen

With the help and under the auspices of the six missions constituting the Federal Council of Protestant Missions in Korea, an executive committee of that organization has the definite objective of giving the Gospel to every Chinese in Chosen. The last census showed 91,466 Chinese in Chosen, but more recent evacuations have probably cut the number in half. They include business men, members of the consular service, mechanics and farmers, scattered so widely that much expense is involved for itinerating. Christian Koreans assist in every way possible, and prove their interest by attending the meetings. Itinerancies have covered nearly all the towns and villages on and near the railway and some of the bus lines, with the result that 1,141 Chinese and 112 Koreans have expressed themselves as desirous of becoming believers, or of knowing more of the Christian religion.

ISLANDS OF THE PACIFIC

Self-Determination in the Philippines

Within the last ten years, two of the outstanding denominations in the Philippines have gone on record officially as favoring Filipino aspirations for political self-determination. The Filipinization of the church has

made rapid progress during this period. Three churches—the United Brethren, the Congregationalist and the Presbyterian—have gone together to form the United Evangelical Church of the Philippine Islands. The moderator of this new church is a Filipino. The Methodist Episcopal Church has recently approved a program outlined by the resident bishop for a ten-year development with funds and personnel from abroad, followed by another ten-year period in which both missionaries and grants-in-aid will be entirely withdrawn. The Disciples of Christ, facing serious deficits in their missionary budget in the United States, have decided to withdraw almost entirely during the present year. Their missionaries believe that their churches have progressed sufficiently to enable them to become entirely indigenous.

—*E. K. Higdon.*

Methodists in the Philippines

A Ten Year Plan for the Philippine Islands is proposed by the Methodist Church, comprising a program of spiritual progress. The plan provides for the erection of churches and student centers in strategic locations; for keeping a staff of nine missionary families regularly on the field; also for cooperation with the Presbyterian, Disciples, United Brethren, and Congregational Missions in securing an adequate endowment for the Union Theological Seminary, Manila. It is believed that an investment of 400,000 pesos from American friends of the Philippines would call out gifts from the Filipinos of 1,000,000 pesos during the next ten years.

Bishop Lee believes that an indigenous, self-supporting and self-directing Church may be well begun within this period of ten years.

For Lepers at Culion

The work for lepers in the Philippine Archipelago is being carried on by four agencies:

1. The government assumes responsibility for all lep-

ers and is endeavoring to segregate them in the leper colony at Culion. The population there is approximately 6,000.

2. The Leonard Wood Memorial is organized to study leprosy scientifically, and has at its disposal the sum of \$2,000,000, given in the United States. Its purpose is the eradication of leprosy. It is concerned merely with the scientific study of leprosy and its prevention or cure. No part of its funds is available for lepers.

3. The American Mission to Lepers supports a missionary in Culion and helps the lepers in other ways.

4. The Philippine Anti-Leprosy Society was organized a few years ago to help the leper patients. A careful and thorough survey was made two years ago and revealed an appalling condition with regard to former lepers who left the colony and tried to rehabilitate themselves. Often they found, after years of residence in the colony, that all their family had died or were scattered. They were feared, and unable to obtain work. The Anti-Leprosy Society helps these discharged patients to find new footholds.

NORTH AMERICA

Youth and Prohibition

While certain forces are agitating a repeal of the Prohibition Amendment and a poll is being made to discover public sentiment, hundreds of young men and women attended the 25th Biennial Convention of the Anti-Saloon League held at Washington, D. C., from the 15th to the 19th of January. In place of the old slogan, "The Saloon must go," the new temperance battle cry is, "The Bootlegger must go." The old conflict was to take the saloon out of politics and out of the community; the new fight is to take bootlegging out of commerce and the hip flask out of social life. Temperance and total abstinence are personal moral questions; prohibition is a governmental and patriotic provi-

sion to prevent or lessen evils that come from the manufacture, sale and use of intoxicants. It is not a question of state rights or personal rights and preference any more than is the traffic in narcotics and firearms. It is a question of the protection of the weak, and the greatest good for the greatest number. To learn facts about prohibition and the liquor traffic it will be worthwhile to procure a recent copy of the "Quiz Book" from the Anti-Saloon League, Westerville, Ohio.

Better Than a Brewery

The owner of a large, now unused, brewery became interested in the Goodwill Industries that help to furnish employment to needy people of Terre Haute, Indiana, and donated the bricks from his brewery to build a new twenty-five thousand dollar community house and a three-story Goodwill industrial plant. The city of Terre Haute paid its unemployed artisans and laborers to raze the old structure and erect the new community house, which was dedicated on January 28 by Bishop Edgar Blake of the Methodist Episcopal Church. An enlarged Goodwill Industries plant was also dedicated in Pittsburgh by Bishop Herbert Welch.

The Goodwill methods provide work for the handicapped and unemployed instead of pauperizing them. Social leaders are urging the development of such work instead of giving a dole to the unemployed. During the past four years the Goodwill Industries in sixty cities of the United States have paid out \$5,544,241 in opportunity wages to handicapped and unfortunate people, and \$1,902,420 in service wages—a total of \$7,446,661. Discarded materials collected from many sources provided \$9,357,294 of the \$11,697,060 required to carry on the total work. These industries have also greatly stimulated the morale among the unemployed through daily chapel services, churches of Goodwill, rescue missions, and personal work in Goodwill workrooms, stores, and homes.

God and the Depression

A call to prayer sent forth to Christian people throughout Canada and the United States by a group of business and professional men of Alberta, Canada, declares that there is no natural explanation for the present "astounding" world-wide business depression. They assume their share of responsibility and guilt for the depression in not recognizing the existence or claims of God or His power to help.

This document has five divisions: a list of the facts, i.e. unemployment, overproduction, universal impotence in finding the solution. Then follows the assertion that divine displeasure is alone responsible for the situation: next, confession that business men have conducted affairs as if profits were their sole objective, and have not loved their neighbors as themselves; that God's existence is not recognized. A day of prayer and fasting is suggested, and finally the promise to do whatever is necessary to show their repentance and their obedience to God.

Canvass Brings Results

St. Louis church members had a revelation in the survey and visitation evangelistic appeal of 85 white and 26 colored churches, directed by Dr. A. Earl Kernahan of Washington, D. C. Approximately 5,000 awoke to their responsibility, and undertook a house-to-house visitation, with personal appeal to non-church folk. The survey covered 576,125 white persons and 41,689 colored. Tabulation of the findings for white churches showed 111,791 persons of all ages not attending Sunday schools, and 72,651 white persons who have been members of or prefer Protestant churches. At the end of the first week of personal evangelistic appeal, 5,521 persons had given their names for church membership.

Italian Pastors Answer Pope

The Italian ministers of evangelical faith in New York and vicinity, on January 4, adopted

a paper commenting upon the Papal Encyclical, *Lux Veritatis*, appealing for the return of the separated Christian bodies to the Church of Rome. They criticize the Pope's manner of approaching the subject of church union, and call upon him to "convene a true Ecumenical Council, to which all Christian bodies will be represented and freedom of discussion permitted to all, so as to promote the desired reunion of all Christian churches on the fundamental position of the Bible."

—*Christian Advocate*.

Jerry McAuley Cremorne Mission

For fifty continuous years the Jerry McAuley Cremorne Mission, founded by the Apostle to the Lost whose name it bears, has been ministering twenty-four hours a day to the spiritual and bodily needs of the needy in the Tenderloin of New York. Today the electric sign over its door, "Jesus Saves," is working through the love of God to transform human derelicts into self-supporting, useful members of society, reuniting families and saving souls to bear personal testimony to God's goodness. Through its superintendent and his assistants, and through the prayers and financial support of friends, discouraged and sometimes desperate men have found food, shelter, Christian friendship, and, greater still, the saving friendship of Jesus Christ.

The Mission's fiftieth anniversary was celebrated March 6-17 with appropriate services each night.

Save the Children

An organization known as the International Save the Children Fund has been organized, with headquarters at 156 Fifth Ave., New York. Its object is the care of children in the stricken mining districts of America and to help secure funds for work among children in other lands. At present the Fund is endeavoring to provide clothing and medical aid for at least 20,000 destitute children in Kentucky

coal regions. The mild winter, the competition of oil, electricity and water power have dealt a blow to the coal industry.

The great problem lying back of the immediate emergency is that of finding some new field of labor for these people, who are largely of American stock.

Indian Mission Fire

The United Lutheran Mission house at Rocky Boy Indian Mission, Montana, was completely destroyed on Sunday morning, March 6th, during the Sunday school hour. Fortunately no lives were lost. The building housed industrial work and products, young people's activities, Missionary Society and part of the Sunday school. It must be replaced at the earliest date so as not to jeopardize the work which is done successfully among 600 Cree and Cherokee Indians.

Move Toward Union

A plan for the union of the Presbyterian Church in the U.S. A. and the United Presbyterian Church of North America has been completed and will be presented at the two general assemblies. The plan specifies that in the event of union the name of the church shall be the Presbyterian Church of America. It looks forward to 1934 as the year for the consummation.

LATIN AMERICA

Health Work in Santo Domingo

The new building of the Hospital Internacional was opened in Santo Domingo on February 16th. The president, Mrs. M. Katharine Bennett, officially represented the Board for Christian Work in Santo Domingo, under whose auspices the hospital is operated. The ceremony was attended by high officials of the national and city government, and was an outstanding event in the life of the city. This institution is recognized as the leader in its field and maintains the only training school for nurses in the republic and the only baby clinic. Regular clinics have been

conducted in the poorer sections of the city and these have aided greatly in the fight against malaria. The majority of the staff is Dominican.

At Cap Haitien

Rev. A. Groves Wood, Baptist missionary in Haiti, reports a band of about 30 thoroughly converted believers preparing for baptism in Cap Haitien. Services are so well attended that many have only standing room. New converts must face persecution; three have been turned out of their homes because of their faith, but in each case a Christian home has opened to receive them. Cap Haitien is reputed to be the hardest town to win in Haiti.

Bi-centennial in Virgin Islands

Special services were held on the island of St. Thomas in the week beginning April 1st, in commemoration of the 200th anniversary of Moravian missionary work. It was in that island that the first missionaries of the "United Brethren" as they were called, began their work. Each congregation of Moravians throughout the world has written a letter to the congregation in the island of St. Thomas. Moravians have always planned their work on an international scale, and their work is an inspiration to other societies.

There will be further opportunity later in the year for Moravians in other countries to celebrate with thanksgiving these 200 years, but it is fitting that the first notes of thanksgiving should be heard from the island of St. Thomas.

Newspaper Evangelism in Brazil

In the effort to spread the Gospel over a large area in Brazil and to enter doors closed to evangelical workers, it is planned to publish a little monthly paper called *Light and Life*. It will be advertised in the Bahia dailies that this paper will be sent free to anyone for a period of six months. Some of the fields are so large that the missionaries can only visit some

points once a year. *Light and Life* will be sent to these isolated places in an endeavor to conserve the gains and awaken interest in the Gospel during the absence of the missionary.

A mother and daughter are now attending the Bahia Church as a result of newspaper evangelism. There are many in Brazil hungering for the Bread of Life. Newspaper evangelism seeks out those searching for the truth and brings them into contact with Christ.

Single-Handed Evangelization

Dr. Tucker of the American Bible Society's Agency in Brazil tells of a Gospel work carried on for 30 years by a man from Toronto, Mr. Perrin Smith. Without help from any church or society and, realizing what property he possessed, set out alone to the heart of the state of Maranhao. Soon he was engaged in an intensive evangelization of a great area calling for long and arduous journeys on horseback over difficult and little known trails. Everywhere the message was given—in farmsteads, villages and towns, and nearly always in the open air, as still is his custom. His labors have been so abundant and so blessed that now he can make journeys of many weeks' duration, yet every night rest in the house of some believer. At present, he is supporting several native workers by selling milk and honey in the city of Barra where he is so respected as to have been offered the post of mayor, which offer he declined.

—*The Sunday School Times*.

Refugees Bound for Paraguay

The first contingent of the 1,700 or 1,800 Christian refugees from Russia left their temporary haven at Harbin, Manchuria, early in February. Three hundred Mennonites sailed from Shanghai for Marseilles in February and these two groups will be transported to Argentina, thence to Paraguay, where the refugees will settle. The Nansen Refugee Commission is arranging transportation and the

Mennonite Central Committee will superintend the colonization.

For most of the refugees, the arrival at Paraguay will mark the end of a long trek from the Volga River, into Manchuria, in constant fear of recapture by Soviet patrols. Various relief agencies have been providing food and shelter until arrangements for permanent settlement elsewhere could be made. The Lutheran contingent will probably be sent to Brazil, though some hope of permission to enter Australia is still held by the American Lutheran authorities. Smaller groups belonging to other denominations will throw in their lot with either the Mennonites or the Lutherans.

—*The Christian Intelligencer*.

New Interest in Peru

The Rev. Harry Strachan, passing over Peru with the help of an aeroplane, has brought such a message from God that Christian sowers and reapers have been able to rejoice together. Dr. Montaña, of Lima, tells how the meetings conducted by Mr. Strachan produced the effect upon the city that they had hoped and prayed for but which had been hindered by the outbreak of revolution.

Dr. Montaña writes: "The church was filled, the people listening with rapt attention as is seldom seen, and apparently hungry for the Word. The last meeting of the series was marvellous. Of the three hundred and fifty people present, almost all remained, and many indicated their desire to know Christ and follow Him. At the close we gave out two hundred and ten Testaments of the Million Testament Campaign. The outcome of these services has been a most valuable impulse to our work."

—*South America*.

Teachers in Chile

The new law which permits only teachers with State certificates to teach in Chile has affected the Central Escuela Popular, a Presbyterian Mission girls'

school in Valparaiso. Some of the teachers have been educated in mission schools and never have received the State certificates. However, two have gone to Normal School to continue their studies, and missionaries are receiving encouraging reports. The two young women and a third, who was once a student at the Central Escuela Popular, have been called shining sparks. By their honesty and unselfishness they have succeeded in interesting others in Christianity. The girls conduct prayer meetings in their room, and many students assemble to listen.

Bible Burning in Bolivia

Mr. Charles H. Larson, missionary of the Bolivian Indian Mission, writes:

"Last November brought two missionary priests to Capinota to hold a mission and to prepare the way for the bishop, who came a week later.

"The priests told the people that Protestant missionaries were the most immoral and imbecile of folks, and that all who were deceived by us would turn out the same. A great effort was made to collect the 'bad Protestant literature' to burn (Bibles and New Testaments considered the worst of all). They got about fifty New Testaments from folks who went to confession.

"When the bishop came they made a bonfire of all this literature. The bishop also told the people afterwards that they ought to bring in their firewood and burn the Protestant missionaries as well."

—*The Moody Monthly*.

EUROPE

Evangelicals in Spain

Evangelical Spaniards welcomed with rejoicing the establishment of the Republic. It represented the purification of national life. It means a spiritual liberation of Evangelicals, giving the full right to worship according to our conscience. . . . We are pleased that the first president of the Republic is a

man of religious faith and has invoked divine guidance, repairing privately to the church to render his vows.

The new Spanish constitution is superior to many that are in force among nations considered among the most advanced. Without falling into extremes it has solved problems which, like that of the separation of Church and State, have taken thirty years to solve in other countries and which are yet to be solved, as in the Argentine Republic. An Italian paper says, "Spain teaches." The new constitution has solved the religious problem, giving just and fair solutions, improving the freedom of worship, the secularization of the cemeteries, the respect for the conscience of soldiers and marines, and civil marriage. All these are questions which the Spanish Evangelical Alliance and all Spanish Protestants had written on their banner.

—*España Evangelica.*

Turning from Marx to God

An American correspondent of *The Presbyterian Banner* in Falkenstein, Saxony, writes: "Prayers go up from the back room of the textile factory. The workers are praying for help. Prayers go up from the prayer halls on a dozen corners of Falkenstein. The jobless of 'Red' Falkenstein are on their knees. 'Red' Falkenstein has turned from Marx to God. In the midst of the 'hardest winter in 100 years,' this community of 15,000 souls has a higher percentage of unemployment and of misery than any other in Germany. It seems likely that in all its troubled post-war history Germany can present no more impressive proof of popular bewilderment than the 'flight to religion' in one-time revolutionary Falkenstein." Is any one moved to brand this as superstition? We would rather cast in our lot with these Germans and their faith than with the philosophy of materialistic atheism.

Pastor Sailliens in Paris

The Paris Tabernacle Church, of which Pastor Reuben Sail-

liens is pastor, has opened a new outstation at Boulogne-sur-Seine, and a book shop is in full swing. Cheering reports come from West Africa, Normandy, Brittany, Fontenay and the Paris "Black Zone," where this church supports workers. Through the Gospel Sky-Sign Mission, illuminated texts, flashed from the roof of the Tabernacle, are read daily by hundreds of people. Large numbers of unconverted people attend the service, and last year thirty-two converts, mostly ex-Romanists, were baptized.

German Evangelical Missions

A survey of the eight oldest German missionary societies gives the following summary:

Moravian Mission, which is celebrating its 200th anniversary this year, 62 missionaries, 540 native helpers, 38,576 heathen converts, 1,824 probationers, 8,388 male and 7,699 female pupils. It works in East and West Africa and Nyasaland.

The Basel Mission Society, organized in 1918, has 192 missionaries and 1,894 native helpers in China, Borneo, India, the Gold Coast and Cameroun. It reports a total of 65,596 heathen converts, 7,259 probationers, 27,706 male and 7,127 female pupils.

The Berlin Mission Society, organized in 1824, is at work in China, South Africa and East Africa. It reports 166 missionaries, 1,797 native helpers, 89,927 converts, 3,087 probationers, 24,827 male and 17,945 female students.

The Rhenish Mission Society, organized in 1828, is working principally in Cape Colony, South and West Africa, Sumatra, Nias, Mentawai, China. It reports 270 missionaries, 1,404 native helpers, 435,236 converts, 20,782 probationers, 35,396 male and 14,603 female students.

The Bremen Mission Society, organized in 1836, is at work in English and French Togo and the Gold Coast. It has 14 missionaries, 269 native helpers, 30,518 converts, and 7,505 students.

The Gossner Mission Society, organized in 1836, works exclusively in India. It has 7 missionaries, 885 native helpers, 119,922 converts, 5,106 probationers, 5,419 male and 1,730 female students.

The Leipzig Mission Society, organized in 1836, has its fields in India, East Africa (Tanganyika). It reports 55 missionaries, 640 native helpers, 31,764 converts, 3,155 probationers, 11,163 male and 6,798 female students.

The Hermannsburg Missionary Society was organized in 1849. It works in Natal, Transvaal and Abyssinia. It has 108 missionaries, 254 native helpers, 105,495 converts, 1,001 probationers, 5,080 male and 7,309 female students.

Hungarian Christian Students

The winter conference of the Hungarian Student Christian Movement this year coincided with the 25th anniversary of the founding of the movement. The significance of this movement in developing permanent Christian leadership is proved by the thousands of its former members now in positions of authority and influence throughout Czechoslovakia.

Learning from Russia

Nobody has ever called me a Bolshevik, or accused me of too great sympathy with the Russian Soviets; yet I confess to real admiration for the Moscow Government on some counts. In certain particulars it has shown more sense, more strategy and more statesmanship, than any other government or organization on earth. The Russians are miles ahead of the Church with respect to one of the Church's own particular problems.

Upon the subject of youth training they have seen straight and acted sanely. To them it has been clear from the first, and of uppermost importance, that they must prepare a new generation of Russians if they are to make their experiment a success. So from the cradle to maturity, they have drilled the

young people intensively in the principles and practice of Bolshevism—thus creating a rather ominous situation for religion and for world order.

—*William T. Ellis, LL. D.*

AFRICA

"The Tireless Missionary"

On the edge of the worst slum in Cairo, a quarter with the reputation of having the largest criminal population and the highest infant mortality in the city, the missionaries of the Church Missionary Society have a bulletin board at the mission entrance. On this board they post a large Bible picture, changed each week, and call it "the missionary who never gets tired." There is a printed explanation of the picture in Arabic. The picture has never been torn or stolen, and all day long little groups gather and gaze at it while one of their number reads the explanation.

A book is usually mentioned, which people are invited to come into the mission and buy. The missionaries observe a cycle of prayer, including a day when the work of providing literature is especially remembered. The first day when the work was so remembered was the first day that anyone came in to buy books. Two Moslems were the first customers.

Really good religious pictures, especially in the large sizes, are of great use in dealing with patients in hospitals who cannot read, and also for Bible women who take them about for teaching in people's homes.

Medical Mission Cooperation

A great deal of discussion is taking place as to the best means of providing medical services for natives in rural areas. In the *South African Medical Journal* Dr. A. W. Burton strongly advocates "coordinating all services in the interests of the natives at the mission centers already established" and adds that "at such centers medical services could with much advantage be added." In view of this interest, the time is opportune for

the formation of a Medical Missionary Association, representative of all the churches, the objects of which would be:

1. To coordinate the work of medical missions with a view to ensuring their distribution in the most needy areas. The first step towards this would be a medical survey of the country to ascertain the population, prevalence of disease, and existing facilities for medical treatment in various areas.

2. To educate public opinion as to the need for medical mission work, and especially to impress upon the government and the Provincial authorities the value of the work being done, and to obtain increased facilities for such work.

—*South African Outlook.*

Adopting Babies

The McBurney Orphanage at Elat recently reported 69 orphan babies under their care. There are also 60 childless families waiting for babies to adopt. They cannot just say "give me a baby"; they must present a written application telling of their wish and Christian experience. Unless they are church members they cannot have a child. Their church session or one of the missionaries must also recommend the couple. The foster mother must also spend two months at the orphanage caring for the child she wishes, under the supervision of matron and nurses. She is also visited as frequently as possible after the child leaves to see that all is going well. As far as possible the babies are returned to their own tribe and have been sent to the homes of masons, carpenters, chauffeurs, teachers and evangelists—the latter predominating. Never are the babies forgotten in prayer when the nurses meet for morning worship.

A Picturesque Presbytery

On that warm, mid-December day strangers were passing over every road leading to the mission station. Fords, Chevrolets, Chryslers and motorcycles

brought white ministers, while by truck, by bicycle, or wearily trudging along on foot came the native representatives. One elder, a delegate to Presbytery, who is also an important government headman, came in his personally-owned Ford truck driven by a native chauffeur; bicycles were common among the native brethren. Not many years ago the white men all rode bicycles, and the natives were all on foot.

There were present at this meeting of Presbytery at McLean Station in Cameroun, West Africa, 39 ordained ministers of whom 17 were missionaries. Probably 45 of the 50 churches were represented by elders; while 30 licentiates and local evangelists were also present.

These men gathered on the benches in the Lolodorf church. From whence have they come? From Batanga on the coast to 400 miles inland almost to the eastern border of Cameroun, and 200 miles from Bafia on the north to the border of Spanish Guinea on the south, and then on along the Spanish Guinea coastline for another 150 miles.

A fine group of men are the native ministers and licentiates. They show evidence of their education and training in the alert look and frank countenance. A well-dressed Bulu minister from Bafia is stationed among a tribe famous for their scantiness of apparel. The native minister, long in charge of the Efulan church, in his earlier experience dwelt among cannibals. The white-mustachioed elder of the Corisco church traveled 150 miles in an open surf-boat on the ocean, and then 70 miles by motor to attend this meeting.

Christians "Turn Malay"

The Pilot, official organ of Cape Town Diocese, states that many Christian men and women are lapsing into Mohammedanism. Not infrequently men "turn Malay" to marry Moslem girls. In one parish a confirmation class of forty girls was asked to hold hands up if they knew any Christian girls who had gone over to Islam; practically every

hand went up. The reason why the Moslem is stronger for Islam than the Christian is for Christ, the article suggests, is a want of teaching among the colored people, where the lapses take place. Church people are not sufficiently grounded in their religion, and too much is taken for granted. There is great need for the constant instruction of simple church people living in Moslem districts, on the imperative duty of standing fast in the faith, and on the falsity of the religion of Islam, so that they may know how to give a reason for the faith that is in them.

—*South African Outlook*.

WESTERN ASIA

Near East Christian Council

The chief factor in the decision to organize the Near East Christian Council was the Moslem problem. In order to more effectively and rapidly evangelize the 77,000,000 Moslems of the Near East, it was seen that closer cooperation was essential among the hundred societies, with their 2,000 missionaries at work in that field. Accordingly, the Council was definitely launched in 1927, and about 50% of the mission workers are now in its fellowship.

The influence of the Central Literature Committee for Moslems extends far beyond the Near East; in fact, wherever missionaries work among Mohammedans, its literature may be used. Other Committees are on Christian Education; on Missions and Governments; on Jewish work—it is thought by some that christianized Jews make the best missionaries to Moslems; and another on Relations to Ancient Oriental Churches. A sixth Committee is very important, that on Evangelism. The Rev. Robert P. Wilder, D.D., is General Secretary of this Council.

Palestinian Jews and Arabs

A round-table conference of Jews and Arabians to consider points by which these two peoples could work together, has the approval of the Grand Mufti

of Jerusalem and has been sent to the pro-Arabian Committee for consideration. It is recommended that this conference be under the chairmanship of a neutral person, upon whom both sides and also the English Government could agree; that Palestine be divided into separate administrative districts; that Jewish interests be concentrated in one of these districts, to be called "National Home for Jews"; that the Jewish district be part of the Palestinian State and be subject to the Palestinian Constitution; that the constitution assure full autonomy for the Jewish population, but only with regard to inner Jewish affairs; that it also guarantee to the Jews a due participation in the general government of the land. It is also proposed that inhabitants of the Jewish District be given a time to emigrate to other districts if they wish. Both sides are to have the privilege of appeal to the League of Nations against any decision of the Tribunal.

—*Alliance Weekly*.

Mohammedanism in Cyprus

Mohammedanism took its start in Cyprus when the island was conquered by the Osmons in 1571. There are 65,000 Turks who belong to the Sunnite-Hanifites. The Order of the Mewlewi has a dervish convent in Nikosia, which is ruled by a hereditary sheik. There are three Turkish dailies. A Mohammedan-Christian congregation there is very small and stationary in its development. The island is provided with literature by the students of a religious seminary in Athens conducted by Prof. Levonian. So far there have been circulated 2,050 copies of the Scriptures and there was a great demand for literature in the new alphabet based on the Latin. An Armenian pastor reports that he has visited 622 villages of the island and preached unhindered.

A Volunteer in Persia

Clifford Harris, educated in the "Blue Coat School," London, and at King's College, went out

to Persia in 1926 as a short-time volunteer teacher in Stuart Memorial College. He acquired a working knowledge of Persian and spent his spare time in evangelizing the Persian villages. During the bitter winter in Isfahan, day after day he ran a soup kitchen in the poorest part of the city. His evangelistic tours carried him into remote mountain districts where he was in peril of robbers. Once he was arrested and kept a prisoner for a week, which time he devoted to evangelizing the soldiers guarding him. It was an experience in all kinds of hardships—intense cold, intense heat, vermin, short rations, and much else.

His devotion cost his life, and he has passed on after an attack of typhus. In his clear moments he was much concerned about the police of Isfahan. He used sometimes to ride down the main avenue of the town on his bicycle without a lamp, so that the policeman who would stop him might hear about Jesus. "Nurse," he cried in delirium, "do you know the police have only one quilt and no charcoal and it is so cold!" and he threw his own eiderdown quilt off the bed. His last prayer was a thanksgiving to God for the friendship of Jesus.

Bishop Linton writes: "We praise God for Clifford Harris who gave his life for village evangelism in Persia and for the poor of Persia."

—*Sunday School Times*.

INDIA AND BURMA

Influence of Books

A reading room in Nasik City is doing a useful work. For some months there has not been seating room for those who come. Time was when trouble making persons used to snatch from readers' hands books on the Christian religion, and give them instead other books to read. Once a Brahman student protested: "Mr. Gandhi and other leaders have decided to order their conduct by the teaching of the Lord Jesus Christ. They have given an uplift to all

India. Mr. Gandhi himself has observed Christ's teaching: 'Love your enemies; if any one smite thee on the one cheek, offer to him the other also,' and in so doing has given India an excellent example. Under his own supervision Bible teaching is given in Ahmedabad College. So if there is such good teaching in the Bible, why should we not read it?" From then on no further trouble occurred.

—C. M. S. Outlook.

Shock Troops Not Shaken

The North India Methodist Conference refuses to give ground. When its appropriation was cut 9,000 rupees this year, its best known member, E. Stanley Jones, offered to make up one third of this amount, each missionary family agreed to give 45 rupees each month for one year and the Conference voted a 10% cut on all salaries above 45 rupees a month.

—Christian Advocate.

Gandhi Exhorts India Christians

Just before his arrest, Mahatma Gandhi issued the following message to Indian Christians:

I trust that in the struggle on which the country is about to embark Indian Christians who tender their loyalty to the one whom they call the Prince of Peace will not be behind any community in the struggle which is essentially based on peace. I suggest that service in the national struggle is an infinitely greater safeguard for the protection of a minority that has rendered such service than any paper security.

I would like to lay stress on *khaddar* (homespun cloth) and prohibition. . . . I hope that every Christian home will be adorned by the installation of the spinning wheel and every Christian body with *khaddar* spun and woven by the hands of our poor countrymen and countrywomen.

I have never understood how a Christian can take intoxicating drink. Did not Jesus say to Satan when he went to seduce Him, "Get thee behind me, Satan"? Is not intoxicating drink Satan incarnate? How can a Christian serve both Satan and Christ?

A Pilgrim with the Gospel

A student in the Central Provinces decided to spend part of his long vacation bearing witness for his Lord. He set out on a journey, partly by train and partly on foot, carrying a very

little personal luggage and a pile of Gospels. On the first journey he met an educated gentleman, who seemed to be interested. "But after all, what is the essence of the true religion?" asked the gentleman. "Is it not sufficient for one to obey one's conscience?" "True religion," answered the student, "is that which brings a man freedom and lifts him out of the mire of sin."

"I confess that I am not a religious man," continued the stranger. "I have to work hard to earn my living and support my family. Some day I hope to have time to study the subject of religion. I believe in getting salvation from my own religion which I have inherited from my fathers."

"But have you studied the Bible?" asked the student. "Have you a copy?"

"Yes, I have a copy," was the answer. "It was given me by the Bible Society when I graduated at Calcutta. But I have not read it much."

He promised to read the book and the two men parted.

—W. E. H. Organ in *The Student Outlook*.

Schools for "Untouchables"

One of India's most difficult problems is that of the "untouchables," involving social, economic and religious ramifications. The Round Table Conference gave prominence to the question and many Christian missionaries have been working for years upon the problem. A solution seems to have been begun in a recent decision in the Baroda State, abolishing special schools for "untouchable" children, and opening the government primary schools to these children. This has caused some resentment among Hindu villagers, resulting in oppression; crops of "untouchables" have been destroyed, kerosene poured into their wells and one social worker was stoned. In some villages caste people withdraw their children from the schools and in others there is a move to get the "untouchables" to give a written statement to the effect that they are unwilling to send

their children to the schools attended by children of caste Hindus. But with the Baroda Government standing firm, resentment cannot hold out against an increasingly enlightened public opinion.

Pandita Ramabai Hostel

Wilson College, Bombay, has completed a scheme whereby twenty Indian women students are provided with hostel facilities in the new building named the Pandita Ramabai Hostel. When the American Ramabai Association was dissolved a few years ago, it transferred its fund of a lakh of rupees to Wilson College for this purpose, and gave a further sum of Rs. 20,000; Wilson College authorities supplied the balance, and the Church of Scotland Mission the site.

American Aid in Dornakal

Since March 1, 1930, the Anglican Church in India has been a free and independent branch of the Anglican Communion; no longer the Church of England in India, but *the Church of India, Burma, and Ceylon*; free to formulate its own Constitution, Canons, and order of service. It has before it the task of giving a characteristically national interpretation to Christianity. The Episcopal Church is now to cooperate, and missionary work will be commenced in the Diocese of Dornakal, which for many years has had vigorous mass movements. During the last decade the average increase in church membership has been over 7,000. In point of membership the diocese is the largest in India, yet vast tracts are still untouched by any evangelistic agency.

The particular field that has been offered to the Episcopal Church lies in the Hyderabad State, an Indian Native State. Eventually, it will be called upon to share in the activities of the whole diocese. There is also scope for inaugurating and developing the educational, medical and economic activities of the Church.

—*Spirit of Missions*.

Lutheran Advances

The Board of Foreign Missions of the United Lutheran Church reports that the Andhra Evangelical Lutheran Church in India, in its annual convention last fall, ordained twenty-three native Indian men to the Christian ministry. This is the first class to be ordained since the Andhra Evangelical Lutheran Church was reorganized. It was also decided by the Board that no person appointed to independent charge of work under the General Work Committee in India shall be permitted to stand for any elective governmental office during the next twelve months, except by approval of the General Work Committee.

Burma Observations

Rev. B. C. Case, Baptist worker in Pyinmana, Burma, after a visit to the rural conference at Nagpur, India, says: "I have had opportunities to observe other mission activities, aside from those related to agriculture. There seems to be a greater understanding and acceptance of the spirit of Christ by educated Hindus than appears prevalent among the educated Buddhists in Burma. The theistic background may help to make this easier. I heard remarkable statements of the recognition of Christ's uniqueness and adoration of him by Hindus at meetings to celebrate Christmas. Part of this may be due to the generations of Christian teaching carried on in mission schools of the land. . . . This trip has given me a greater appreciation of and admiration for India and its spiritual attainments."

Missionaries Help Reduce Deficit

In Burma the national teachers have decided to give a month's salary or more to help carry their schools through this year of cut budgets. From Miss Lettie Archer, Baptist missionary in West China comes the statement: "We receive from the Woman's Foreign Society but sixty-three per cent of what we must use. This year we have

added the other thirty-seven per cent because the work was already planned and workers employed, but this situation cannot be met another year. Our writing of retrenchment does not mean that we are willing to retrench without making a sacrifice ourselves, and we are already giving for support of work that seems urgently necessary no less than \$3,000."

CHINA AND MANCHURIA

Manchuria or Manchoukuo?

On February 26, the new State of Manchuria was named "Manchoukuo." — The word "Man" meaning Manchuria, "Chou" meaning a large area, and "kuo," being the generic name for a nation or state. Changchun was made the capital, according to a statement issued by the "Administrative Committee" at Mukden. The ruler of the country, the statement continues, shall be called Chin Cheng, meaning Dictator, and he was provisionally installed as such until formally initiated "by the will of the people, according to the constitution to be promulgated in the future."

A new five-colored flag has been adopted as the banner of Manchoukuo. The bottom of yellow, with red, blue, white and black bars above.

The name of the new era is Ta Tung, meaning "Great Union," and the temporary Dictator, selected by the Japanese and under their protection, is Henry Pu-Yi, the former Manchu "Boy Emperor" of China. He is a young man of about twenty-seven years of age and is without any governmental experience.

A body of 2,000 old Kirin troops, as the forces opposing the dominion in Manchuria are known, are operating on the western section of the Chinese Eastern Railway. The Japanese have established a strong garrison at Harbin.

Religious Education Plans

"Religious Education in the Chinese Church," is a report which tells of the work of Dr.

Jesse Lee Corley on behalf of the World's Sunday School Association. Dr. Corley was in China from October, 1930, to September, 1931 as chairman of the deputation of five that made the survey. Twenty-seven centers were visited, four training schools held and two national gatherings.

The National Committee for Christian Religious Education in China was formed as the Committee on Religious Education for the National Christian Council. Dr. C. S. Miao and Rev. Ronald Rees are the general secretaries of the new committee.

Students Turn to Christ

Out of the group of students in Foochow College, China, who decided definitely to become Christians during the recent visit of Sherwood Eddy, 33 have been received into church membership and 25 have expressed a desire for further training. Christian schools in China, says Rev. Ralph R. Shrader, have ceased to be "the" Christian schools and are becoming "our" Christian schools. Many of the students who were drawn away from the Church by Communism, or who were repelled by what seemed to them "ultra-conservatism" are now giving that institution another trial. "We have led these young people out of their old ways of thinking; they can never go back. We must see them through," says Mr. Shrader, who believes that if the Christian Church fails to win the allegiance of these young people, through misunderstanding or lack of vision, many of the best and most idealistic will turn to Communism.

Conflict in Kiangsi

Communist forces govern and devastate large areas in Kiangsi. In Yuanchow, men and women have been ordered to forsake the worship of God and take up the Communist cause, and on refusing to do so many have been murdered. In about eight centers it has been impossible to

carry on Christian services, but generally they courageously continue to meet secretly. The general impression is that interest in the Gospel is greater than ever.

A new venture in Nanchang is a Gospel message in the advertisement columns of a local newspaper. The same message appears every day for a week, and is changed each Monday morning. Several inquiries have resulted and one inquirer has been definitely converted. Another wrote that he had lost all his relatives in bandit troubles and was in despair and was thinking of becoming a Buddhist monk. The first message spoke to him, the second seemed to be just what he was needing, and he wanted to receive literature which would tell him more of the Gospel.

—*China's Millions.*

An Encouraging Experiment

In China one of the most difficult jobs for the church pastor is the finding of work for the young people of the church. Our East Suburb Church in Tsinan, Shantung, has tackled this problem with good results.

Eighteen young Chinese connected with the Church include thirteen girls and five boys who are attending Senior High Schools in Tsinan, Tungchow (Hopei), and in Peiping. Not all are baptized members, but they are all friendly with the Christian movement. These young people returned last summer for their vacations, and the Church leaders decided to ask the girls to take up some regular Christian service in a Daily Vacation Bible School. The boys were organized into a preaching band under the leadership of one of the older evangelists to make short trips into the nearby country towns, where they would sing hymns, preach and hold conversations with those interested.

These eighteen students unanimously agreed to take up these projects. The Daily Vacation Bible School enrollment mounted until 280 were registered. These boys and girls from the neighborhood, most of them without

any education and from non-Christian homes, thronged the classrooms and overflowed the yards. The girl teachers were swamped and sent out an S O S to the boys who were itinerating. The latter responded and hurried in to help the girls take care of this mob of lively, noisy and interested children.

The school lasted for four weeks and over 180 attended faithfully, rain or shine, during the hottest of the season. The youthful teachers showed a fine spirit of enthusiastic service.

A special Bible class, held by the pastor, was attended by the entire group of eighteen voluntarily. The great principles of Christianity were expounded and questions were asked and answered. One result is that the group unanimously declared their intention to join the Christian groups in their respective schools and to make friends with the Christian leaders there. This experiment gives much encouragement for the future of the Church and Christianity in China.

K. K. THOMPSON,
Presbyterian Mission, Tsinan.

General Asks for Prayer

The Chinese army general in command at Yangchow requested local Christians to have a series of special prayer meetings for China. He attended one of the meetings and talked plainly about the weakness of the Chinese character, and how they did not need to fear Japanese airplanes and cannon so much as their own hearts. The Rev. E. H. Forster says the meetings showed a genuine Christian attitude, there was much earnest prayer that the truth might be known, that officials of China and Japan might act with justice and righteousness, and that the hands of the League of Nations and all other organizations working for world peace might be strengthened.

Moslems in China

The National Christian Council of China has under consideration the formation of a com-

mittee on work for Moslems, through which all missions working among Chinese Moslems might cooperate. Special literature and special training for the missionaries are required, and can best be provided in cooperation.

Oldest Chinese Baptist Church

The oldest Chinese Baptist church in the world is located at Bangkok. It is said to be the oldest organized Chinese Protestant church in the world and has been meeting in the same place for a hundred years.

A variety of work is carried on, including a kindergarten, numbering twenty-one. A colporteur is doing excellent work in Chinese and Siamese. About a mile away from the old church a mission has been opened and a school started.

A Place to Pray

Over the pulpit of the church at Chungju is an electric light which burns all night long, so that any persons wishing to enter the church to pray may do so. One of the doors is always open. Often before daylight Christians will come to pray before beginning the duties of the day, as few, if any, of them have any private places in their homes for prayer. The average size of the rooms is 7 x 7 feet and these are often occupied by three or four members of the family who sleep on the floor.

By Families, Not Individuals

A radical change in method has been made by the Episcopal Mission in Changshu. Except in very special instances, single individuals are no longer baptized, but it is insisted that whole families come together, or wait. This is an experiment, but results for the past three years have justified the attempt. The obvious advantage is that it makes for stability in Christian belief and practice for each person. There have been in the past many instances of losing members of the Church because in a family where only one member is a Christian,

it is most difficult for him to refuse to take part in the numerous heathen rites in connection with the worship of household gods, and ancestors. For a son to refuse the sacrifices due to his father or mother is unthinkable. A Christian son may be able to pass this filial duty on to one of his non-Christian brothers, if he has any. If not, and the duty falls upon him, very often his Christian conscience is stifled by the pressure of family and relatives. On the death of a Christian member of the family its connection with Christianity is ended.

This method makes for stronger roots and a growth that will continue throughout succeeding generations.

—*Spirit of Missions.*

Stirring Times in Manchuria

We are having stirring times in Manchuria. Until recently we were entirely free from the troubles which were rending the south asunder. Now it seems our turn to know what danger and distress mean. We are in the very center of the struggle zone.

Our great concern is for our Christians and the evangelists who have their wives and children and are from North China. It is all we can do to keep some of these quiet.

We desire most earnestly that China may not be crushed, nor have any of her possessions taken unjustly from her, but we feel that the leaders of China especially need to be taught a lesson in simple justice and honesty. China must learn that she cannot be reckoned as on a plane with other great nations while foreign life and property are unprotected. China needs our prayers now as never before.

—(Mrs. J.) *Rosalind Goforth.*

GENERAL

The Hebrew Christian Alliance

This organization of Christian Jews was founded in 1913, in Pittsburgh, Pa., by a group of Christian ministers of Hebrew

origin, representing the Presbyterian, Lutheran, Baptist and other Protestant denominations. There are now branches of the Alliance in New York, Philadelphia, Pittsburgh, Toronto, Chicago, Los Angeles and San Francisco. In 1925 the International Hebrew Christian Alliance was organized with headquarters in London, England. Now there are alliances in fourteen countries of the world. Sir Leon Levison, of Edinburgh, an elder of St. George's Church and president of the board of directors of *The Life of Faith* (the organ of the Keswick Movement) and *The Christian*, of London, is the president of the International Alliance.

The Alliance has a threefold mission:

1. A united Hebrew Christian witness to the Church that Israel is still beloved of God and that the Christian has a missionary duty to the Jews of the world.

2. It aims to proclaim Christ to unbelieving Jewish brethren and urge the acceptance of Him as a personal Saviour.

3. To present a tangible expression and testimony to the unbelieving world that the Gospel is as strong today as ever in the conversion and regeneration of Jews.

The *Hebrew Christian Alliance Quarterly*, is published in Chicago, and is a magazine of exceptional merit. Jacob Peltz is managing editor.

Growth of Buddhism

The International Buddhist Union plans to hold a Buddhist world congress in December, 1932. The place of meeting is to be Siam, if the king of that country agrees, if not, in Rangoon. The vice-president of the Mahabodhi Society in London, B. L. Broughton, is at present engaged in a tour comprising Burma, Siam, Cambodia, China, and Japan in order to inaugurate consulates of the International Buddhist Union. The effort is being made to get all divisions of Buddhism all over the world into closer cooperation. It is ex-

pected that Buddhism will enact a more vigorous propaganda in Europe.

The Bible for Siberian Exiles

The work which the National Bible Society of Scotland is doing among Siberian exiles in Manchuria has been more and more fruitful. Directors of the three Russian High Schools at Harbin provided all the children with copies of the Gospels. Simultaneously complete Bibles were bought by the Parents' Committees of these schools, and distributed among the school children. Thus over 200 copies of the Bible, and over 2,000 Gospels were distributed.

Copies of the Gospels have also been circulated among refugees coming from Soviet Russia. Again and again, refugees exclaim that the Gospels are of more value than food and clothing. In spite of Bolshevik atheist assertions that the entire younger generation is godless, evidence accumulates that the opposite is true. Both in Russia and Siberia are new revivals, chiefly among young people. At one place in Russia, the secretary of a Communist Youths' Movement was converted. He had been a leader in all communistic movements among the Youth. Other similar cases are recorded.

Among One Million Bataks

Dr. Warneck of the Rhenish Mission in Sumatra states that the chief problem at present is the care of the Christians and further extension of the work. There are one million Bataks of whom one-fourth are Christians. Protestant missions have two energetic opponents, Islam and Roman Catholicism. There is urgent need for more European missionaries. A theological school is being started in Java for the training of native pastors and workers and all mission societies in the Dutch East Indies are cooperating. Schools are increasing, but in the land of the Bataks thousands are still waiting for the Gospel.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

A. C. Dixon, A Romance of Preaching. By Helen C. Alexander Dixon. 324 pp. \$5. Putnam. New York. 1931.

Few non-professional writers undertake three extended biographies in one life time—a distinction achieved by Helen C. Alexander Dixon. The life of her father, Richard Cadbury of Birmingham, England, and the life of her former husband, Charles M. Alexander, are worthy of the splendid receptions accorded them. Her third biography, the life of A. C. Dixon, her second husband, is, in certain respects, her supreme effort.

The art of the sculptor or the portrait painter is called upon to reproduce one view of a human face and figure. The biographer undertakes the stupendous task of reproducing a life with all its time periods, temperaments, trials and triumphs.

In at least three respects the biography of Dr. A. C. Dixon was no easy task. He was a Southerner by birth and, living in the time of the Civil War, was naturally influenced by the bitter feeling which war invariably engenders; yet in the greater portion of his American ministry he was a beloved pastor of northern churches, evidencing the fact that his passions were heaven-born and his love of souls was universal. Likewise Dr. Dixon was international in service and sympathy at a time when national interests were uppermost because of the World War. Few could have served Great Britain with more sympathy and loyalty than he did as pastor of the Spurgeon Tabernacle in London during those agonizing years of strife and suffering. But more than all

else, A. C. Dixon was one of the greatest preachers of his generation, sound in the faith, and tireless in evangelical zeal.

Mrs. Dixon has measured up to her task. Although she herself is a Britisher, the chapters on American history in the time of the Civil War and reconstruction period not only reveal tact and grace but form a worthy contribution to the bibliography of American history. She could write with especial sympathy on Dr. Dixon's London ministry, and in the delineation of his life as a great international preacher she has excelled, showing clear insight into the facts and forces which made Dr. Dixon an able servant of God.

L. S. CHAFER.

The Remaking of Man in Africa. By J. H. Oldham and B. D. Gibson. 183 pp. 2s 6d. Oxford University Press. 1931.

This is a study and exposition of the "broad outlines of a policy of Christian education" in Africa. Dr. J. H. Oldham, the Secretary of the International Missionary Council, has traveled widely through East and South Africa, and has intimate knowledge of things African, both missionary and governmental. Miss B. D. Gibson is the Assistant Secretary of the Council.

The authors state their purpose to be "the progressive evolution of a coordinated policy of Christian education, thought out in the light of the Christian meaning of education and the missionary purpose, and closely related to the living forces in modern Africa."

The chapters deal with the subjects "Education and the Missionary Purpose," "Can

Education Be Left to the State?" "The Training of Teachers," "The Education of Women and Girls," "Missions and Governments."

There is no claim for originality in the positions taken and defined. The principles stated are educationally sound. The chief difficulty, as the authors point out, lies not in the statement of the principles but in the securing of their practical application. But the very exposition of, and the focusing of minds upon, such principles will help to produce in time a unified missionary opinion and allegiance and program, and the Christian movement in Africa is under obligation to Dr. Oldham and Miss Gibson for this able and timely book.

W. R. WHEELER.

Missions in the Bible. By J. B. Lawrence, D.D. 186 pp. Baptist Home Mission Board. Atlanta, Georgia, 1931.

Though published primarily for the use of the churches of the Southern Baptist Convention, this handbook for the study of the missionary teaching of the Scriptures will prove "a friend in need" to pastors, teachers and all earnest church workers in other communions. It is well planned. Beginning with the definition of the missionary enterprise as "a divinely imposed task," not "an arbitrary self-chosen diversion of religiously-minded individuals," the introductory chapter reviews the agencies through which the work is carried forward, and presents the Bible as the missionary charter and source book of missionary instruction. Six chapters record "Missionary

Teachings of the Old and New Testaments," "The Mission and Message of Christ," "The Missionary Imperative of the Church," "The Divine Plan of Support," and "The Work of the Holy Spirit in Missions." These studies furnish a wealth of material for sermons, addresses and class discussions. Instruction concerning stewardship and giving is intensely practical, as developed under the following captions: Giving; every one giving; every one giving every week; every one giving at least a tithe; every one giving to every Kingdom object! The author trenchantly remarks: "Weekly giving will fuse the impulse of stewardship and cast it into the mould of habit." The dynamic of the missionary enterprise is found in Love, the love of Christ shed abroad in our hearts by the Spirit in eternal, optimistic, victorious Love.

The lessons of each chapter are brought into relief by questions prepared by Mrs. Una Roberts Lawrence, Mission Study Editor of the Home Mission Board. BERTHA G. JUDD.

Liberating the Lay Forces of Christianity: The Ayer Lectures for 1931.
By John R. Mott. 175 pp. \$2. Macmillan. New York. 1932.

An excellent and timely book on a great theme. Dr. Mott states his argument in the opening sentence: "The most vital and fruitful periods in the history of the Christian Church have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith. This fact was impressively illustrated in the days of the early Christians."

The first lecture is a historical sketch of the contribution made by laymen to the Christian Church in its world program down the centuries and in every land. The second lecture is a strong plea for augmenting these lay forces because of present conditions in the church and in the world at large. "A vastly greater lay force must be liberated, mobilized and used in the

years right before us if the overwhelming challenge on both fronts is to be met." The third lecture deals with opposing forces and the other two are on "The Secret of Liberating a Greater Lay Force."

In this, as in all of Dr. Mott's books, the style is the man. There is a great wealth of biographical illustration, although some names of leading Christian laymen of our generation are conspicuous by their absence. The bibliography contains over two hundred titles and makes the work invaluable for reference.

S. M. Z.

On the Edge of the Primeval Forest.
By Albert Schweitzer. Translated from the German by C. T. Campion. 180 pp. \$2. Macmillan. New York.

In the parable of Dives and Lazarus, which Dr. Schweitzer applies directly to us, Caucasians represent Dives and Lazarus represents the colored folk whom we could relieve. Instead we have brought them strong drink and certain diseases, and so are their debtors. "Hence," he says, "I resolved, when already 30 years old, to study medicine and put my ideas to test out there." To pay the expense he used his earnings from organ concerts and from his book on Bach. How this remarkable man, having already attained eminence in music and theology, carried out this deliberate purpose, the difficulties and romance of it all, are drawn in startling clearness with a rich background of life in the jungle, some of the most prevalent diseases, problems of mission organization and the results of becoming Christians in the life of the people.

Dr. Schweitzer is still the master musician in this Symphony, with its theme of a life abandoned to the relief of human need, in the "Fellowship of those who bear the mark of pain" and so can never be free again to forget the others who still suffer.

Yet one could wish that he were able to make this fine work

in Africa more constructive and permanent by the training of better helpers; and that he could get away from that somewhat patronizing attitude of white toward black for which he sees no cure.

R. E. HOFFMAN.

Zealots of Zion. By Hoffman Birney. 12 mo. \$3.50. Penn Publishing Co. Philadelphia. 1931.

Much attention has been attracted to the Mormons within the last decade. Book after book has appeared dealing with some phase of their remarkable history. Mr. Birney's volume is an unusual treatment of an unusual subject. He resists the usual temptation to play up such colorful personalities as Joseph Smith, Jr., or Brigham Young. Ignoring the greater lights, he gives us an absorbing story of the humbler actors in the development of Brigham's great Mormon empire. These men, with their stark zealotry, their crude theology and their blazing fanaticism, march through his pages like the actors in a Greek drama. Probably the best part of the volume is Mr. Birney's treatment of a confessedly difficult matter, the Mountain Meadows Massacre. No fairer statement ever has been put in print and yet it is doubtful if a severer arraignment of the Mormon priesthood ever was made. The author convinces his readers that this slaughter of 120 men, women and children was the greatest atrocity ever committed in America. It still remains a bar sinister upon the Mormon system. Mormon writers have not shown restraint in presenting their claims as to the "fruits of Mormonism," but one wonders whether they will not need to pitch their claims a little lower in view of such an irresistible arraignment.

A. J. M.

The Moral Crisis in Christianity. By Justin Wroe Nixon. 8 vo. \$2.00. Harper & Bros. New York. 1931.

Is Christianity ethically adequate for such a time as ours? That, Dr. Nixon holds, is the crucial question for religion to-

day, on the answer to which religion's hold on future generations will chiefly depend. In the midst of acute economic distress, shifting moral standards, conflicting social ideals and a widespread secularistic temper, can Christianity give positive guidance? Dr. Nixon answers in the affirmative, but in no spirit of easy complacency. He discriminately analyzes present conditions, both in the world at large and also in organized religion, never ignoring the gravity of the situation or clinging to any superficial optimism.

This volume is the first series of lectures on the new Walter Rauschenbusch Foundation at Colgate-Rochester Divinity School. The lecturer is a former pupil, friend and colleague of Dr. Rauschenbusch, later became his successor in the professorial chair and is now a preacher in Rochester. We may wisely look to him for a discerning interpretation of what has been taking place in Christian thought and life during the quarter of a century since the appearance of Rauschenbusch's epochal treatise on "Christianity and the Social Crisis."

Frankly recognizing that "social Christianity" is now in something like an eclipse, Dr. Nixon finds the major explanation in two things. One is the tendency of some to treat Christianity as a religion of escape from the real problems of life instead of a means for world transformation. The other is the tendency to reduce "social Christianity" to a program of external reform rather than a means of expressing a positive philosophy of life grounded in deep convictions. In his own thinking, Dr. Nixon arrives at a synthesis of the personal and the social aspects of Christianity by showing that the real issue is whether it has a redemptive quality that can produce a new type of personality and through it a new type of social life. If, as the author shows, the individual can find through Christ and His teachings an inner unity and peace in his own soul, then we

can hope to achieve a unified and harmonious society. But this result, Dr. Nixon contends, can be attained only by a profounder and truer view of life than the current "humanism" offers; it requires as its basis the insight into reality that is found in Jesus Christ.

S. M. CAVERT.

The Rural Mission of the Church in Eastern Asia. By Kenyon L. Butterfield, Foreword by John R. Mott. Pamphlet. International Missionary Council. New York. 1931.

Dr. Butterfield has rendered a valuable service to the missionary cause through his visits to India and eastern Asia. His experience, good judgment, genial personality and spiritual aims enabled him to look deeply into rural problems and to suggest solutions that have already born fruit. In this report Dr. Butterfield gives the results of his visits to Japan, Korea, China, the Philippines and Siam. We need to realize the importance of the vast but neglected rural fields. Every missionary or administrator of mission work among rural populations should carefully study these findings and recommendations. No power, other than the Spirit of God, can bring life to these neglected areas but by human instrumentality this Spirit is brought into touch with men.

Khama, King of Bamangwato. By Julian Mockford. Illus. 8 Vo. 322 pp. 10s. 6d. Jonathan Cape London. 1931.

One of the most remarkable chiefs of South Central Africa was Khama, the friend of Livingstone, who ruled his country with a strong hand, acted as arbitrator in disputes, established schools, abolished witchcraft and polygamy, and went to London to plead with Queen Victoria to maintain a protectorate over his kingdom and to help him keep out strong drink. His character was strong, though not faultless, his career was picturesque and powerful. This story of the great chief is a valuable history of his country and a well balanced portrayal of his char-

acter. Khama was the last of the great Kafir kings who were at once supreme ruler, supreme court judge, commander-in-chief of the army and head of the treasury. He ruled with his brain rather than with battalions, though he was a powerful and skillful general.

Khama practically compelled his people to accept Christianity and introduced a communistic system of trading. We see him here grow from a "naked head boy into a circumcised savage, a skilled lion hunter, a desert dreamer, a baptized Christian, a rebel against his father's stern rule, a hater of tobacco and alcohol, a politician outwitting Paul Kruger and Cecil Rhodes; a top hatted diplomat winning the protection of Queen Victoria and Joseph Chamberlain in the face of powerful opposition; a military conqueror of many tribes, a taker of tribute in cattle, slave girls and ivory; a pillager of kraals; an autocrat, gentleman and philosopher—this strange mixture was born in 1828 and died in 1923 at the age of ninety-four still grasping the scepter of authority."

It is a remarkable history—well worth reading and shows what strength lies in African character.

The Lutheran Hour. By Prof. Walter A. Maier, Ph.D. 8 vo. 324 pp. \$1.50. Concordia Pub. House. St. Louis. 1931.

The radio has enabled speakers to send messages to hundreds of thousands of listeners simultaneously though they are thousands of miles apart. It is a near approach to omnipresence. The Spirit of God speaking through a human voice, heard but not seen, may influence millions of lives. The Lutheran Layman's League has rendered a wide service over thirty-six stations in providing the addresses by Dr. Walter A. Maier, Professor of Old Testament in the Concordia Theological Seminary at St. Louis. The thirty-six half hour sermons are clear, practical and biblical, taking up such subjects as

New Books

The Advance Guard. 200 Years of Moravian Missions, 1732-1932. 95 pp. 1s. Moravian Book Room. London.

The Miraj Medical Mission. Sir William J. Wanless. \$1.50. Revell. New York.

Do You Remember Sinclair Stevenson? Margaret Stevenson. Illus. 257 pp. 6s. Blackwell. Oxford.

Wilbur B. Stover. Pioneer Missionary. J. E. Miller. 208 pp. Brethren Pub. House. Elgin, Ill.

I. Lillias Trotter. Lalla Lili, Founder of the Algiers Mission Band. Blanche A. F. Pigott. Illus. 245 pp. Marshall, Morgan & Scott. London.

Doctor Vanderkemp. A. D. Martin. 2s 6d. 195 pp. Livingston Press, London.

Journal of Thomas Williams. Missionary in Fiji, 1840-1853. 2 vols. Illus. 42s. 606 pp. C. C. Henderson. Angus & Robertson. Sydney.

Missions in the Church of the Brethren. Their Development and Effect Upon the Denomination. Elgin S. Moyer. 301 pp. \$2.50. Brethren Pub. House. Elgin, Ill.

Japan. Some Phases of Her Problems and Development. Inazo Nitobe. 398 pp. 18s. Benn. London.

International Commission of Enquiry in Liberia. 129 pp. \$1.25. League of Nations. Geneva.

Gold Coast at a Glance. Cameron C. Alleyne. 143 pp. \$1. Hunt Printing Co. New York.

Tribes of the Niger Delta. Their Religions and Customs. P. Amaury Talbot. 350 pp. 18s. Sheldon Press. London.

Racial Segregation in South Africa. An Appeal. W. Aidan Cotton. 158 pp. 2s 6d. Sheldon Press. London.

Brown America. The Story of a New Race. Edwin R. Embree. 311 pp. \$2.50. Viking Press. New York.

The Mexican Immigrant. His Life-story. 288 pp. \$5. University of Chicago Press. Chicago.

Liberalism in Mexico, 1857-1929. Wilfrid H. Callcott. 410 pp. \$5. Stanford University Press. Stanford.

Mexico. A Study of Two Americas. Stuart Chase. 338 pp. \$3. Macmillan. New York.

Haiti Under American Control, 1915-1930. Arthur C. Millsbaugh. 253 pp. \$2.50. World Peace Foundation. Boston.

Porto Rico. A Caribbean Isle. R. J. Van Deusen and E. K. Van Deusen. 342 pp. \$3.50. Holt. New York.

Obituary Notes

The Rev. Dr. Melancthon G. G. Scherer, Secretary of the United Lutheran Church in America, died in New York City on March 9th. He was born in Catawba County, North Carolina, March 16, 1861, and from 1914 to 1918 was president of the United Synod of the Evangelical Lutheran Church. He was an able theologian, an excellent counselor, devoted leader, and a staunch friend.

Miss Harriet Riddell, pioneer in work among Japanese lepers, died February 3d, in her 77th year. Miss Riddell had completed more than 40 years of service in Japan and was twice decorated by the Japanese government. Last year she received a gift from the Empress Dowager, with the promise of an annual grant for years to follow.

Dr. George M. Fowles, from 1913 to 1924 the Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, died of a heart attack at his home in New York City on March 30th. Dr. Fowles was born fifty-five years ago, was a graduate of Boston University School of Theology and at the time of his death was President of the Foundation for Human Welfare.

The Rev. Thomas H. Clough, for thirty-seven years a missionary to the Seneca Indians on the Cattaraugus Reservation, Cattaraugus County, N. Y., died on March 2, at his home in Buffalo.

Mr. Clough was in charge of the Church of the Good Shepherd and the Church of the Redeemer on the Seneca Reservation and of St. Andrew's Church, Irving, New York.

He would take no remuneration for his services, though his resources were meager. In his later years he became nearly blind and nearly deaf, but still continued to perform such parts of the service as he could from memory.

* * *

Personal Items

(Continued from 2d Cover)

Prof. Erling Eidem, who has been chosen to succeed the late Archbishop Söderblom, was New Testament professor in the University of Lund. Constitutionally, the Archbishop is also the president of the Swedish Church Mission. The new archbishop long ago published a series of articles entitled, "Biblical Missionary Thoughts" in the *Svenska Kyrkans Missionstidning* which attracted wide attention. He also took a leading part in the new translation of the Bible into Swedish.

* * *

Dr. J. S. Ryang, general superintendent of the Korean Methodist Episcopal Church, will attend General Conference at Atlantic City in May. Dr. Ryang is a graduate of Vanderbilt University and Yale Divinity School.

Bishop and Mrs. Brenton T. Badley, of the Methodist Board, have returned to America. Bishop Badley expects to give a series of missionary addresses.

* * *

The Rev. John Ritchie is at work again in Lima, having accepted the charge of the Upper Andes Agency of the American Bible Society. Mr. Ritchie has been spending a few weeks in London.

* * *

Mrs. Robert E. Speer, President of the National Board of the Young Women's Christian Association for the last twelve years, has retired from office, but will continue on the board of directors. Mrs. Frederic M. Paist, of Wayne, Pa., the new president, has been a member of the National Board and presiding officer of five of the organization's national conventions. Mrs. Paist is the sister of Dr. Ray Lyman Wilbur, Secretary of the Interior.

* * *

Dr. W. W. Yen, Chinese Minister at Washington, is a member of the Protestant Episcopal Church.

* * *

Mr. R. A. Adams, for 25 years secretary of the Bombay branch of the British and Foreign Bible Society, has retired from that office. During his period of service the Bible distribution in Western India has greatly increased.

* * *

Dr. Samuel M. Zwemer, Editor of *The Moslem World*, sailed for Europe on April 15th and expects to return to America July 22nd. He is to give addresses at the May missionary meetings in London and has similar engagements in Liverpool, Ipswich, Cambridge, York, Scotland, Ireland, France and Germany. In America he is to address conferences at Massanetta Springs, Grove City, and Stony Brook.

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JUNE 1932

THE MISSIONARY REVIEW OF THE WORLD

400 Years After Columbus

M. Katherine Bennett

The Spiritual Conquest of Africa

Charles E. Pugh

A Missionary's Critics

Paul W. Harrison

The Rural Situation in Canada

J. R. Watt

Missions in India 100 Years Ago

John Rutherford

Dates to Remember

June 2—General Synod of REFORMED CHURCH IN AMERICA, Kingston, N. Y.

June 8-15—Annual General Conference, CHURCH OF THE BRETHREN, Anderson, Ind.

June 14-24—Southwide Conference of the Young Woman's Auxiliary, Woman's Missionary Union of the Southern Baptist Convention, Ridgecrest, N. C.

June 16-20—Annual Convention of the WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, Columbus, Ohio.

June 20-July 2—INSTITUTE OF INTERNATIONAL RELATIONS, NORTHWESTERN UNIVERSITY, Evanston, Ill.

June 20-July 1—Conference for Ministers and Religious Workers, and one on Church Work in Cities and Industrial Communities, will meet jointly this year at Union Theological Seminary, New York City.

June 22-28—Winona Summer School of Missions, Winona Lake, Ind.

June 23-July 4—COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL, Herrnhut, Germany.

June 23-July 2—NEW ENGLAND INSTITUTE OF INTERNATIONAL RELATIONS, Wellesley, Mass.

June 27-July 4—Geneva Summer School for Women and Girls, Williams Bay, Wis.

July 3-23—Seminar in Mexico.

July 12-17—Annual Meeting, NORTHERN BAPTIST CONVENTION at San Francisco, Calif.

July 25-31—WORLD'S SUNDAY SCHOOL CONVENTION, Rio de Janeiro, Brazil.

August 23-28—General Conference of SEVENTH-DAY BAPTIST CHURCH at Adams Center, N. Y.

October 18-24—FIVE YEARS MEETING OF THE FRIENDS, Richmond, Ind.

Personal Items

Dr. S. K. Datta, a Y. M. C. A. leader in India representing the Indian Christian community at the Round Table Conference in London and who has been a member of the International Committee of the Y. M. C. A. at Geneva, is to take office as principal of Forman Christian College at Lahore beginning next October. This is at the request of Dr. Edmund D. Lucas who will take the position of vice-principal for a year at least.

Dr. Arthur W. Wilkie, one time missionary to Calabar, has become the Principal of Lovedale Institute. This school has had but three principals in its ninety years of existence and Dr. Wilkie takes up the work with a wider experience than either of his predecessors, having spent thirty years as missionary in Africa, and having had to adjust many difficult situations, especially since the Great War.

Bishop J. R. Chitambar, of Lucknow, India, and Mrs. Chitambar, will attend the graduation of their son

from Columbia University and later attend the World's Sunday School Convention at Rio Janeiro.

Dr. George F. G. Brown, Principal of Wycliffe College, Oxford, England, has been appointed Bishop of Jerusalem, to succeed the Rt. Rev. Rennie MacInnes, who died in 1931. Dr. Brown is a prominent member of the evangelical party in England and is greatly interested in the question of Christian unity.

The Rev. Melvin Fraser, D. D., who has been connected with the West Africa Presbyterian Mission for the past 35 years, and had a large part in the translation of the Old Testament and all of the New Testament into the Bulu language, has been honored with the title "The Honorary Resident Missionary of the House of Hope Presbyterian Church."

Dr. George B. Winton, formerly editor of the Christian Advocate in Nashville and once a missionary in Mexico, has been appointed Dean of the School of Religion in Vanderbilt University, Nashville, Tenn.

Rev. Melvin E. Trotter has been made Vice-President of the Los Angeles Bible Institute. For thirty-eight years he has been the nation's leading specialist in rescue mission work; superintendent of a mission in Grand Rapids, Mich., and in close touch with 68 other missions. Under the auspices of the Bible Institute, he will now direct Bible Conferences and evangelistic campaigns.

Dr. and Mrs. H. Lechmere Clift, formerly of Emmanuel Medical Mission, are now making Hongkong their center. Being the terminus of a railway which will soon be connected through China with the Siberian system, Hongkong offers a unique opportunity for missionary service.

Rev. Alexander Cruickshank of Calabar, a veteran missionary who recently completed fifty years in the South African mission field, has received one of Aberdeen University's honorary degrees.

Obituary Notes

The Rev. William Thomas Hobart, D. D., missionary of the Methodist Episcopal Church in China for 47 years and one of the heroes of the Boxer Rebellion in 1900, died of heart disease on April 21 at the home of his son, Dr. M. H. Hobart, in Evanston, Ill. Dr. Hobart had returned from China six weeks ago for medical treatment.

Dr. Hobart was born in Red Wing, Minnesota, September 18, 1856, the son of a Methodist pioneer circuit rider. He received his education in Northwestern University and in Garrett Biblical Institute. He went to

China in 1882 and engaged in both evangelistic and educational work in Shantung. He was superintendent of the Peking District, as conference evangelist, as professor in the Biblical School, as professor in Peking University, and as dean of the Theological College of Peking University. He served also in evangelistic and educational work in Tsinhua, Tientsin, Changli, and Taianfu.

Professor Erasmo Braga, a leading Christian educator and publicist of Brazil, died in Rio de Janeiro, on May 11th. Professor Braga was at one time a newspaper man and a teacher in the public schools of Brazil. In recent years he has been connected with the Committee on Christian Cooperation in Latin America. He was chancellor of the Federation of Evangelical Schools of Brazil and Professor in the Union Theological Seminary of the Protestant Churches of Brazil.

He had traveled widely, representing various Brazilian organizations in international conferences. He was a delegate to Jerusalem Missionary Conference in 1928 and to the Lakeville Conference last summer. He had just finished a survey of religious and educational conditions in Brazil, now being published.

The Rev. James W. Hawkes, the first Presbyterian missionary in the Persia mission died April 21st at Hamadan, Persia. Mr. Hawkes had been in Persia for fifty-two years under the Presbyterian Board of Foreign Missions. He was a founder of the American School for Boys at Hamadan, and was instrumental in establishing a hospital there. Mr. Hawkes had compiled a 1,000 page Persian Biblical dictionary.

The Rev. Howland H. Evans, for more than twenty years a missionary at MacLean Memorial Station, Lolo-dorf, West Africa, died April 20th at the station. Dr. Evans was president of Dager Memorial Theological and Bible Training School, a Presbyterian mission at MacLean Memorial Station.

Miss Helen Thoburn, prominently identified with the national Y. W. C. A., died February 3, in New York. Miss Thoburn was a member of the notable family which for three generations has produced ministers, missionaries and teachers. From 1920 to 1928, she represented the Y. W. C. A. in China.

Canon Edward Sell, D. D., a missionary in India for sixty-seven years, died in Bangalore, South India, on February 15th at the age of ninety-three. He was born in England in 1839 and went to India under the Church Missionary Society in 1865 to become headmaster of the Harris School for Moslems in Madras. Most of his work for over half a century

(Continued on 3d Cover)

Editorial Chat

OUR JULY NUMBER will be largely devoted to *The American Indian*, the Home Mission study topic for the coming year. Among the interesting and stimulating articles will be:

OUR PREDECESSOR—THE INDIAN

By Bishop Hugh L. Burleson

WHY MISSIONS TO INDIANS

By Henry Roe Cloud, a Winnebago

SOME TWICE BORN INDIANS

By Dr. Bruce Kinney

LESSONS LEARNED IN A CENTURY

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WHERE ARE THE UNEVANGELIZED INDIANS?

By G. E. E. Lindquist

BEST BOOKS ON THE AMERICAN INDIAN

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SOLUTION OF THE INDIAN PROBLEM

By Secretary Ray Lyman Wilbur

WHAT INDIANS ARE DOING FOR INDIANS

By Miss Mary M. Crawford

WHAT CHRIST HAS DONE FOR ME

Testimonies by Indians

AN INDIAN'S VIEW OF MISSIONS TO INDIANS

By W. David Owl, Iroquois

THIS WILL BE A DOUBLE NUMBER

Do not miss it. There will also be articles on foreign lands.

THE AUGUST NUMBER will be omitted this year. This is, in part, to save expense, and in part for the reason that many subscribers are away in August and their magazines do not follow them. It is a slack month in Church work and in business. Therefore our July issue will be of extra large size.

* * *

"Congratulation on the April REVIEW. I would not have supposed that any magazine change in dress could have added so much to its dignity as this change has done. Probably the material was as good before but it makes much greater impression on me now."

PAUL W. HARRISON, of Arabia.

* * *

WHAT OTHERS SAY

"I can't renew my subscription without writing to tell you how much I have enjoyed reading the REVIEW during the past months. It has been splendid."

WILLIAM MILLER, of Persia.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

Vol. LVI

JUNE, 1932

No. 6

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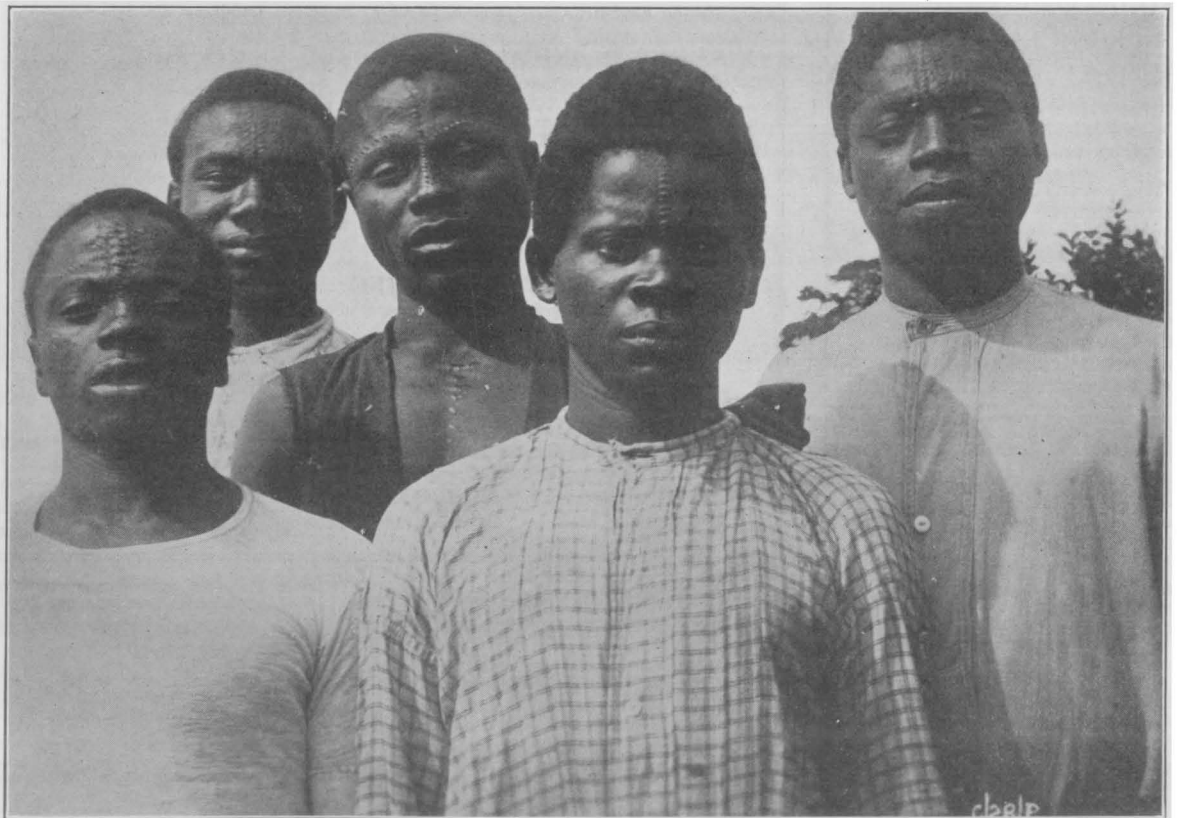
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HEATHEN BOYS OF THE LINDI RIVER BAMANGA TRIBE ARRAYED FOR THE INITIATION RITES INTO A POWERFUL AND EVIL SECRET SOCIETY



CHRISTIAN-CONGOLESE BUSH-SCHOOL TEACHERS REPRESENTING FIVE DISTRICT TRIBES AND LANGUAGES
HEATHEN AND CHRISTIAN METHODS OF TRAINING AFRICAN TRIBES

THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

JUNE, 1932

NUMBER SIX

Topics of the Times

FREEDOM FOR THE FILIPINOS

Unrest characterizes the Philippine Islands as well as other parts of the world. The Filipinos have liberty and protection for life, property, trade and worship. They have educational advantages, greater material prosperity than ever before, and a larger degree of self-government—and still they are not satisfied. Their political leaders want independence and full self-determination, even though it means disaster. The American Government naturally feels a responsibility for the guardianship taken over from Spain, but promises independence as soon as they are ready for it—perhaps in fifteen years.

By a large majority the United States House of Representatives recently passed a bill granting independence to the Philippines (as a Constitutional Commonwealth) in 1940 but reserving for America certain military and naval bases. The bill provides for very restricted Filipino immigration into the United States. The reasons for this bill seem to be the demands of labor unions and a desire to protect the American industries from free importation of Filipino sugar and other products. Congress seems to have been moved by a desire for American independence, and freedom from responsibility, rather than by any unselfish wish to bless the Filipinos. There is little doubt that separation from America will bring economic depression and political turmoil to the 13,000,000 inhabitants of the islands, as independence has increased poverty and chaos in Cuba. Independence will also be endangered unless this is guaranteed by the American government. Such independence does not necessarily spell freedom—political, economic or religious.

In the meantime Filipinos enjoy full religious liberty and at present the islands offer a wide door for evangelistic work in Spanish and the native languages and for the distribution of Christian literature in English. Until 1930, Spanish was the official language, but now English is taught in all the public schools and is read or understood by

nearly one-half of the population. Mr. Norman H. Camp says:

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. In 1928 there were 1,111,509 pupils in the 7,311 public schools, with 293 American and 25,958 Filipino teachers. There were 655 private schools, with 84,685 pupils and 2,823 teachers. The state-supported University of the Philippines in 1928-29 had 5,698 students.

In Iloilo it is difficult to find suitable books for the young people to read. A missionary tells of the need for building up a library at the Student Center to serve this great student community with its thousands of students and the teachers who are guiding their thoughts.

Another missionary writes: "The printed page is one of the best ways at our disposal of spreading the Gospel message."

While there is a growing demand for Christian reading matter, there is also a growing tendency among the Filipinos toward materialism. These are perilous days. Many have revolted against the old ecclesiastical domination that has prevailed in the islands for the past three centuries, but have not believed the Gospel. Free thought, theosophy, spiritism, atheism and skepticism are winning many of the intelligentsia and undermining the power of the Church. The present critical situation is a challenge to Christians. Those who are open-minded, particularly young people, are eager to know and are very persistent in their search for education and material advancement. Their great need is for spiritual life and moral progress.

THE HANDICAPPED CHILDREN

A recent conference on Child Health and Protection, held at the White House in Washington, reported that two in seven of the children of the United States are abnormal. The total child population of the country is figured at about 42,000,000 and of these 5,630,000 are handicapped through defective sight, hearing, weak hearts or lungs, crippled bodies or retarded minds. Many of these defects could be prevented by the education and

self-restraint of parents; many of the handicapped children could be prepared to live useful, normal lives by careful training while they are young.

"It is unquestionably better policy," says the White House report, "to spend money in helping a handicapped child to help himself than it is to spend more of the public's money to support him later. It is sound policy, not charity, to provide special treatment and training for abnormal children. Such measures as will discover the handicap and provide care and training will make him an asset rather than a liability. Many such children, if neglected, become dependent and delinquent or even a menace to society."

If this is true of the physically and mentally deficient children what shall be said of the millions who have come into the world seriously handicapped by heredity and environment? Every child is a potential saint or sinner, a possible asset or liability, a future blessing or menace. It is not the child's fault, and may be only the parent's misfortune. If there are 42,000,000 children in America there are 600,000,000 children in the world and the value of one child has been brought home to us through the kidnapping of one baby.

What will the children be tomorrow? In China the youth are leading the nation. The same is true in India, in Russia, and in Moslem lands. Shall they lead in the way of destruction because they have had no true guidance or shall they lead in the way of righteousness and peace? As Christians we believe that there is only one true way of Life—it is the way of Christ; the way of truth and love and peace; the way of sacrifice and service. If it is true that money and energy spent on the training of abnormal—or of normal—children is worthwhile for the State, how much more is it true that money and time, strength and prayer are well spent to train the ignorant and handicapped youth of the world in the way of God as revealed in Christ. Such training by precept and example will bring blessing to the youth and to all mankind.

The youth of today are generally courageous and energetic and honest but they lack knowledge and wisdom. There are many forces seeking to give them false ideals and to lead them astray. They have not acquired knowledge born of experience and they lack the wisdom that comes from God; therefore they fail to discern the fallacies in human philosophies and to scent the dangers that beset their pathway. Communism confidently offers a false cure for economic ills; atheism blatantly promises freedom from restraint; materialism suggests unrestricted gratification of fleshly appetites; intellectualism predicts leadership and the fulfilment of ambition.

How can children and youth be taught to discern the fallacies in these teachings? The greatest crime of Russia is the sin against youth; but Russia is not alone in leading youth away from God. The State and the Church and the home in every land have a joint responsibility for the training of impressionable childhood in the way of right, of peace, of truth and of love. The theories of education that would leave youth to their own devices, to natural "self-expression," are as false as a system of training that would leave deaf or blind children or the mentally deficient to their own unguided self-development. The Church and the State and the home cannot afford to compromise or be indifferent and negligent. America and other nations will not overcome the "crime wave" while they foster selfish materialism. The age of rampant and rebellious youth, and the era of godless communism, will not pass until we take seriously the responsibility of helping the children and youth to put God first in their own lives, in their homes and their schools, in their social and economic and political programs, as well as in their religious life.

THE FINANCIAL CRISIS IN HOME MISSIONS

The serious decline in gifts to missions has been attributed by some to dissatisfaction with the way Foreign Mission work has been conducted or to a decrease of interest in the cause.

Some men may have been influenced by articles in the press and by platform criticism which have raised the question as to missionary expenditures and as to whether it is worthwhile to attempt to carry on mission work under such disturbed conditions as exist today in China and India and Moslem lands.

But Home Mission income has suffered equally with Foreign. Evidently the cause of decline in giving is not dissatisfaction with any boards or fields or methods.

A letter addressed to the treasurers of the larger Home Mission Boards of the United States has brought some interesting answers, similar to those from the Foreign Boards. These answers we condense as follows:

American Baptist Home Mission Society

Income 12% less than previous year.

Reductions in appropriations for general expenses; vacancies caused by death and resignation not filled.

Home staff and general field workers are contributing 10% of salaries; no appropriations for new buildings.

Board of Missionary Cooperation is responsible for collection of contributions and promotion work of all Baptist societies and boards.

Considering general curtailment of all field expenses. Have withdrawn support from two Negro schools and reduced appropriation for International Baptist Seminary; may be necessary to reduce all salaries 10%—including missionaries, secretaries, field workers and office staff.

American Missionary Association (Congregational)

Receipts have decreased almost 20%.

All salaries cut 5%—including home and field staff.

Gravity of the situation has been reported to the churches; a special "Dollar Campaign" has been promoted, and "Dime Collectors" have been distributed through the churches.

A consistent pressure of economy has been exerted for some years. Further reductions will mean cutting operations on the field.

American Friends (Indian Affairs)

Decrease in income about 10%.

All salaries reduced 13%.

Personal appeals made to supply deficiency.

Further curtailment probable, with dropping of some mission stations.

United Christian Missionary Society (Disciples)

Fifty per cent of the income of this society is used for Home Mission work.

Income has decreased 13% from previous years. Society faces a large deficit.

Support withdrawn from 70 home mission centers. Home executive salaries have been reduced.

No effort will be made to clear the deficit until next year.

Lutheran (United Church)

Regular income decreased about 13% (nine months).

All field budgets adjusted to reduce income.

No reduction in salaries of home staff, or of missionaries.

Endeavoring to increase financial resources but no special efforts are being made.

Considering a program adjusted to income.

Methodist Episcopal Board of Home Missions

Decrease in income (March 1, 1931 to February 29, 1932) \$494,177, or about 22%.

Automatic reduction in budget for new year; no general cut in salaries up to date, either at headquarters or on the field; office and field expense reduced by giving up some enterprises and by withdrawal of workers.

Tragic facts of the situation placed before the churches; endeavors to promote regular giving and to stimulate gifts in \$10 units or multiples of \$10 for designated objects.

Budgets must be cut each year to fit income of previous year, providing also for accumulated deficit.

In 1927 the church was supporting or aiding 4,508 missionary workers. This year the number is reduced to 3,332 involving a large curtailment of work.

Methodist Episcopal, South

Income reduced about 19% from 1930.

Budget for 1931 slightly cut.

Home staff has contributed "a certain per cent" of salaries; missionary salaries not reduced.

Conducting an "intensive program of education and inspiration and a campaign for membership."

Next year's budget scaled down on percentage basis.

Presbyterian Board of National Missions

Decrease in income over 13% (\$521,000) from last year.

Appropriations reduced \$500,000; salaries of all head-quarter's workers, executive and clerical, reduced 10% after allowing \$1,200 exemption; missionary salaries reduced 5%.

Committee studying the whole question of reorganization with a view to economy; Division of Promotion has been reduced \$30,000.

Efforts being made to arouse the whole church by conferences, addresses and articles in the denominational press.

If a further curtailment of the work on the field is necessary, it must be accompanied by a decrease in administrative and promotional expense.

Presbyterian Church in the U. S.—Home Missions

Income for 1931-1932 decreased a little over 11 per cent.

Has been necessary to adopt a policy of not guaranteeing any salaries or appropriations. Payments are made according to actual receipts.

All salaries have been cut, and may be cut again this year.

Some work has been abandoned and other work turned over to Presbyteries.

Committee on Stewardship and Finance is giving prayerful consideration to the situation and special appeals have been made to the churches.

Reformed Church in America, Domestic Missions

Decline in income about 20% from last year.

Budget reduced proportionately.

Salaries of staff and office force and field workers reduced.

No special steps taken to arouse the church at home to larger acceptance of responsibility.

Board is considering general curtailment in work if present situation continues.

Seventh Day Adventists

Income declined about 10%.

Salaries of home staff and of missionaries on the field reduced to meet reduced income and balance budget; the mission board does not borrow money.

Every means possible is being used to arouse home church and to increase self-support of the mission churches.

Appropriations for coming year reduced 10%.

United Presbyterian—American Missions

Income "reduced considerably" due to the depression.

Board has curtailed appropriations for buildings and new property.

Board employees' salaries reduced 10% but not missionary salaries.

Special appeal made for Easter offering to meet emergencies, also to increase regular contributions.

About fifty per cent of Negro and mountain educational work turned over to County and State educational boards.

No special plans for the future.

It will be seen from these statements that the work of all these Home Mission Boards has suffered from loss of income and necessary curtailment. (There is much contrast in the definiteness of information given—either because some boards do not keep their records so as to make it readily available, or because they do not wish to make the facts public).

The Causes and the Cure

We must recognize the seriousness of the situation. Thousands of Home Mission pastors and teachers have been engaged in this work of making Christ known to those who are ignorant of Him or who live in the less favored areas in America. Many workers who have given their lives to this cause now face the cutting off of

their living income, in whole or in part. Shall churches and schools be closed in districts where there are no other centers for Christian education, worship and service? Shall children be left to evil influences, which do not seem to suffer from the financial depression? What are some of the causes of the decrease in contributions to missions and what shall be done about it?

First, the most popular explanation is the sudden and serious financial depression which has hit large and small givers alike. This is no doubt one great cause for the missionary deficits but it is not the greatest.

Second, reaction has followed financial drives and campaigns which have involved heavy outlays both at home and abroad. These have sometimes meant the assuming of heavy responsibilities on the basis of expected incomes which have not materialized.

Third, the views of some church members have undergone a change in regard to missionary work. Where so-called "Liberalism" or "Modernism" has invaded the church—both pulpit and pew—this attitude toward God and Salvation has seriously weakened, if it has not killed, missionary enthusiasm. A desire to elevate non-Christian people socially, morally, industrially and intellectually is not a sufficient motive for sacrificial giving of money and self.

Fourth, criticisms of missionary methods, expenditures, and of results have no doubt caused some to withhold their full support and cooperation with mission boards.

Fifth, many of the larger churches have greatly increased their budgets for their local work—for buildings, additional staff, and for enlarged church or community enterprises. These projects have absorbed available funds and non-missionary appeals to givers have multiplied.

Sixth, the unrest in foreign lands, the increase of Communism and the attitude of many non-Christians toward Christ and missionary work have influenced views as to all missionary work.

Seventh, a weakened conviction as to the need for evangelism, and a complacency as to the fate of "unbelievers" have lead those influenced by these views to materialism and have caused a loss of their missionary interest—where it existed.

All these causes have contributed to a decrease in giving to missionary work both at home and abroad. All the work of the churches, as well as educational and philanthropic enterprises have suffered greatly. What shall be done about it?

1. Let Christians unite in prayer to God for a new experience of spiritual life, light, love and power. We need more vital faith in Christ and the Bible.

2. We must make known the facts as to the unfinished task, the needs of those who are suffering for lack of Christian care. Let us not be afraid to stir emotions by telling the truth—earnestly.

3. Let us cut down administrative expenses, as far as is possible without destroying efficiency.

4. Let us omit, for the present, unnecessary programs for new buildings and equipment—especially in our home-base churches.

5. We must report to the supporting churches the encouraging spiritual results of Home Mission work so as to show that it is worthwhile—from the standpoint of God and of man.

6. Let us broadcast stirring facts about sacrificial giving and service, and show the blessings that have followed.

7. Let us show the present need for greater loyalty to Christ and the benefits of devoted and wholehearted loyal fellowship with Him in the work of winning men to Him. Individuals and churches who claim to be Christians need to enter into more perfect partnership with Him who "gave His life a ransom for many."

LIGHT THROUGH DARKNESS IN CHINA

We cannot blame the Chinese for being depressed when war and invasion follow the worst flood the country has ever experienced, and in view of the desperate struggle to hold the government together in face of banditry, communism and other forces for destruction and disunity. Thoughtful Chinese acknowledge China's weakness and failures; they admit the corruption of the former Manchurian government; the provocations which Chinese have given Japan; and China's lack of capable, unselfish leaders. At the same time there is just complaint against Japanese use of military force to attain their ends—regardless of the League of Nations Covenant. Japan can never force China to buy her goods or to love her; but she can force China to distrust the usefulness of the League and of all pacific means for settling international disputes. The Chinese are becoming more and more convinced that "might is after all, the only convincing argument; therefore China must become a strong military nation."

The patriotic movement in China has grown like a great torrent since the Japanese occupied Moukden and Shanghai. Mass meetings, parades, student strikes and petitions have expressed the Chinese mind and anti-Japanese propaganda has reached out into the most distant hamlets. Student groups have sometimes been under the influence of selfish and destructive forces but for the most part the movement has been actuated by sincere though often misguided patriotism. The

Nanking Religious Education Fellowship recently made a study of the attitudes of over 1,400 students and found that a large majority favored armed resistance to Japan. "At the same time most of them realized the serious effects of a war both within and without China," says the Rev. Frank Wilson Price of Nanking. The attitude of Christian and non-Christian students is very much the same but Christian students more often take the pacifist position or advocate non-cooperation or other forms of non-violent resistance. Christian students also do not express hatred for the Japanese people as a whole. The whole study shows the need for a kind of education that will really prevent the catastrophe of war and will promote peaceful methods for settling disputes.

Christians in Japan have not only deprecated the action of their military leaders but liberal minded non-Christians show opposition to the present military policy. Personal letters express deep regret and sorrow for the present situation and ask forgiveness for wrongs committed on the Chinese. One Japanese writes:

I believe it is the mightiest of sins to kill others, whatever the reason may be . . . Here in Japan general opinion of the people is not supporting the action at all. Everywhere men and women are regretting deeply the unexpected undertakings of the troops. . . .

Please do not think that in Japan everybody is thinking alike, and blindly following the Government. But public opinion is rather powerless at times . . . Let us unite our efforts in peace-making and make our stand so strong that our friendship bonds cannot be broken by violent men.

Christians in China respond heartily to such friendly sentiments and many want to help in building the road to peace.

The daily prayer services in Nanking, held at the home of Dr. H. H. Kung, the Chinese Christian Minister of Industries, were attended by Madam Chiang and frequently by General Chiang Kai Shek.

Crises like that through which the Chinese are passing offer many opportunities to share the needs and problems of the suffering people. Missionaries are seeking to keep their morale steady and to give them hope.

Christian Chinese have done much to help afflicted sufferers from flood and war and many have shown new ability in leadership.

Even where they cannot preach they are trying to live out their Christianity. Many have shown the spirit of heroic service that is one of Christianity's great contributions. The results of their work for the church and community are often wonderful demonstrations of what a well-trained and devoted rural Christian ministry can do for China.*

* Facts taken from a letter from the Rev. Frank Wilson Price of Nanking.

THE WORLD IN RIO

For the first time an evangelical world convention is to be held in Brazil, when the Eleventh World's Sunday School Convention meets in Rio de Janeiro in July. Although for centuries the Roman Catholic Church has been dominant in Brazil, the Evangelicals have been an increasingly large and influential body of Christians.

The Sunday School workers will be pioneering by holding the first world convention south of the equator. The delegates will discover a new world in South America with which many of them are altogether unfamiliar. Brazil itself is a mighty country, whose twenty states cover a larger area than the forty-eight states of the North American republic. Forty millions of people live in Brazil, and their capital city is one of the most beautiful cities in the world. South America is teeming with immense possibilities.

This world convention is coming at a strategic time in the history of Latin America—an era of marked transition in the thought life of a hundred million Latin Americans. Within the past eighteen months there have been more revolutions throughout that southern continent than in the preceding one hundred and fifty years. While these revolutions are not at all due to religious conditions, yet as a result evangelical Christianity has been advanced. Christian visitors to Rio de Janeiro will behold a wonderful outlook upon a new part of the world and will be missionaries also, by their presence making a vital contribution to the ongoing of evangelical Christianity. Leaders in Latin America look upon this convention as "the most important evangelical event ever scheduled to take place in any part of Latin America." It is hoped that about 2,000 delegates will come from the five great continents.* The central theme will be *O CHRISTO VIVO* (The Living Christ) and will present the challenge of religious education from around the world. The chief sessions will be held in the Municipal Theater, the most beautiful auditorium in South America. A great exhibit of Sunday School literature and methods is being assembled under the supervision of Mr. H. E. Cressman of the American Baptist Publication Society, Philadelphia, and will be shown in the National Art Gallery. Prof. H. Augustine Smith of Boston University will direct the pageant and music. A World Council of Youth will be held under the leadership of Dr. George Stewart, Stamford, Conn., and a series of post-convention regional meetings are to be arranged by Dr. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, to be

* Information regarding rates and routes of travel may be had from the World's Sunday School Association, 216 Metropolitan Tower, New York City.

held in Sao Paulo, Montevideo, Buenos Aires, Santiago and Lima. Speakers on the program will include several eminent speakers of four continents; popular conferences will present the problems and methods of work in the Sunday School, and seminar groups will take up subjects relating to religious education. Great blessing should come to Latin-America from this convention.

ROBERT M. HOPKINS.

UNOFFICIAL AMBASSADORS FROM THE ORIENT

The Oriental students in the colleges and universities of the United States number this year 10,394. They come from 114 countries—including Abyssinia, Afghanistan, Arabia, Cyprus, Iceland, Java, Persia, Siberia, Tahiti and Russia. The largest number of Asiatics are from China (1,242) and Japan (1,187). Africa sends 124, and Latin America 315, India 195, the Philippines 803 and Korea 148. The largest foreign student center is New York, with California a close second and Massachusetts third.

On their return home these students will enter into many lines of service—medicine, teaching, business, politics, engineering and the Christian ministry. They will carry back the spirit and impressions made by contacts in America. Will they feel most strongly the provincial, anti-foreign attitude of many Americans, and while here will they chiefly see the evil side of American social life and the materialism in business circles, or will they experience the friendly helpfulness of contacts with Christian homes and churches? It is not difficult to decide which experience will help them to spread blessing among their countrymen and to promote friendliness with America and right relations with God.

It is impossible to estimate the extent of the helpful influence exerted for the past twenty years by the Committee on Friendly Relations among Foreign Students, of which Mr. Charles D. Hurrey of New York is general secretary. This is one of the unselfish Christian pieces of work established by the Y. M. C. A. It is conducted under a strong interracial board and council, with Christian student secretaries for Chinese, Japanese, Korean and Filipino national groups.

This work is supported by free-will gifts. Last year the total budget was about \$33,000, which was \$2,450 more than the receipts. Such deficits cannot continue without seriously hindering the work. Many Oriental students are suddenly stranded in America and need help—as did Joseph Hardy Neesima. Expressions of Christian friendship will materially contribute to the promotion of Christian international relations.

OPPORTUNITIES IN THE NEAR EAST

The needs and opportunities of the Near East show that the present is not the time to slacken effort. The influence of Christian schools and colleges is far-reaching for they are an effective means of bringing the youths daily under the influence of Christian teachers and Bible instruction. There is hope of securing a spiritual awakening within the ancient oriental churches of these lands through the evangelical teaching given in mission schools and colleges to the youth of these churches who attend mission institutions. Hundreds of these young people are found in such schools in Persia, Palestine, Syria, Egypt and other Bible lands.

In the mission hospitals and dispensaries the healing ministries of the Gospel have broken down prejudice and hostility. They illustrate the mind of the Christ who came to bring to burdened humanity bodily and spiritual healing. Medical missions are an instrument for pioneering Christian work, and are among the most effective agencies for carrying on such work.

Through Christian literature, which has been carefully prepared, and widely circulated, the Gospel message has become known through the length and breadth of the Near East, resulting in many inquirers and conversions. Financial support for such work should not be curtailed.

Increasingly there are openings for the direct preaching of the Word to non-Christians in all this area. More evangelistic missionaries, and native evangelists are urgently needed because the great majority of the people in the Near East cannot read or write—in Egypt only 1 in 9; in Morocco only 1 in 50 can read. If they are evangelized, it must be through the *spoken* Word.

The greatest enemy of the Christian faith in the Near East is the godless materialism which is surging through this area and is undermining all religions. The only hope of stemming this tide is to furnish a stronger force of Christian workers who believe and think out and live their Christian faith.

Cooperative work is now established. The Egypt Inter-mission Council, to which the various missions in this land belong, the United Missionary Council of Syria and Palestine, the United Jewish Missionary Council, the Near East Christian Medical Association, and the Near East Christian Council seek to unite the missionary agencies at work in this area. Such cooperation is a distinct asset in the work and should prepare the way for a more effective advance.

Will the churches in the home lands stand by their missionaries in these days of great opportunity?

ROBERT P. WILDER, *Cairo, Egypt.*

Four Hundred Years After Columbus

A New Voyage of Discovery to Santo Domingo

By M. KATHARINE BENNETT, New York

*Vice-President of the Board of National Missions
of the Presbyterian Church, U. S. A.*

EARLY one morning in February the steamer dropped anchor a mile off shore from Santo Domingo, the city which had been "the scene of the glories and the misfortunes" of Christopher Columbus. Passengers waiting for the launch to take them ashore had time to realize the full flavor of the changes that have taken place in the four hundred years since that great explorer and his sons built city walls and fortified their homes there. The ruins could be seen near the water front, while in striking contrast, on the hillside beyond, glistened the new building of the Hospital Internacional, the dedication of which was the occasion of this visit.

The history of the years is a long record of violence, of internal disorders, of European nations contending for the Island. Now the peace, the sunlight, the soft tropical air and the warm greetings that welcomed the friendly invaders all seemed to belie the story of the past.

The traveler enters the old walled city through the Gate of San Diego, named in memory of the eldest son of the great discoverer, the ruins of whose palace lie close at hand. The new and the old mingle bewilderingly even in this old section: almost facing the ruins are modern office buildings, while beyond them are ancient houses. The narrow streets with their narrow sidewalks are typically Spanish, and business and homes are mingled in most casual fashion. Most of the buildings are of one story, for Santo Domingo recalls the hurricanes that have devastated her a number of times, and all through the city are woeful evidences of the disaster of September, 1930, which left the city desolate. But modern ingenuity is finding ways of building to resist heavy winds and the new Santo Domingo, quite unafraid, is going up four and five stories.

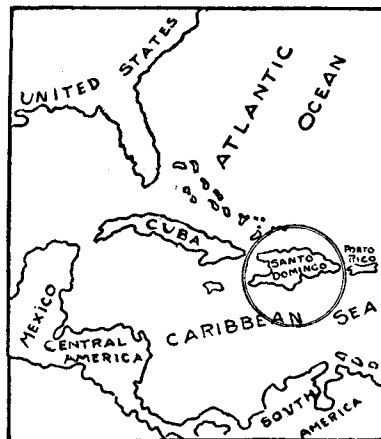
One must pause at the market for a moment, for amid its picturesque disorder of unfamiliar fruits

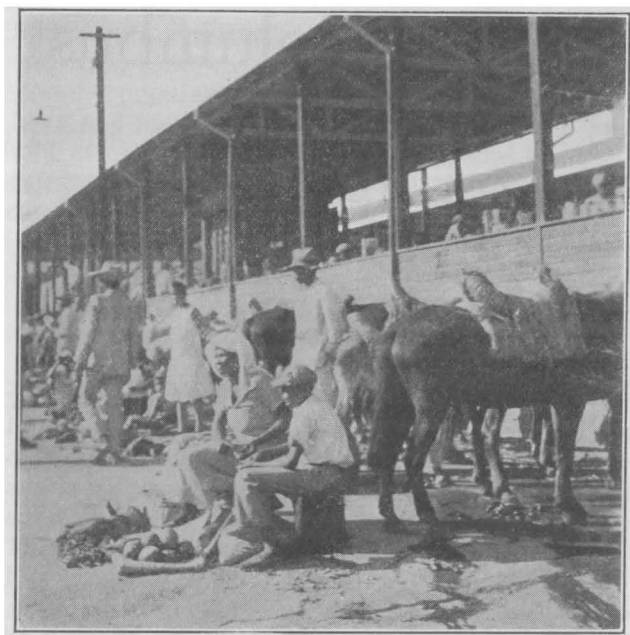
and vegetables, native hats and baskets, clothing and material, crude carvings, and cooked and cooking food, one senses the deep poverty of Santo Domingo. Here a boy offers for sale a few citrus fruits, his whole stock; a woman who may have come miles to market has perhaps a peck of vegetables; another offers a live chicken and should it be purchased she is at liberty to go home, having cleared her stock; two quarts of stew or soup simmering over charcoal, or a few hot native cakes—these are sold to provide a family living.

One gives thanks that no heat is needed for houses, that the minimum of clothes are worn, that shoes can be dispensed with among the poorer people. But adequate food, shelter and clothes do cost something and the pall of poverty hangs over much of the country, especially at this time when the whole world is in economic distress and Santo Domingo's sugar and other exports bring small prices.

Sightseeing invites one on all sides—the beautiful old Cathedral where one sees the urn wherein it is claimed rests all that remains of Columbus; the first university founded on this continent, ancient ruins. If one resists these temptations and keeps due west one enters the newer part of the city, where are wider and straighter streets and a more modern type of building, but where unpaved streets testify to the newness of the development and the inadequacy of city funds. A short distance beyond the President's Palace the car stops before the new Hospital Internacional.

Even in the mild and pleasant climate of the Island there is much sickness due to improper food, malnutrition, lack of sanitation and the impossibility of securing medical aid. There is one physician to 8,700 people in Santo Domingo, as against one to every 700 persons in the United States. For ten years this interdenominational





A SCENE IN THE SANTO DOMINGO CITY MARKET

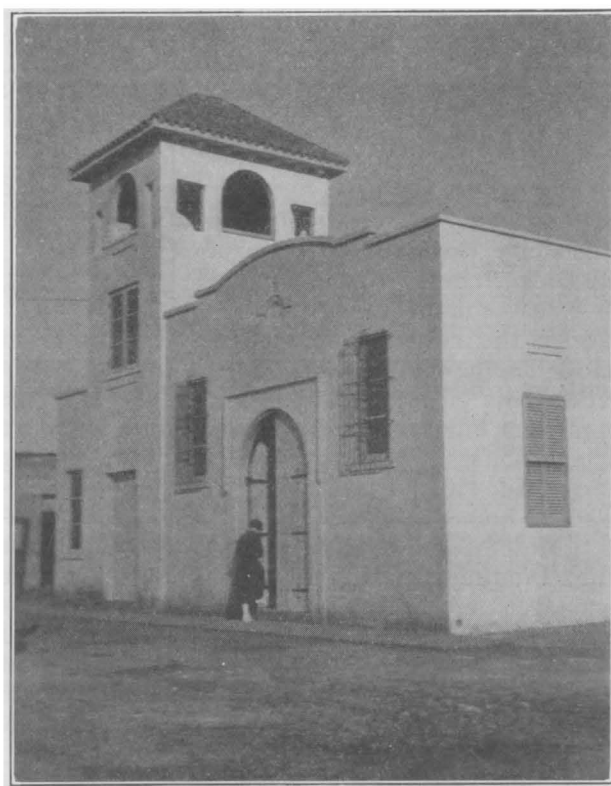
hospital has done its work in an inadequate, rented building: it has graduated seven nurses, the only ones trained in the Island, and has opened a new profession for Dominican young women as was as begun to provide better care for the sick. A baby clinic is helping to reduce infant mortality from a present high rate of about one-third of all babies, and general clinics have been established in the city and out in the country, where thousands of patients annually receive relief. With this background of service it now has moved into the seventy-two-bed hospital built by the Board for Christian work in Santo Domingo through the aid of the cooperating mission boards, the Commonwealth Fund and individuals. Within are spacious, clean, cool wards and private rooms, clinic space, doctors' offices, laboratory, X-ray room, elevator shaft, kitchens and dining rooms, laundry—all the arrangements and appliances of the most modern hospital, except, alas, that the elevator shaft still awaits an elevator, the X-ray room a machine and the laboratory room equipment. The Board hopes that soon friends interested in the service will supply these needs.

Six hundred attended the service. The Hospital has made its own place in the city and surrounding country and among all classes and groups of people. A spirit of sympathy and of reverence is manifest. A new decade of service was begun—not only for the healing of bodies, but for the healing of minds and souls.

The program of the Board for Christian Work in Santo Domingo is not only medical but is evangelistic, educational and social. Limitations of funds and the uncertainty of the government's

school program after the American withdrawal, has necessitated the postponement of the educational program except for two or three small day schools in connection with churches. The Dominican Government is most desirous of enforcing the compulsory school laws but has not been able to pay its teachers and many of the schools built during the American occupation are closed. One of the appalling impressions a visitor carries away is of the enforced idleness of men, women and children. There is no work except for a few of them; the tiny huts in which they live require little care; gardens grow so easily that they do not demand much time; if the people can read, they have few papers or books—there seems little for them to do but sit and chat. They are inherently an amicable people, else quarrels and fights might be the outlet for boredom. But children should be in school, industrial and agricultural training should be provided for the next generation that it may be better prepared to utilize the large natural resources of the country. Driving through the rural regions, one is dismayed at the meagre school facilities, small, poor buildings when there are any, and a small fraction of the children in school.

Under the leadership of Sr. Rivera a recreational and social program is being developed in the Island. Boy Scouts and Girl Reserves are



THE CIUDAD NUEVA PROTESTANT CHURCH IN SANTO DOMINGO



THE NEW INTERNACIONAL (MISSION) HOSPITAL IN SANTO DOMINGO CITY

being trained, organized activities are replacing idleness, and moral principles are being inculcated. Keen interest is taken in this newer type of service; educators and government officials are not only encouraging its development but are participating in its extension.

On the day after the dedication of the Hospital the tenth annual assembly of the Dominican Evangelical Church was in session in Santo Domingo City. It was heartening to meet the group of young Porto Rican and Dominican pastors who had come from their respective fields—from Barahona, a hundred miles to the west, and from La Romana, a hundred miles to the east, and from the north. Travel is not always easy in the Republic, for there are only two short railroads; three fine highways built during the American occupation lead out from the Capital, but the disaster of September, 1930, caused landslides that blocked some of these and they have not been repaired. Other roads are bad and in wet weather frequently not to be traveled. Seven Evangelical churches have been organized; there are a number of regular preaching stations and much itinerating work is done by the pastors. When one recalls the open hostility shown to the preaching of Protestant Christianity only a few years ago, it is encouraging to have Mr. Morgan say:

The churches show promising increases in membership, but the most encouraging feature is the growing recognition of the young church as a positive factor in the life of the Dominican people. The Evangelicals—pastors and people—are looked upon with a growing respect and the church has become a center of real attraction for many.

The church in the heart of Santo Domingo City was entirely destroyed by the late hurricane and has not yet been rebuilt, but a second church, *Ciudad Nueva*, has been erected in a new section of the city on land donated by a development company which evidently saw an asset in an Evangelical Church. This attractive church is crowded to the doors at each service.

New buildings have also been secured for the

churches of San Pedro de Macoris, and for Barahona; other places worship in inadequate rented quarters. As one sees the lack of spiritual leadership among the people, the utter absence of all things that would make life fuller and stronger, the hunger of their hearts, one wishes that a large group of Christian workers could be placed there simultaneously—men and women who would meet with small groups in towns and villages and in rural regions, who would go from house to house to talk with the people and tell them of that Love that passeth all understanding, of that hope that fulfils the promise of Life.

In a country such as the Dominican Republic, some three hundred miles in length and perhaps one hundred and fifty miles from north to south, where there is a population of about a million people, there are large sections sparsely settled; that great hinterland, as well as the towns, must be reached if Santo Domingo is to become fully Christian. As one travels through this rural region, one is continually appalled at the poverty of the people, at the meagre facilities of any kind, at the lack of churches, schools, and medical aid. Will the Church of Christ in the United States, out of its experience and its richness, both material and spiritual, supply to this neighboring island that friendly help to which it so quickly responds and which may help it to find a fuller and richer life? Educated and kindly Dominicans there are, but the problem they face is so great that they welcome the cooperation offered them to help meet the economic, educational, medical, social, and spiritual needs of the Republic.



A GROUP OF CHRISTIAN NURSES AT THE HOSPITAL INTERNACIONAL

The Spiritual Conquest of Africa

By the REV. CHARLES E. PUGH,
Leopoldville, Congo Belge
Missionary of the Baptist Missionary Society

THE zeal, devotion and sacrifice of the pioneer missionaries who blazed the trail to the very interior of the Dark Continent should be remembered with profound gratitude. Regions that today are traversed by railways and districts where motor-roads radiate out in many directions, were then toilsomely crossed on foot week after week. Beneath scorching tropical skies they climbed high ranges, surmounting barriers behind which the interior of the Continent lay hidden. Across the burning desert sands they made their way, tracing in the trackless wastes highways for God. Slowly they traveled on the great rivers, and their innumerable tributaries, in primitive dug-outs: seeing in the turbid waters "a pure river of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb." Through the dense and matted jungle they forced their way by tedious paths, making avenues of escape for Africa's sons and daughters from the thick tangle of barbarism and animistic beliefs.

Now steamers ply upon those very rivers and streams. Railways penetrate jungles and plains. High above the desert tracts and the equatorial forest fly the swift aeroplanes. Distant and once inaccessible points are now so closely linked that distance is well-nigh eliminated. All this has been made possible by the pioneers who built highways where none existed. Stricken oftentimes with mysterious and insidious diseases; daring the perils incident to travel in unknown regions; undaunted by the danger of attack from savage beasts and from still more savage peoples, they pressed forward, saying: "With God all things are possible." They laid down their lives in order that ways into Africa's very heart should be opened for those who should follow. That is the first secret of progress. The harvest of mighty faith and strenuous service is being reaped today.

At the time of the great geographical discoveries in Central Africa associated with the names of Livingstone, Stanley and others, there was a singular readiness on the part of the Church of Christ in Europe and America to enter the newly opened regions. The penetration of Africa was interpreted by the Church as a summons to pro-

claim the Gospel of Light and Life to the peoples walking in darkness and in the shadow of death.

The days of discovery were also the days of the establishing of new missions. The kingdom of Uganda was occupied by the Church Missionary Society; to the Tanganyika area went the representatives of the London Missionary Society; in Nyassaland, Scottish missionaries set up their banners at the Livingstonia and Blantyre Missions; the Universities Mission responded to the call from East Africa. American Presbyterians felt great concern for the peoples of the Camerouns; the English Baptist Missionary Society claimed the vast area of the Congo country. Some months before Stanley emerged at the mouth of the Congo at the end of his momentous journey across Equatorial Africa, a man in Leeds, England, saw visions of that river as a highway for the messengers of the Gospel. Robert Arthington, "the miser for Christ's sake," lived penuriously and gave over five million dollars for foreign missionary work! Worthy of record is the fact that representatives of the Baptist Society were actually passing up the Congo, to establish the first mission stations within twelve months of the time that Stanley saw the Atlantic Ocean from the Congo's mouth.

Another secret of progress is the unshakable conviction of the missionary societies that their activities in those regions were in full accordance with the Divine Will—assuredly gathering that the Lord had "called us for to preach the Gospel unto them." The price paid in precious lives was great. The Church once again broke her alabaster box of ointment, very precious, and out-poured it for her Lord. The Fainthearts in the Church, as they looked upon the sacrifice, asked again: "To what purpose is this waste?" But mission boards refused to be discouraged. Though, at centre after centre where mission work had been commenced, there were long periods of seemingly fruitless toil, none seriously thought of the abandonment of the great enterprise. The Church realized that only by the out-working of the Divine Law of Sacrifice could the Divine Will be done. Yet once again was the voice of the Master

heard saying: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

The initial periods of trial were followed almost invariably, in country after country, by such



SOME OF THE PUPILS OF A MISSION BUSH SCHOOL

blessing as made the difficulties and opposition and persecution seem small in comparison. Abundant evidence was soon forthcoming that long before men had begun to think of certain centres as suitable for mission stations, those places had been in God's plan and workers had been prepared for them from the midst of wild, primitive and pagan peoples.

A single instance will illustrate this. About half-way across the Equatorial Africa there stands a mission station with a church membership today of over 4,000. Twenty years before any mission board so much as thought of commencing work in that region, before any white man had ever seen that place, a little chocolate-colored baby girl was born some forty miles west of it in a riverside village. God chose her to be the first native messenger of the Gospel to the people of her tribe. When she was about ten years of age Arab slave-raiders swooped down upon her village. Many of the villagers fled for safety to the nearby forest; others were killed in the fight; and many were captured. Among the captives was the little girl who had become separated from her parents. Presently the long procession of chained prisoners started on its long, long journey to the slave market on the East Coast. But God willed it otherwise. When scores of weary miles had been traversed, the raiders and their captives were suddenly confronted by pioneering Europeans. The prisoners were liberated, and swiftly vanished in the forest. One captive remained—the little girl who was too small to trust herself to the dangers of the unknown forest. The pioneers did not know what to do with the child. Then they decided to take her and leave her at a mission station.

Down the Congo River for hundreds of miles she was taken to a mission station where she was made most welcome. In the school she learned to know of the love of God in Christ and in after years became a member of His Church. But she had always this secret grief—none could tell the tribe to which she belonged or who her people were. Daily she prayed that God would guide her to them. Then at last when a woman, the missionaries who were specially her friends were sent to work at a new station eight hundred miles distant. The young woman went with them with the hope in her heart that in this way her prayer might be answered. Somewhere about seven hundred and fifty miles from the place where she had first begun to offer that prayer, she found the tribe from which she had so long been separated. As the mission steamer, on which that journey up the Congo River was being made, came to her moorings one evening, the long-lost one suddenly saw that the people, massed to watch the marvel of the white men's boat, had the same pattern of cicatrized tribal marks on their faces as she herself possessed. Instantly she made her way ashore. A word or two of the long forgotten language she had spoken as a child came stammeringly to her lips. The astonishment of the villagers at this sudden appearance of a stranger who so obviously belonged to their tribe presently gave way to joy as first one and then another, recognized in her the little one who had been carried away by the slave raiders so many years before. By drum-signal the news was conveyed to her father who lived at a not far-distant village. Her mother



THE STEEPLE SHAPED HUTS OF THE BAMANGA

had died in the interval. On the day following father and daughter were re-united. Together they traveled the remaining miles to the new mission station in the midst of the great tribe of which she was a member. Hers were the first lips

to tell the Gospel story in that district. Through all those years the guiding hand of God had been upon her and she, like Queen Esther, "had come to the kingdom for such a time as this."

Another secret of progress is in the method of presenting the Gospel message to the African. Livingstone used to say that all his travels and experience of native peoples in Central Africa had led him to the conclusion that there was no tribe without at least some knowledge of a God. Tribe after tribe is found to have names for One who is over all. The names given to that One have a

at all costs be averted. But of the good-will of the greatest Spirit they have no thought.

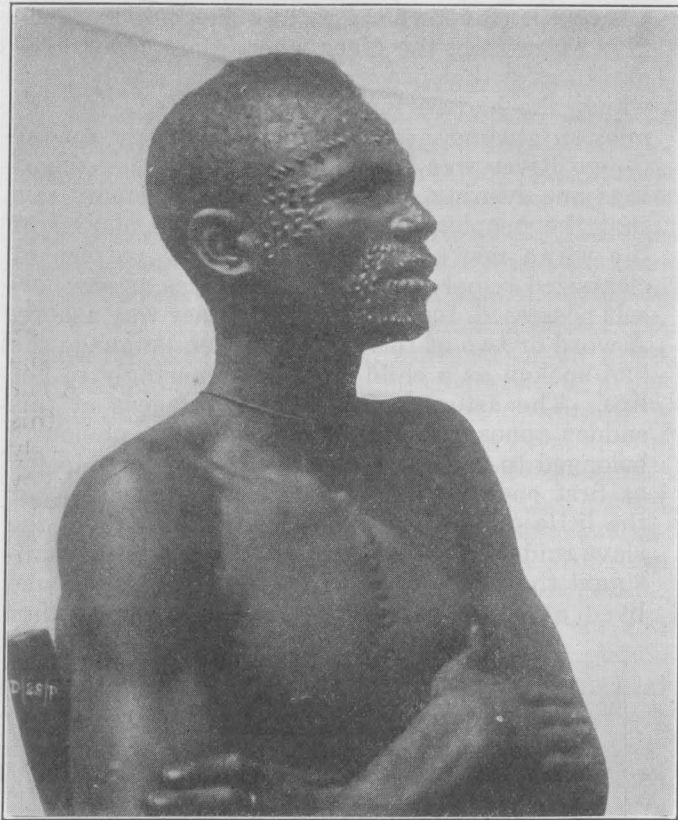
The missionary's task is to show that the Supreme Being—the unknown and unknowable God—is the holy, loving Father-God who is deeply concerned that men of every tribe and tongue should know and love Him and be holy also. Above all He has given to men in His Son the perfect example of holiness. This Son is to be the emancipator from the fear of evil spirits' power; the only Saviour from sin, and the bestower of life eternal.

The most powerful commendation of the Gospel to the African mind is the presentation of Him who himself said "He that hath seen me hath seen the Father." An increasingly wise evangelism is the secret of the astonishing growth of the Christian Church in Africa in recent years.

Another cause of progress has been that missionaries have striven to build a Church that should be stable and pure. In almost every mission the greatest care is exercised as touching those who are received into fellowship. Missionaries and the members of the Church are much concerned with discipline. Africa is a land where privacy is unknown. The deeds of any member of the community are known to all. For that reason church discipline may be much more searching than it can be in lands where people live to themselves. Yet in this constant effort after purity in the Church there is a danger. One of the most experienced missionaries has written: "One of the tasks of the missionary is to guide discipline in such a way that it makes for edification and not for destruction."

Other secrets of progress are the well-known forms in which missionary activity has expressed itself in every part of the African mission field. By far the greater part of the work of educating the African is done by missions. The thousands of bush schools that have come into existence, wherever missions have been established, have proved to be a wide door through which hosts have passed into the Kingdom. True, the pupils who receive instruction can only learn that which is incident to elementary education, but there they are grounded in the great verities of the Gospel. Such schools have been greatly used of God. A great proportion of those found in the more advanced institutions received their first mental enlightenment from the village teacher-evangelist in the bush schools. There are about nineteen thousand such centres of light in Africa, and more than a million scholars gather at those centers daily.

The production of Christian literature has also ministered in no small degree to the evangelization of Africa. Fifty years ago, when the vast



YETOWA, A MEMBER OF THE ESOO TRIBE OF THE CONGO

Note the cicatrized tribal marks of these forest dwellers who live near the junction of the Lomami and Congo Rivers. This man was photographed when first connected with the mission. He is now a leading Christian Evangelist.

variety of meaning, but there is a oneness of conception behind them all: supremacy. The tragedy of it is that between men and this far-away One, there roll thick clouds of superstition, ignorance, and fear. He is "the Unknown God," and still more tragically, the "Unknowable God." Africans believe that he may have been the Creator, but they long ago ceased to be the objects of His thought and care. He may have made all things that the eye can see, but He is no longer concerned about them. All men and all things are subject to the malign influence of a multitude of evil spirits. Their *ill-will* is well known and must

areas of the Continent were beginning to be explored, it became apparent how great was the complexity of the language problem. Fuller knowledge of the peoples inhabiting those areas revealed a confusion that was Babel-like in char-



A TYPICAL MISSION BUSH SCHOOL

There are over 1,900 such schools in Africa where more than a million Africans receive their first instructions in the Christian way of life.

acter. But order has been produced out of chaos. Babel has been reversed. Over two hundred and fifty of the African tongues have been reduced to writing, and at least the beginnings of a literature made in those varying forms of speech. At least some portions of the Word of God are found in that number of languages, the earnest of a more complete literature that will presently be found in the hands of the once bookless tribes. In more than one district Christians are known as "people of the Book." Very noteworthy is the phrase by which some of the Congo tribes distinguish between Catholicism and Protestantism: "The God of the Catholics," they say, "has no book!"

Most of the missions, to the great advantage of those among whom they work, as also to the Church of Christ, have concerned themselves with industrial development. The training of the eye and the hand has been deemed the complementary part of the development of the mind and the enlightenment of the soul. Missions have developed old industries and created new ones. The principle of the dignity of labor has been inculcated, and the value for character of proficiency has been emphasized. Missionaries have taught the most backward of Africa's sons to be efficient brick and tile makers, builders, stone-masons, carpenters, engineers, engine-drivers, telegraphists, weavers, and to follow many other trades. More and more attention is being given to training boys and girls in tropical agriculture—than which there can be nothing of greater value to those who are so essentially rural peoples.

It is impossible to exaggerate the importance of medical work to advance the Kingdom of Christ

in Africa. The relief of pain, the preservation of life and the great fight against tropical diseases—all have exercised their special ministry. But probably the greatest value of the medical mission is that its work helps so largely to free the native mind from the power of magic, and so points to Him who is the Omnipotent One. The new knowledge of the body and its functions which the missionary doctor has brought; the introduction of new medicines; the demonstrable value of injections; the new teaching as to the origin and dissemination of disease; the altogether astonishing skill of the surgeon—all these and kindred matters tend to free the mind of the African from the fetters of superstition. But the medical missionary takes his patients, and many others, further—much further. Their confidence won, they are ready to follow him along the pathway upon which they will presently meet Him who is the Great Emancipator from every form of fear to which they have been in bondage.

The value of training native Christian hospital assistants is of the utmost importance. Herein, indeed, lies the great hope for a healthier Africa. Such trained natives will not only be of service in the hospitals and dispensaries established in mission stations, but they take charge of branch dispensaries at points remote from the centers of missionary work. There they minister to people who would otherwise go unhelped. In addition to relieving pain, showing the way to health and combating diseases, they lead their own tribesfolk in their own way to the Physician of souls. Such workers are the earnest of the African medical men and women presently to be.



ONE RESULT—A CHRISTIAN MOTHER AND HER BOYS

The evangelization of Africa can only be accomplished by the African working under the influence of the Spirit of God. Those missions have achieved the largest measure of success which have taught their adherents the necessity for per-

sonal evangelism. To the results following the efforts of the duly appointed teachers and evangelists must be added those attending the service of the unofficial evangelists. The Christian river-dweller has unique opportunities for proclaiming the Gospel, in village after village, on his long fishing expeditions. These journeys often last for several weeks. The Christian forest-dweller can wield a wondrous influence as he travels far and wide with his fellow hunters. The Christian woman sows the good seed of the Kingdom, as she trudges with her companions to and from the plantations in the bush or on the hill-side. For

men and women the crowded market-places are spheres where, as they mingle with their fellows, they may reason with them of righteousness, temperance and judgment to come.

Whilst statistics regarding the progress of missions are impressive, there is that which cannot be calculated—the influence of the loyal disciple. In this way the Holy Fire leaps from heart to heart, from tribe to tribe. In this, above all other ways, all over the Continent, God is choosing the weak things to confound the mighty. He is making the African mighty through Himself to the pulling down of the strongholds of darkness.

The Missionary Message of the Cross

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said: "He saved others: Himself He cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that whole thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, they live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or even give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the very marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritual dead. Before the Church can "convert the world," the members of the Church must be converted. The real difficulty is not in unsanctified purses or unsanctified cradles, it is deeper—in sanctified hearts. "By their fruits ye shall know them." If you bear no witness for Christ, have you anything to witness?

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there be no stream, is there any spring? If there is no ray, is there any light? If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that every one might feel the full force of this paradox of missions:

"Christ alone can save this world,

But Christ cannot save this world alone."

ARTHUR T. PIERSON.

The Missionary's Critics

By PAUL W. HARRISON, M. D., Muscat, Arabia
Missionary of the Reformed Church in America

DISCUSSION of foreign missions is a confused chorus. One critic frequently annihilates another. Criticism, however, may be significant even when it is full of inconsistencies, and not very accurately directed. It usually tells quite as much about the critic as about the one criticized. Criticism of missionaries is no exception. It is significant and can be studied with profit. It divides itself naturally into four types.

First, there is the general distrust of the whole missionary enterprise, and sharp criticism of its methods and results, which is due to a faded vision of Jesus Christ in the heart of the critic. The Church contains many men and women to whom Christ means very little. The world outside contains still more. Some of these men and women can remember a time when Christ was to them an absolute Master and a much loved Saviour. They believed in missions then. They do not now.

There is nothing new in this situation. From the days of the Apostle Paul till now, unshakeable confidence in the validity of the Christian message and a burning desire to carry it to others have depended on the vision of Christ which is in the heart of the messenger. We have never been able to set up an exhibit which is convincing to men who lack that vision. H. L. Mencken and John Dewey have the same body of external evidence as has the most earnest evangelist in New York. It does not convince them, and there is no exhibit on the foreign field that will convince them either. We always will have with us those who can see no difference between men within and men outside the Church, and who doubt whether Christ has any significance for men anywhere. To such men the missionary enterprise is pure foolishness. No

missionary would expect or wish them to think otherwise.

But, second, there are critics who have in their souls an unfaded vision of their Master and Saviour. From them we hear another type of criticism which springs from the fact that God is not in a hurry, whereas we always are. Those of us who work in Mohammedan countries, such as Arabia, hear a good deal of this sort of thing. "Forty years' work and only a half dozen Christians to show for it" does seem a little slow and surely does call into question our methods and the quality of workers whom we send out. But it does not call into question the validity or necessity of the enterprise. A good deal of the current criticism of missionary results in India and China is fundamentally the same sort. Look at the painfully dependent and weak Christian group in India! And look at the present lack of competent and honest leadership in China! See the almost heathen manifestations in the Church in Africa! We demand

Why are foreign missions unpopular? The critics are numerous and vociferous. They object to the purpose, the plan, the expense, the results, the personnel. Dr. Harrison has widely traveled among church members, American students, and globe trotters. He discusses here concretely some of the prevailing criticisms and their basis. He also candidly examines failures in the missionary enterprise and the remedies. The discussion is clarifying to thought and illuminating to vision.

that feeble infant churches everywhere at one step come into the whole heritage which has been built up for us by centuries of slow and painful progress. In our cities we construct buildings a hundred and two stories high in a few months, but the great redwoods in California were not produced that way, and neither is the Church of Jesus Christ.

Criticisms of a third group are due to unreasonable and unwarranted expectations, to a fallacious notion of what the Christian group is, both at home and abroad. Many critics of foreign missions would find their thought clarified immensely by recognizing the fact that in America the Christian group constitutes a small minority set in the midst of an un-Christian nation. That is not a

matter of opinion. It is a matter of observation, a common, everyday fact. They would not be guilty then of the statement recently published in a criticism of foreign missions, to the effect that unless we purify the impact of the West upon the East, our whole foreign missionary enterprise is futile and indeed almost hypocritical. The impact of the West will be purified when the West is purified. The West will never be any purer abroad than it is in reality here at home, and that reality is going to be very impure for a long time to come. By its example and its testimony, imperfect as they have been, the Christian group has accomplished great things. The nation has left religious persecution behind; it has left slavery behind; we are trying to shake off the alcohol now; war is, we hope, in process of abolition. The example of the group has been and is a saving influence, but we have to be satisfied with discouragingly slow progress in the education of the pagan society around us.

The aim of the missionary is to create a group of Christ's true disciples in India and China and Arabia and all the other dark places. To that end we carry the Gospel to them. Doubtless, in spite of our best intentions, a certain amount of Westernism still clings to us, but the missionaries do succeed in carrying Christ and He draws men to Himself. His disciples in these other lands will have little difficulty in getting rid of the extraneous westernism that we have unintentionally carried to these mission fields. A better view of our goal will save us from supposing that, because of incomplete results in the past, it is time now to drop the Christian message and give to the people in China, for instance, the executive leadership that they need along engineering and governmental lines. What China needs today is not men of executive and engineering ability. She has two hundred million of them already. Moreover education is not China's pressing need. Thousands of her students have studied in American universities, and tens of thousands in schools at home. What China needs, as this same criticism states in another paragraph, is men who have character. They have to stand up under staggering temptations. Only character can make possible real achievement.

We gain nothing by stating our needs in obscure words when plain words will do. What America needs and what China needs is simply men who are honest. It requires no extraordinary ability to be a good public official, but it does require an unbreakable type of rugged strength and honesty, which is about the rarest virtue on earth. China has made matters more difficult for herself by introducing the Republican

form of government. The merits of that form are past question, but its successful operation requires a large number of strong, honest men. A dictatorship can function successfully with a tenth as many. Out in Arabia, Mohammed Effendi, under the dictatorship of Ibn Saoud, spread his rugged honesty over the whole province of Hassa. One honest man was sufficient for a third of the peninsula. But the world does not want dictatorships. It wants representative governments and everything depends on producing honest men to carry the burden.

Now the missionary goes out to bring Christ to the men and women abroad, to be the means in God's hands for creating a group of genuine disciples. But from the standpoint of the sociologist, the by-products are of importance, too. Experience shows that the lessons of honesty will be learned by many who do not become complete disciples. In north India there are scores who bear the mark of Dr. James C. R. Ewing and Tyndall-Biscoe. They are not Christians, but they are honest, and heavy burdens will be carried by them in the days ahead. The man who in his impatience clamors for immediate results and advises that we abandon this enterprise of carrying Christ to foreign peoples, and instead spend ourselves in giving them the material things they need, is as wrong as he can be. What these peoples need is a truly Christian group in their midst. That is all that they need. Their natural endowment is not defective; it is superb.

Institutionalized Missions

There is a fourth type of criticism of missionary work. It starts out by bringing to the missionary enterprise an undivided loyalty to Christ and a resolute devotion to His program of evangelizing all peoples. Such critics believe in the missionary enterprise of the past, and they believe still more in the missionary enterprise of the present. Most of all they believe in the missionary enterprise of the future. They are concerned to carry out Christ's command in the most effective way. They want to know God's will as to missionary methods and policies.

Criticisms of this type center about two problems each produced by the missionary's success. The first of these we may term the problem of de-institutionalizing foreign missions. Work in new and untouched areas has been associated with a large amount of institutional work. This was inevitable and right and the service rendered by missionary schools and hospitals has been a very beautiful thing. Men who would repudiate it simply have never seen it and do not understand it. But such work is essentially temporary. We

do not send medical missionaries to Japan because they have good doctors of their own now. In the same way the educational work of the missionary societies will eventually be turned over to the governments and the native churches of these different countries. The process of de-institutionalizing our missionary work is made difficult by the fact that our schools are felt to be dangerous denationalizing agencies and therefore a great deal of pressure is put on the missionaries to surrender them to native control as quickly as possible, and sometimes more quickly than is possible.

The present situation is made worse by the rise in these recent days of a powerful group of missionary leaders who are anxious to lead us in what I believe to be exactly the wrong direction, namely, into a greater and greater institutionalizing of the missionary enterprise. They see a vision of educational institutions, and rural reconstruction units, and other rehabilitation schemes for the underprivileged, such as it would tax the resources of the U. S. Government itself to carry out. The fundamental error here is a failure to distinguish carefully between what the foreign missionary can profitably, or even legitimately, attempt and what he must leave to the native Church which he has established. The native Church and the native governments will unquestionably be very slow and much time will be lost, but nevertheless there is a long list of things which it is the business of the missionary to let alone.

The other problem around which cluster many constructive criticisms of present-day missions is that of turning over our developed work to the native Church and the relation of the foreign missionary to that Church. There are fields where this problem has made no trouble. South America is an example. Nothing is easier than to treat as independent a native Church which in point of fact is independent. No one on earth is quite so anxious to do that as the missionaries and their boards. Conditions are different in India. There the Christians have been drawn almost entirely from the outcaste group, and the native Church is dependent—dependent for spiritual leadership, dependent for business judgment, dependent for initiative, dependent for outflowing restless energy, and largely dependent for funds. Now there is such a thing as treating such a dependent Church as independent, and thereby making her independent, but there is also the possibility of breaking such a Church down by giving her impossible burdens. Out in China some real leadership has been given by the China Inland Mission. Their institutional work and organized churches belong to the Chinese Church. Unreached areas are the field of the foreign missionaries. I doubt

if the mission field has anywhere else such delicate and baffling problems as those in this field. Certainly there are none to which more earnest prayer and careful study are being given.

Finally it may not be out of place to say a word regarding my own group, the Reformed Church in America, whose missionary policy shows wisdom and contains, I think, a valuable suggestion for the whole enterprise. The Reformed Church has had a very keen interest in its missionary work for many decades. It would not be too much to say that her foreign missionary program has been her first interest. Into that work she has sent a group of missionaries picked from her very best men. She is sending such missionaries now—Dr. Scudder in India, Pieters in Japan, Eckerson in China; a group of greater distinction could not be gathered from the whole roster of leaders at home. The first item in the missionary policy of the Reformed Church has been the sending out into her foreign work the very best men and women she has.

The second item, and there are only two, is a confidence which nothing has ever shaken, that the enterprise can be entrusted safely to those men. We have never wasted much time over the criticisms which are so disturbing in some circles, mostly because far abler critics than any who sit in editorial chairs come back every six years to tell us where the work has succeeded and where it has failed. They tell us what to pray for, and where additional support is needed. They tell us what work should be dropped. With such men in the field, and the whole Church praying and sacrificing at home, the power of God has been put into the work, and nowhere has any combination of obstacles ever arisen sufficient to stop the progress of the Kingdom of God on the foreign field. The wisdom of God has been put into it too, and nowhere have situations arisen so delicate and so difficult that the way ahead has not appeared.

Every medical society listens with interest to such criticisms of the medical profession as may be presented by intelligent people. Outside criticism is helpful in that it defines sharply problems that call for solution, and in that it gives useful information as to the public mind and temper, but every answer has to be found by the doctors. The missionary enterprise is no different; or if there be a difference it would be this, that missionaries are more conscious than physicians and surgeons, that they are God's instruments and that all their efforts are simply "acted prayers." What we want is not the thing that is merely expedient or even wise. We want to discover what is pleasing to God and then with courage and singleness of heart we want to carry out His will.

Africa's Question to the World*

By H. W. PEET, Beckenham, England

A Review of "The Bantu are Coming" by E. Ray Phillips

How would you have us? As we are,
Or sinking 'neath the load we bear;
Our eyes fixed forward on a star,
Or gazing empty at despair?
Rising or falling, men or things,
With dragging pace or footsteps fleet;
Strong, willing sinews in your wings,
Or tightening chains about your feet?

THESE lines by the American Negro poet, James Weldon Johnson, pointedly put the question which Africa, and especially South Africa, is asking the world today.

One answer is that of modern industry. There is also the answer of the Christian Church. These replies differ, as is most effectively brought out by the Rev. E. Ray Phillips in his extremely interesting book, "The Bantu are Coming." But should there be the two voices? It is the problem of Christ and the social order again—another reminder that the problem is world-wide.

Not long ago, J. D. Rheinallt Jones, Adviser to the new South African Institute of Race Relations, said: "The difficulty in South Africa today is that, whereas some years ago the white man tried to force the natives to come out and work for him, now the Bantu is working too hard and the white man is afraid the black man is going to take his job."

A South African educator told me that his industrial school was visited by a very prominent South African leader who watched one of the boys making a rough kind of shoe worn by farmers. His remark to the instructor was: "That's all right, but see that he doesn't go on to learn how to make anything better." This is the spirit of fear which has given rise to the Color Bar Acts.

I suppose an overwhelming majority of white people in South Africa fear that the encouragement of the native to advance means literally "taking the bread out of the white man's mouth," says Mr. Phillips. "Give our children a chance," they say. "The natives are going to get our jobs." . . . Dynamite should be provided from somewhere to blow this attitude to atoms, definitely and finally. As a "fear" it is in the same category as that of the natives who think that walking-sticks will grab you if you don't watch out! . . . It is cheap economic clap trap. And, of course, the Christian man may search until

doomsday before finding any religious or ethical warrant for it.

Rather the reverse of this fearsome attitude is true, that grave danger to our South African white civilization lies in keeping the natives from progressing; in restricting his opportunities for advancement. The statement that "you can't keep a man down in a ditch except by getting down there with him and holding him there" is sound economics in everyday terms.

Mr. Phillips has some tragic things to tell of the conditions under which natives live in the Witwatersrand area, where two-thirds of them are in the gold mines.

More than 300,000 detribalized natives are living permanently in towns today. These constitute a permanent urban population. The average monthly wage for the heads of families in our Johannesburg native locations or villages is £4.2s.6d. Deduct the following amounts: £1.5s. for rent; for transportation, 10s.; medical, church, and school fees, 7s.6d.; fuel, lighting and taxes, 10s.; and you have a mere 30s. left for food, clothing, shows, recreation, furniture, etc., for a whole family, and for a month! And these native families have to pay exactly the same for their food, etc., as the whites.

It's impossible, you say. Right! It is impossible. The mother is forced to wash daily to eke out the family income of £6.10s. to £7.10s. which is a minimum necessity. Or, the mother may find it easier to become a brewer, and make liquid poison in the form of *Shokiana*, *Shimiyana*, "Kill-me-quick," *Qed'iviki*, "Finish the work"—deadly concoctions that are readily disposed of to young single men who visit the locations and slum yards, or who reside with these families as lodgers. Low wages are responsible for a large part of our illicit liquor traffic and vice in city and town.

It is the tendency in South Africa to exact labor according to European standards, but pay wages on an African standard. Natives are paid only one-third to one-sixth of the wages that are paid whites for the same class of work. Referring to this difference between white and black wages, the Chairman of the Wage Board has stated: "In no other country in the world is there such a big gap."

The average wage for the 2,000,000 mine workers is about £40 a year each. Another million working for Europeans have only about £8 a year per person per annum. No wonder there is unrest. "Each center of population is, in cold fact, a university where the black man and woman are receiving a liberal education in the Arts—all of them, good and bad—of civilized life. These Africans right from the primeval grass huts are being lock-stepped into civilization as the armies marched to Flanders fields."

* See "The Bantu Are Coming," by Rev. E. Ray Phillips, Student Christian Press, London.

Mr. Phillips, who is an American missionary, is a practical man. He has been in business, but he has given up good financial prospects to join with a group of other workers to show the Bantu that all white men do not just look upon him as mere industrial "cannon fodder." A small but increasingly influential body of white men actuated by Christian motive realize this. Among them are several Anglican bishops and missionaries, as well as professional men. The Dutch Reformed Church itself is stirring, and the younger generation is facing the facts courageously.

White South Africa won't have black Scouts or Guides. But analogous native organizations, "Pathfinders" and "Wayfarers," are coming into existence for the children. Welfare work, adult education and other schemes are being put into operation. The wonderful example of what has been done in America through the Inter-Racial Council Movement has been followed up, and the work of European and native joint councils is being centered in the South African Institute of Race Relations.

These may be palliatives to a certain extent, but they show that a new spirit is at work. Mr. Phillips himself has been especially to the fore in making the cinema an instrument of betterment, and not, as is so often the case, of further demoralization.

Decent recreation in the native compounds around the great cities is a crying need, and he and his helpers have done much to provide this. He could tell many a story of how *Si Dakwa* (i. e. the little drunken man, otherwise Charlie Chaplin) and Buster Keaton have brought light and laughter into dark places.

This is only the barest sketch of some of the things that are being done, and you must read Mr. Phillip's own story to get the broad outlines of the picture.

Time and again, in Africa as well as in America, you are met with the question, "But if the native advances it will mean racial mixture. How would you like your daughter to marry a black man?" To which Mr. Phillips replies: "During years of association with South African native people, and close friendship with many of the

outstanding leaders of the race, I can frankly say I have never run across the faintest desire on their part to inter-marry with the whites. The idea is simply not interesting to them. Wages? Yes. Land? Yes. Housing? Yes. The Pass Laws? Yes. But inter-marriage? No. It is not a live issue and it is only the whites who are seriously bothered about it."

As Dr. Robert Russa Moton, the leading American Negro, said, "I want to be your brother in Christ, not your brother in law."

And the conclusion of the whole matter? Let me quote at some length from Mr. Phillips' chapter "Looking Ahead."

I believe we shall find that our Gospel can get us over the color line in South Africa. And it is the only thing that can. It is difficult to be consistently considerate and brotherly to the blacks. There is so much about them that is wearing to one's moral fibre. The only way it can be done is by "looking at God over their shoulders." Christ saw the divine hovering over every human being. He saw the possibilities in man for infinite transformation.

That is the attitude! With that attitude toward the race problem there is hope. African whites with that sort of grip on the situation would speedily transform the hymn of hate into a *Te Deum*; make a joyous picnic out of an agitator's meeting. Africa needs specialists in all the arts of Christian living. General Smuts truly stated at Oxford that "more and more the scientific and medical aspects of mission work are coming to the fore."

Africa needs consecrated, highly specialized men for evangelism. Africa needs highly trained leaders in education who will train native teachers to make the isolated school-house hum with a continuous round of activities for young and old. As a community centre the native school should supplement church activities for young and old. As a community centre the native school should supplement church activities by providing for cooperative societies, mothers' meetings, child welfare, agricultural shows, etc., etc.; the youth should be mobilized for athletics and music, tree-planting and gardening competitions, reading, Scouts and guides, Sunday schools and Bible classes, and extension into the backward districts with night schools, dramatics, home-work exhibits, community singing, and folk-dances. These and a host of similar activities should convince the devil of the utter futility of his trying to find any idle hands to keep busy.

And, of course, Africa will need medical men and hospitals for generations. Africa needs Christian social engineers, recreation directors, agricultural experts—but why go on? She needs everything that Christian communities of white folk have discovered that ministers to the development of fine men and women, high-souled, keen-minded, physically fit.

Christ's chief interest has always seemed to me to be not in getting men to understand Him, but to follow Him. He certainly taught us to judge the value of a man first of all by what he does. Moreover, to be able to reduce the sometimes absolutely impossible barrier of intellectual acceptance of dogma to a mere matter of the will to do, as a prelude to understanding the real message of Christ, opens for thousands opportunities for carrying their share of the world's load.

Sir WILFRED GRENFELL.

The Rural Situation in Canada*

By the REV. J. R. WATTS, Kingston, Ontario
Professor in Queen's Theological College

WHOEVER ventures to speak on the rural church situation in Canada must confess himself at the outset an impressionist. The conclusions are based, not on exact study, but on opinions, the value of which is limited by the range of his experience and his capacity for observation. The fact is that up to the present the rural situation has not been to any extent the subject of serious investigation or study. Some good work has been done, but not enough to make it possible to speak with acknowledged authority. For myself, I know only the seven Eastern Conferences, and such data as I offer is drawn from a study of conditions in this area.

To many this statement may seem to indicate criminal negligence, but it scarcely deserves so severe an indictment. The problem in Canada has its own background, and against this it must be seen to be intelligible.

One factor that must not be lost sight of is the fact that while our problems, north and south of the international boundary, are similar in many ways they do not emerge at the same time. A problem may have reached the acute stage south of the border before it is anything more than emergent on this side. For illustration, let me refer to two factors in the rural situation—the trek to the West and the drift to the cities. Western migration of native born population in Canada was only beginning in the nineties and did not reach its peak till much later. Foreign influx began to be felt about the beginning of the present century, and suffered arrest only with the outbreak of the World War and the changed attitude thus engendered.

The period of rapid urban growth had a much later beginning in Canada than in the United States, and has never gone the same length. In 1901 there were only two cities, Montreal and Toronto, with a population greater than 200,000. In 1921 these municipalities showed a population

exceeding 500,000, and only four others, Winnipeg, Vancouver, Hamilton and Ottawa, exceeded 100,000 (1921 Census, page 234, Vol. 1). In 1901, 21.99% of the population dwelt in cities, 10.38% in towns and 5.3% in villages, or an urban population of 37.67%. In 1921 the proportions were, city dwellers 34.05%, town dwellers 10.89%, villagers 4.58%, or an urban population of 49.52%.

Another factor of prime importance in the rural church problem in Canada was the Church Union Movement. Church union was born in the West where an immense area and a scattered and polyglot population set the church a task of great difficulty. It was many-motived, but always a major urge was concern for the

rural and pioneer church. It became a practical problem in 1903, and from that date till it was consummated in 1925 it claimed the centre of interest for the communions concerned. It was patent to casual observation, without exact analysis of the rural problem, that union, if it could be achieved, would make an immense contribution to the prosperity of the country church. On this ground alone, to those of us who shared in it, it has already abundantly vindicated itself in results to which some later reference will be made.

It is not here or anywhere claimed that church union offers a complete solution of the problem that confronts the rural church. At most it can

Are you provincial in your outlook in spite of education, reading and travel? How much do you know of the rural situation in Canada? Those neighboring provinces cover an immense territory. The situation differs vastly from that south of the international border. What is the relation of the Canadian rural problem to church union? It is worthwhile to read Professor Watts' paper on the subject and to learn some of the results of church union and the conditions that exist in some of the Canadian provinces. The paper made a deep impression at Toronto.

* An address given at the Home Mission Council Meeting in Toronto.

only make a contribution, however significant, for the obvious reason that the situation is complex and must be approached from various sides, economic, social and political, as well as ecclesiastical.

Rural Church Handicaps

As I see it, our rural churches are handicapped in three directions which may be characterized as ecclesiastical, economic and spiritual.

First, there is the ecclesiastical handicap. We have too many congregations—far too many for effective working. Overchurching has two causes. First, parish boundaries are an inheritance from a day when distance was measured in terms of unimproved roads and the speed of farm horses. The area over which one minister could exercise oversight was in this way sharply delimited. People came to associate church going with certain distances, and an inborn conservatism tends to maintain time honored usages, though the situation has been greatly altered by declining population and easier travel.

The second cause of overchurching is denominationalism. In Canada we have most of the fifty-seven varieties. Previous to the Presbyterian Union of 1875 every Scotch theological quarrel had an echo on this side of the Atlantic. All varieties of Methodism flourished lustily prior to 1884. These unions helped to mitigate, but did not eradicate, the evil of overchurching. Then a greater forward step was taken in 1925, which has been fruitful in results for the participating units. The harvest did not await the final steps, but antedated it. When it was seen that union was inevitable, two or three types of cooperation were adopted. In January, 1923, 1,245 charges, representing at least 3,000 preaching places, had united to avoid overlapping. In Northern Ontario alone the saving thus achieved was upwards of \$50,000 and seventy men. In the first two years of union 410 churches were consolidated into half that number, and if recent figures were available that figure would be considerably augmented. At the time of union there were 8,806 congregations enrolled in the United Church. To this must be added new work averaging 45 new fields annually, but the work is now done in 7,633 centres.

Of course, church union has not solved the problem of overchurching. It was not sufficiently inclusive for that, affecting only a fraction of the Christian Church in this land. Denominationalism, somewhat mitigated, remains the enemy of effective religion. Everywhere Christian churches face one another in country and village, each making the work of the other more difficult. In one area surveyed ten united congregations out of seventy-nine had ten members or less; thirty-two

had between eleven and twenty-four, and twenty-one between twenty-five and forty-nine. Sixty-six out of seventy-nine had less than forty-nine members. For the whole country the average was thirty-five. In an Ontario county, fifty miles from Toronto, the average per preaching place was seventy. For the church in Ontario and the East the average membership per rural preaching place is sixty. In the Toronto Conference it is as low as forty-two.

Overchurching has several inevitable consequences. In order to provide a congregation that can approach self-support, the minister of necessity must cover a wide area and preach in too many places. In the area including Ontario and the East, the average number of rural preaching places per charge is 3.05. In the Maritime Conference the average is 3.65, and the best, London Conference in Ontario, is 2.34. In one Nova Scotia Presbytery two ministers were serving eight preaching places, five had six, three had five, one had four, two had three and one had two. In an Ontario Presbytery six rural ministers had two preaching places, five had three, one had four, and one had five. Where the number of preaching places exceeds three, a weekly service is impossible and, in consequence, bi-monthly or monthly services are all that is possible.

With a congregation fractured into so many groups, with small membership and attendance, the meeting places are poorly equipped for anything but hearing a sermon. Many of them are an inheritance from the day when preaching was the major, and sometimes the only function of the church. Even when it is locally recognized that a modern church has other functions these are neglected because it would involve equipment which it is not in the power of the handful that congregate in any one place to provide. The one virtue in congregational management is to keep down expense.

For the same reason the rural minister is, generally speaking and through no fault of his own, a negligible force in educational work. Preaching three or four times on Sunday he has neither the time nor the energy to give leadership in the Sunday school and, in consequence, the work there is carried on by untrained leaders who do the best they can in inadequate buildings with groups too small for effective grading or to provide the stimulus for effective work. In the Maritime Conference with 3.65 preaching places per charge there are only 2.62 Sunday schools per charge, which means that only .72% of the preaching places have Sunday schools. But the situation with respect to Young People's work is even worse. While the average for the whole area is

3.05 preaching places per congregation, the average for Young People's organizations is 1.56, which means that in half the worshipping units there are no organized young people's groups. In the Maritime Conference, while there is an average of 3.09 young people's organizations per urban preaching place, in the country there is only .36 per preaching place. In other words, only one place in three in the country attempts to organize its young people for Christian instruction and work. Or stated otherwise, nine times as much is being done for the young in urban areas as in the country. Perhaps this will go some way to explain the fact that the United Church has 15.2 members per one hundred of Protestant population living in urban areas and only 8.5 in rural areas, and yet is comparatively the strongest rural church in Canada.

When you try to picture the rural minister in the light of these facts, what do you see? A man devoted to his work, quite as alert as his city confrere, but the victim of a situation he did not create and which he often deeply deplures. As things stand, he must do what he can by his visiting and preaching to the tiny groups that form one unit in a rural charge. That makes up nine-tenths of his efforts. Such personal touch as he has with the young people of his congregation is in the home on the occasions when he visits there and is fortunate enough to find them in and not too busy to see him. He feels the handicap of it all, but when you say to him after his outburst of honest indignation, "Why do you not consolidate your groups into more effective working units?" he answers, "It cannot be done, because to withdraw at any point is to invite next Sunday some competing group, fired by denominational and short-sighted zeal, to enter and occupy for the glory of God."

The Financial Handicap

The second major disability from which the rural church suffers is inadequate financial resources. The church as an institution cannot carry on without suitable buildings, equipment and trained leadership, and for these a sufficient measure of financial support must be found in the community served or in the Church-at-large. Today the average urban church has at its command much more adequate and steady resources than its rural neighbor. Omitting low standards of giving, three causes lie back of this handicap.

The first is the overchurched condition of many areas the main, though not the only cause of which, is competitive denominationalism. A community that could support one church adequately cannot and will not support three or four. As things are much home mission money is going to

support churches in areas that would easily be self-supporting if it were not for denominational overlapping and rivalry.

A second cause of fluctuating, if not inadequate, support grows out of the character of a rural as contrasted with an urban community. Few urban communities are made up of one occupational group. The membership represents a fair cross-section of the community and includes wage earners, salaried people and a score of occupational groups who, in the seemingly inevitable fluctuations of business as at present organized, have an average stability of income that provides steadier support than can be looked for in the less diversified agricultural group that is a unit in its prosperity and adversity.

The third, and major cause of the meagre revenue of the rural church, and the most difficult to remedy, is the poor financial returns to agriculture as an industry. I am quite well aware that this is only an opinion, but as such I offer it; with the exception of the casual laborer, the farmer receives less for his effort than any other group in the industrial world. Taking capital invested, hours of labor, skill and risk into account this statement seems true to me beyond any peradventure. It is quite true that in times of depression the farmer is not often in the bread line because his acres provide him with food and fuel. But churches are not financed in kind, and if and when taxes are paid, the residue in money is tragically meagre. The rural church will always be a penurious church until agriculture as an industry has been rescued from its Cinderella-like position among human avocations. So long as men are preoccupied with the question of getting a living they have little marginal energy left to think about how to live, and the Church's message will fall on unresponsive ears. How all this is to be changed is too large a question to be entered on here, but when the Church makes its demand in these days for social justice, the farmer's plight should be stressed more than it ever has been. Today he desperately needs informed spokesmen.

Lack of Spiritual Power

A third group of closely interrelated disabilities which weakens rural work has its source in the present temper of the Church. Lowered spiritual temperature means retarded growth and late ripening. A depleted spiritual capital means a moratorium or the repudiation of just demands. To accuse the Church of even a measure of spiritual impotence is not an inviting duty, but there does seem some evidence to justify it. What is there to offer in proof? Well, first of all there is the lack of any clear-cut and commanding ideal of

what a country community ought to be and the slowness of the Church as an institution to adjust itself to the changing times. The institution is too much the master of the spirit and too little the servant. It requires a mighty dynamic to adjust an institution whose roots go deep in history, and particularly when invested with sanctity, to the cataclysmic changes of the past thirty years. Church effort in the country today is disconcertingly similar to the method and message of a generation ago. The most unchanged thing in the country today is the Church.

This accusation finds proof in the standards by which ministerial success is measured. There is too much of the dollar standard. A large salary is too frequently a synonym for ministerial worth. The Church offers her meagerest support to her rural pastors, and then under-values them because she does not support them. You can count on the fingers of one hand the rural ministers who receive more than the minimum support in any of our conferences. You would need both hands to count the men who fall below the minimum. And since men are too much judged by the salaries they receive is it to be wondered at that the Church has not inspired in its rural workers a real sense of vocation? I have yet to hear of any man under forty years of age who remains by choice a rural minister when the city calls, and the Church has not yet grasped the significance of that fact.

The proof of it is further seen in the tragic brevity of the rural pastorate. The figures I quote apply only to the United Church and include areas ranked as student fields. The adjustments following union have made more frequent changes

necessary than are likely to occur in normal times. But in three conferences, the Maritime, Bay of Quinte and London, which are characteristically rural, only 11.1% of the ministers are in the charges they were in 1926, and only 28.7% are in the fields they served in 1928.

In one far eastern county only one rural minister in an area of 1,623 square miles had more than four years to his record in one place. On such terms no man takes deep root. A program that includes the basic interests of a community, that goes on while he goes out are not for him, because he does not continue long enough in one stay to make his influence felt or carry through any program that touches the permanent community enterprises.

It is found again in the fact that our best equipped colleges have little or no special training to offer the man, if such there be, who feels called of God to minister to a country parish, take root in it, master its problems, interpret its unique life in terms of the spirit and speak for it as well as to it.

Three things must come to pass before the country church can come into its own and merit the entire confidence of the community it serves. Denominational prestige must sacrifice itself to a much greater degree for the sake of the Kingdom of God. The Church must make herself more heroically the champion of social and economic justice. In a place of repentance she must renounce vagueness for a clear-cut purpose and win a new sense of proportion which will make it seem no way strange for a man of noblest gifts, broadest training and deepest insight to invest his life in a country parish.

A Challenge to the Christian Church

In a report on foreign missions submitted to the American Section of the Reformed and Presbyterian World Alliance, Dr. C. S. Cleland calls attention to a depression in the spiritual world, previous to the business depression. The conclusion of the largest board is that "the results of economic depression have not been wholly discouraging, but that in many fields the native church has come to a new sense of responsibility and sacrifice for maintaining and extending the work."

The following two events of the past year indicate the spread of tolerance toward Christianity and the growth of religious liberty:

"In Cairo there was during the past year an outbreak of religious persecution. A convert from Mohammedanism was thrown into prison on the charge of making attacks on Islam. When the case was called for trial it was proved that the charges were false and the prisoner was set free,

but for a time there was much anxiety in the Christian community. The result of this persecution will probably be only another step toward religious liberty, for which the Christians of Egypt have been striving for generations.

The Emperor Haile Selassie the First of Ethiopia, at the time of his coronation is reported to have said: "In this hour in which my heart is lifted up to God, I must offer my heartfelt thanks for all the good that American missions have done for us. They have helped to spread the Word of God and Christian teaching in all parts of the country, and we especially thank the doctors, not only for their great service to the members of the Emperor's family, but because they have given the blessing of health and strength to thousands of my poor people. May God prolong the lives of His honored servants who have come to us from America."

Lepers!—Two Pictures From Malaya

By PROFESSOR ALBERT E. SUTHERS,
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THE impression of a Sunday morning in Singapore will linger in my mind until my last days. A resident missionary invited me to visit a leper asylum for women, when he was to administer the sacrament and to baptize an adult into the Christian faith.

We drove through the city streets, over the boulevard and through the bazaar, where bare-breasted natives plied their trades or peddled their multifarious wares; where stood black-bearded Sikhs, sentinels of public safety, while around them swirled a racial sea—'ricksha men panting, tugging, straining at their human freight; draught-animals in a drenching sweat, with heads swathed in tattered turbans or quaintly crowned with hats of straw; girls in gay sarongs of fantastic batik, and men clad or unclad in every conceivable fashion according to the innovations of conflicting cultures. There was a dusky stripling, nude save for a loin cloth, and here was an equally swarthy dude with topee, cane and gold-buttoned suit of immaculate duck. The pageant of the East is a perpetual fascination.

Presently we entered the open country, where nature in her prodigality softened and adorned the landscape with a riot of flower and foliage. The banana, bamboo, and cocoanut trees bedecked the countryside in wild profusion; here a banyan, an hibiscus, a lotus pond, and there an alluring driveway lined with royal palms. Yonder is a hedge over-topped by flaring poinsettias, pendulous plantains, pomegranates, and papaya fast ripening in an atmosphere heavy with the fragrance of the frangipani.

Another mile and we pass a forest of rubber trees, standing in serried ranks, like soldiers on parade. A few fluttering leaves are tossed by a playful gust, and whirled in eddies about the mossy roots.

Past a turn in the road, we come upon a little white asylum—the city of refuge for blighted lives. It stands upon a grassy knoll against a ridge of green.

One of the warders guided me through the corridors of low, airy buildings with small fireplaces and individual cooking utensils; then we entered the dormitory, a long room, over the low walls of which the breezes played. Rough couches were ranged on either side of a wide aisle after the fashion of a hospital ward. The plain boards, resting on iron legs, were covered with a rattan mat on which was a folded blanket and pillow, and over this a canopy of mosquito netting. Piti-ful human creatures were huddling, squatting, or reclining on some of those cots—one with hands bandaged as though she would fain fasten more securely the few remaining members which threatened to drop off; another with only stumps for feet; others with swollen ears, itching legs, discolored extremities and featureless faces. A few are wondrously vivacious, but many are embarrassed and seek to conceal a ravaged countenance behind the remnant of a hand. On a couch in the corner is a formless creature in whom the disease has run its limit. She rocks her body back and forth, moaning dismally.

Leprosy! Since childhood I had been familiar with the name of the dread disease mentioned so often in the Scriptures, but it was always against the background of the loving presence of the Great Physician who healed. Here about me were living-dying, decaying human beings. Stricken with a great sympathy, my spirit reached and ranged for Him. No man can look upon his fellows in such a plight without feeling infinite pity.

My mind was in a turmoil, when a familiar strain cut in like a shaft of silver light through a sombre sky. I could understand no word and yet I recognized the music of a Christian song which came from a neighboring dormitory.

The Gospel-bells are ringing
Overland from sea to sea,
Blessed news of God's salvation
Freely offered you and me.

The sweetness of those unaccompanied voices quickened my step and smoothed somewhat my rebellious spirit. At the door the pastor met me,



HOETA SALIM, SUMATRA. THE LEPER COLONY OF THE RHENISH MISSIONARY SOCIETY

and conducted me through a group of forty lepers, in every stage of decomposition, seated or squatting in a half-circle on the floor. Some of the sufferers were young girls hardly out of childhood, and here and there was a small boy. Scripture texts and picture postcards adorned the wall. The occasion of the gathering was the baptism of an adult into the fellowship of the body of Christ and the celebration of the sacrament of the Lord's Supper.

The Christian work was done by an elderly blind leper, "Mary," a woman of singular faith, patience and spirituality. Seated beside the pastor at the open end of the horse-shoe, she acted as spokeswoman to her people, translating that rich ritual from English, not into her own tongue, but into Cantonese, the language best understood by her fellow lepers. She prayed—a long prayer beginning with petitions for the King and his household and ending with the leper. There was no mistaking the faith and fervor of that afflicted soul, and even though the language was unknown to the visitor, the petition clearly breathed peaceful gratitude, vital fellowship, a living faith, and no complaint.

The service concluded, we passed out, with the tune: "I Need Thee Every Hour" singing its way into our souls. It was evident from whence that stricken one drew her strength and peace. Passing her private room in making our exit, my steps

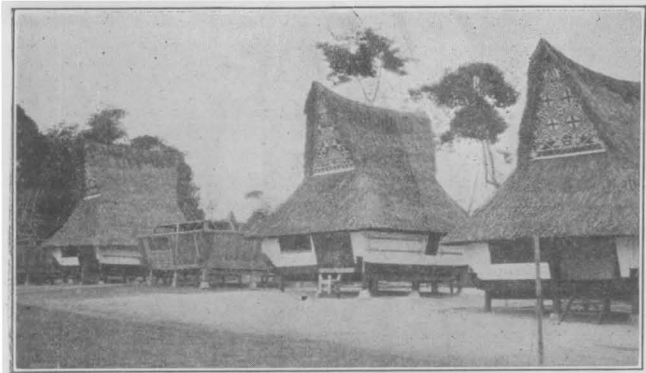
were arrested with the vision of a table of spotless linen, hemmed with the richest lace, on which stood a spray of flowers, the Book of Books, and surmounting all the Cross. It was this blind leper's high altar to the living and all-seeing God.

* * *

A week later another picture impressed itself upon my mind. This was a leper colony of native houses, built according to Battak village plan and architecture. At the gate is a store so divided that outsiders may make purchases from the street, while the patients within are waited on from the rear. Coins offered by lepers are received upon a small paddle and dropped into a disinfecting solution ere it passes again into public circulation. The one-roomed houses within the leper compound are raised a foot or two above the ground, the lower part plain timber, the upper of bamboo and thatch. They are compact little dwellings erected by the inmates themselves, each large enough to accommodate two or three lepers. There are nearly five hundred men and women in the compound, and their homes extend in long well-kept lanes. To one side, and half-concealed in the shade of the grove, is a low kennel of thatch and stubble with earthen floor. It is unlighted and unventilated, except for the small doorway through which a stooping man might crawl.

"Why this?" I asked.

"That is a non-Christian leper home of a type that the natives used to erect and to which they exiled any member of their family who contracted



LEPER HOUSES OF THE LAS SIMOMO COLONY, SUMATRA

the dreaded disease. We keep it as a reminder to them of one of the differences in life which the love of Christ makes to men."

One hut is distinctive. It is larger than the others and the front of its ridge-pole is curiously fashioned into the form of an animal's head not unlike a springbok in a fighting attitude. It is the residence of the leper chief, who, at the time of our visit, sat in council with a score of others under some palms at the further end of the avenue. They were deliberating on the question of disciplining an offender against the rules of this self-governing society.

"*Tabe!*" said one and another as we passed by.

This is the Malayan form of greeting, the hands, palms together, gently raised toward the face and lowered in obeisance, while the deformed features widen into a welcoming smile.

This is the well-known Las Simomo Leper Colony of a Dutch Mission, and was founded in 1906 by "Vanden Berg the Compassionate." "Las Simomo," meaning literally "Disappearing Water," was so named because of a small stream which ripples and bubbles and then loses itself in

the sands of a bamboo grove. The beauty of the setting, at an altitude of three thousand feet among the mountains of northwest Sumatra, makes one catch his breath. Curtains of clouds trail across the smoking sides of Sibayak and Sinabang on the horizon and shafts of gold gleam on fields of green. What a contrast! Without, a world of health, hope and beauty; within, disease and suffering, exiles from life, from family, from friends, from all that brings hope and joy—were it not for the love of Christ.

"You have shown us the work they do, the homes they build, the gardens they dig, the trades they pursue, but what do they say? What do they think?" I asked.

"In working they forget much and laugh a little," said my guide. "Mercifully much is veiled from them, but in their serious moods their thoughts turn upward and they comment upon the impressive fact that Jesus Christ did not spurn the lepers but even touched and healed them. Like war-weary veterans yearning for home they speculate upon the experience awaiting them as painless spirits when this decaying body has been left behind."

"If I must have leprosy, may it be in Las Simomo," I thought as I passed into the world of freedom.



A NATIVE LEPER HUT IN SUMATRA

"Until I Found"

"O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless

less
To find the straying sheep?

"'I count no time,' the Shepherd gently answered,
As thou dost count and bind

The days in weeks, the weeks in months;
My counting is just until I find.

"'And that would be the limit of my journey.

I'd cross the waters deep,
And climb the hillsides with unflinching patience
Until I found my sheep.'"

Hindu-Moslem Relations in India

By REV. B. C. ISHWARDAS, New York
Recently of Ludhiana, Panjab

THE recent news from India has been very disconcerting. We feel strongly that something specific should be done to check "destructive tendencies" which are gaining ground. We do not deny the fact that India must have the freedom which is the right of all civilized people, but we seriously question the violent methods which have been applied to achieve that goal. Those of us who are out of India at this time know how intensely all freedom and justice-loving people are interested in India's struggle for political emancipation and in her general acceptance of the principle of non-violence on which her national program is based. For India to pin her faith in violence is to frustrate that high idealism, and to lose the sympathy of many.

The great world leader, Woodrow Wilson, once said: "I would rather fail in a cause that will sometime succeed, than succeed in a cause that will sometime fail." If India has to spill human blood in order to achieve Swaraj, she will discover to her sorrow the futility of such a procedure. India must give heed to those words of Gandhi, uttered last September in London:

"I, personally, would wait, if need be, for ages rather than seek to attain the freedom of my country through bloody means. I feel in the innermost recesses of my heart that the world is sick unto death of bloodspilling. The world is seeking a way out, and I flatter myself with the belief that perhaps it will be the privilege of the ancient land of India to show that way out to the hungring world."

There is nothing strange in the mere fact that India is struggling for independence, but it is unique that her leaders are seeking to attain it through bloodless and non-violent means—even through suffering and self-purification. What a tragedy it will be if, under the influence of some impatient and high-strung nationalists, India abandons that policy and resorts to physical force.

All true lovers of India are pained to see a house divided against itself. The ugly scenes of hatred and rioting in that most beautiful spot on the globe—the Vale of Kashmir—have caused us to shudder. The inhuman treatment of the so-

called "untouchables," in the enlightened state of Baroda, is beyond our understanding. The newspapers from India tell the sad story that when a Native State Government offered equal educational opportunities to unfortunate outcaste children, the caste people show their resentment by withdrawing their children from the schools, stone social workers, destroy fields and crops of the "untouchables," and pour kerosene oil into wells used by them. Is it any less than tragic that, at this juncture, when India should be internally united she is torn asunder by communal strifes and sectional animosities?

In the political field the horizon is darker still. Lack of confidence between the rulers and the ruled, promulgation of severe ordinances, imprisonments, fines, dismissals from service and other repressive measures are hideous pictures on the Indian screen today.

We watch with deep interest the participation of Indian women in the political struggle, and we believe that their cooperation is imperative to pull India out of serfdom into sunny heights of independence, but our Indian sisters who are symbols of gentleness, love and modesty will disappoint us if they take to violence. The situation is complex and intricate, but heroic men and women of high character and foresight can steer the Indian ship to its harbor of safety. Not cheap and sentimental patriotism, but constructive thinking and courageous action, will hasten the coming of a better day.

The two major issues which require immediate attention are the Hindu-Moslem relations and the attitude towards "our kith and kin," the "untouchables." How are we to change age-long attitudes and to bridge these traditional gulfs? May we suggest some moves which, in our humble opinion, can be very effective and successful in creating a conciliatory relationship in India's communities.

1. Religious heads of different communities in India should get together and hold public meetings on the highways, and on the crossings of towns and cities. From a common platform they should issue strong appeals in the name of religion to stop fighting and should live peacefully

like good neighbors. Christian ministers, Hindu priests, Mohammedan maulvies, and leaders of other religions should join hands in such an India-wide peace campaign. In the past religious leaders have emphasized the controversial side more, and have thus helped people to form strong religio-social groups, suspicious and intolerant of each other. All religions that uphold love and peace can help heal India's afflictions.

2. On the college and university campuses throughout India, the youth should do propaganda work among students of all communities. Inter-communal leagues, clubs, and groups should be started and love and reconciliation feasts should be held to promote cooperation and friendship. The youth of the land should play a large part in this work of reconciliation, since they understand the situation better. By fostering such a program they can prepare for themselves a better India. If some over-zealous communalist bursts out in oratorical excesses in the cause of his own community, a united voice of protest should be raised by the youth of the land in the interest of the common weal.

3. The women, because of their unique endowment in gentleness, love, patience and devotion, are better prepared to influence men in homes, social circles and other groups to refrain from violent methods in settling communal differences. We appeal to the women of the country to do all that lies in their power to create an atmosphere of confidence and love and to expel mistrust and communal selfishness.

4. We urge Christian Indians to come forward and make good use of their unique position, to act as peacemakers between their Hindu and Moslem countrymen. "Blessed are the peacemakers, for they shall be called the children of

God." If the Christian Church in India takes upon itself this responsibility, she would go a long way to interpret the spirit of Christ to India. If we are true to the ideals of our Master we would bring to bear all pressure for an amicable settlement of the communal strifes of our countrymen.

5. We appeal to missionary forces in India to convince thinking men and women, through the press, teaching, preaching, and private interviews, the futility of a disrupted India. Missionaries in the past have led in education, breaking of caste and untouchability, abolition of sati and infanticide. They have been brave in the destruction of those hideous practices and rites. They can do the same now in the field of national construction, where love and peace should be cultivated. By so doing they need not embarrass the Government of India, for the government itself wishes to see India rid of communal tension. Missionaries are a potent factor in the life of the country, and through bringing better understanding among people, they will not only perform a religious act, but will win India's cooperation and gratitude for Christian cause. It is a rare opportunity of service.

6. Mass meetings should be sponsored under organizations of public-spirited men and women who will devote their time and interest in the cause of communal peace and goodwill. There is no dearth of such men in India, but apparently some of them have not realized the seriousness of the situation.

If such a program can be introduced immediately, we believe that a peaceful and harmonious atmosphere can be brought about in which to work out the future governmental system for India.

The Answer to Materialism

In a time when the missionary enterprise is undergoing a fire of criticism and its friends are as eager to accommodate as its enemies, we say without qualification that, however important these matters may be, we need to remember again that "the world is our parish," that "there is none other Name under heaven among men whereby we must be saved." The only power adequate to the hard, high mountains of human sin and need, in a big world suddenly compacted into a single neighborhood, is the Gospel of peace.

Most of all when science, philosophy, and even theology are alike so uncertain about the nature and person of God as to raise questions about his

existence, we need, unterrified, to lift our heads, look into the faces of the wisest, most skeptical, and most scornful of mankind, and confidently remember how Jesus said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Criticism, materialism, humanism, behaviorism, secularism, nationalism—there is only one answer, the answer of the New Testament. We say it simply, but say it straight and strongly, the answer is a life, the life hid with Christ in God.

—THE EDITOR—*The Missionary Voice*.

Missions in India Two Hundred Years Ago

By the REV. JOHN RUTHERFORD

BEFORE the time when William Carey landed in India in 1793 there were brave Christian men who had done what they could to carry the Gospel to the Hindus. Christian Frederick Schwartz, the Danish missionary, arrived at Tranquebar in 1750. His missionary service in India extended over forty-eight years, during which time he never left its shores. He was the means of very greatly spreading the knowledge of Christ both among Europeans and Indians. But Schwartz, Christian hero though he was, was by no means the first to begin Protestant missions in India. The real beginner of modern mission work there was a German missionary from Saxony.

Bartholomew Ziegenbalg was born in the little Saxon town of Pulsnitz in 1683, exactly two hundred years after the birth of a still more famous Saxon, Martin Luther. It was a time when the German Church was awakening from the formal orthodoxy which had controlled the pulpit and dried up the currents of spiritual life. The Thirty Years War had brought troubles enough with it, and men sought for something truer and deeper than was then usual in German theology. The spiritual revival which supplied this lack was mis-called Pietism, but its teachers and its results prove that, however it was nicknamed, it was a true work of God. One of the headquarters of this revival was the University of Halle, where Francke, well-known by his Orphan House, was an outstanding leader. In Berlin, Lange, the rector of the High School, and Spener, the king's chaplain, were the heads of the movement. It was from this new life of German Pietism that Ziegenbalg and Plutschow went forth to India.

Dr. Fleming Stevenson, in his "Dawn of the Modern Mission," gives a graphic account of how these two men were chosen.

On a March evening in the year 1705, King Frederick IV sat in deep thought in his palace. As he looked over the papers on the table, his eye rested on the petition of a poor widow. Her husband and eldest son had been murdered in a native outbreak at Tranquebar, and she sought redress and help. The circumstance was slight, and might have made little impression on a mind preoc-

cupied, but that the heathen population, added by adventure or conquest to Denmark, had already weighed upon the king. They could be found at many points of his dominions, in Greenland, India, and St. Thomas, and they had filled him with misgivings, that he had not acted fairly by them, that as a Christian prince he ought to have sent messengers to preach the Gospel to them. He was engaged in war with Sweden, and perhaps the seriousness of his position at the time made his conscience sensitive. For ninety years there had been a Danish East India Company under charter and protection of the crown; for ninety years Danish ships had sailed to Tranquebar; Danish merchants had traded and grown rich in it; Danish soldiers had defended it, and Danish governors had ruled it; but no ship had ever carried a Danish missionary to preach the Gospel. For these ninety years the Christian conscience of the land had been asleep, and it was now high time to awake. Penitent, perplexed and restless he summoned Dr. Lutkens, his chaplain, who found him poring over a map of the coast of Coromandel.

The chaplain was asked to procure men to send out as apostles to the East Indies. The king had taken his decision with a hasty energy, for while he was musing, the fire had burned, and Lutkens with a joy he did not hide heaped fuel on the fire. But the Church of Denmark was no more alive to mission work than other churches of that time, and such men as were wanted were scarcely to be found. The chaplain paused for a moment, then said, "Send me!" The king was moved by the old man's self-sacrifice, but he could not part with him. He reckoned on his counsel, he must have him by his side; it was younger men he wanted who could face the hardships and the climate with less risk. "Get us the men," he said; whereupon Lutkens went out to seek.

Lutkens turned to Lange in Berlin, and Lange after consultation wrote to Ziegenbalg, then acting as pastor in a parish near Berlin. He proposed that he should go to Africa or the West Indies as a missionary, telling him of the king's desire, and that Plutschow, one of his old fellow students had been requested to accompany him. Ziegenbalg thought the task too great for him, but the feeling came that not to go would be to resist God's will, so he yielded. He and Plutschow reached Copenhagen on October 16, 1705, and then found for the first time that their destination was Tranquebar, on the coast of India.

There is an old book, few copies of which are extant, which enables us to follow in some de-

gree the fortunes of the two missionaries. The title is:

Propagation of the Gospel in the East; being an Account of the Success of two Danish missionaries lately sent to the East Indies for the Conversion of the Heathens in Malabar: in several letters to their correspondents in Europe, containing a narrative of their voyage to the coast of Coromandel, their settlement at Tranquebar, the divinity and philosophy of the Malabarians, their language and manners, the impediments obstructing their conversion, the several methods taken by these missionaries, the wonderful Providences attending them, and the progress they have already made. Rendered into English from the High Dutch, and dedicated to the Most Honorable Corporation for the Propagation of the Gospel in Foreign Parts, London, 1718.

Official Opposition

After a long voyage of some months so unlike modern travel, they landed at Tranquebar, July 9th, 1706.

It was early in the morning, and they were ordered to remain in a house before the gate till the governor had leisure to come in the afternoon. On his arrival, assuming the utmost roughness, he asked what brought them there? They were a mere nuisance. What could he do? That was no place for missionaries. They were not wanted. What could the king know about such things? And so he turned upon his heel, and withdrew with his suite to the fort. Petrified by this contempt for the king's mandate, the two young men slowly followed, expecting that some one would inform them of the arrangements made for their stay. But at the market square the group suddenly separated, and in a moment governor, council and chaplain had disappeared, and the square was empty. The sun had set, and as the houses were already shrouded in gloom, the strangers could not tell what turn to take, but watched and waited under the silent stars, wondering much what would happen next, and thinking to themselves that even the Son of Man had not where to lay His head.

The hostility of the Danish officials was what they had not reckoned upon. For the first few days they were sheltered by one of the governor's suite, and were afterwards allowed to occupy a house where they settled down to their work.

They immediately set themselves to learn Portuguese and Tamil, or as Ziegenbalg calls it, "Malabarick," the two languages used there. They resolved that one of them should learn Portuguese as his chief means of communication with the natives, while the other should devote himself principally to Tamil or Malabarick.

On October first, Ziegenbalg writes freely confessing that it is very hard to make any impression on the minds of the natives, and gives these reasons—the scandalous and corrupted lives of the Christians who reside there: second, the idolatrous worship which seems to the heathen to have more pleasantness in it than the doctrine of Christ, fancying as they do, that theirs is "of an earlier date and contains more curious and delightful pastimes" than the Bible, thirdly, that their conversion is very much obstructed by the

conduct of the Roman Catholics who used to decoy them into Christianity by all manner of sinister practices and underhand dealings. Hence the fear which the heathen entertained of the new missionaries: fourth, the fact that some hundreds of Roman Catholic converts were then wandering about begging bread from door to door, neither food nor employment having been provided for them: and last, the fact that all who became Christians—except heads of families—are presently banished from their whole estate and kindred and dare not come near them again. The hindrances in the way of conversion were very much the same then as now.

They set up a small charity school for Malabar boys, providing them with food, and "instructing them also in their and our language, and chiefly in the fundamental principles of Christian knowledge." A remarkable statement—*our* language, that is German. In some respects this was an anticipation of Dr. Alexander Duff's method of conveying instruction to Hindu students by means of English. Ziegenbalg adds the rather astonishing words, "Truly the training up of children will be of the greatest consequence in this affair. If we were but able to *purchase* and to maintain many of them, the work might undoubtedly spread abroad in a little while and, under the blessing of God, produce the desired effect."

As one means of raising funds to support this school he says, "we have fastened an alms box in our house, *but we find nothing in it but what we put in ourselves*. For this reason we have most humbly petitioned his majesty the king of Denmark to assist us with some generous relief. But since this new work, both in its foundation and the succeeding progress, will prove very expensive, we entreat also all the well wishers to the cause of God, to commiserate the deplorable state of these poor heathens, and by some charitable and plentiful effusions tending to the maintenance of the body, to advance the conversion of these deluded souls." As this appeal to the king of Denmark and to the generosity of Christian people who might be reached by Ziegenbalg's letter, could not produce any result "till two years hence," owing to the tediousness of the voyage between India and Europe, they proposed to use part of their salary, and perhaps to borrow money upon interest from the Malabarians, for the purpose of proceeding at once in these endeavors. This letter ends "My dear fellow laborer, Mr. Plutsch and my servant Modaliapa, the first fruits of the heathens, send their kind greeting to you in the Lord."

With great artlessness Ziegenbalg writes in another letter:

We find by experience that for propagating the Gospel among the heathens, next to the grace of God, nothing is more expedient as for any outward help, than a blameless life and a seasonable supply of money for establishing all manner of good foundations.

For the very existence of the charity school funds were needed, as he writes repeatedly: "for the right settling and increasing whereof *we must buy such children—and this now and then at a high rate too—as their parents are willing to part with*: which, one time necessity obliges them to; another time perhaps some other reasons, which God knows."

No Letters for a Year

In September, 1707, the year following their arrival, Ziegenbalg writes expressing his grief at not having received any European letters that year, notwithstanding their having written so frequently to their friends. "Last year," he says, "when the ships returned to Europe I fell dangerously ill, and the distemper holding me above a month, made me pine away to that degree, that both myself and others with me began to despair of my recovery. However, the Lord having been graciously pleased once more to restore me, it has now so much the more excited me, entirely to spend the rest of my days in the service of God, by how much the less my health was expected. My dear colleague having renewed with me this resolution, we began afresh to apply ourselves to the work we were sent about, notwithstanding the many oppositions we are like to encounter, most certainly believing that God would never forsake us in a work sincerely begun for His glory."

He goes on to give a simple narrative of how the blessing of God had rested upon their work.

Soon after our arrival some well disposed Germans entreated us to give them some instruction out of the Word of God. We were glad of this opportunity and set up an exercise of piety in our own house. On the same day we were to begin, the governor sent for us to dinner, and having discoursed the point with us he said that he neither could nor intended to hinder in any way the work we were about, though he could be more glad to see it publicly done in the Danish Church here. We replied, we would begin in our own house till we received further orders from him. Coming home we found the house crowded with people to hear the Word of God. But some ill-disposed men highly displeased with our design began to exclaim against it. However, this proved but a means to draw more people to our house, and some even of the first rank would now and then come to hear us, so that the room was hardly big enough to hold them. At last the governor sent his secretary and enquired whether we had a mind to preach once a week in the church here. We presented the Danish Church with two and twenty psalm books; and from that time, viz., from the month of December, 1706, we have constantly continued to preach therein. By this means we had now a fair opportunity to lay the Word of God before heathens, Mohammedans and Christians. The Lord hath hitherto assisted us so powerfully that both Chris-

tians and heathens begin to be convinced that God is with us; especially since they see that by His grace we endeavor to render our life and conversation conformable to the doctrine we preach to them; which, as we find, leaves generally the strongest impression on people's minds.

We must needs say that what we have undertaken hitherto in singleness of heart, has been attended with the conviction of many and the conversion of some souls. The first of our baptismal acts was solemnly performed in the Danish Church with five heathens which were christened after they had given an account of all the articles of the Christian faith. God hath assisted us so far that we have been able to build a church among the Malabarians here, which seems the more marvellous to us, the greater the difficulties were we met with in bringing it about.

How great their encouragement was, may be seen from what he further says that though they had been disappointed in their hopes of having a church building erected "notwithstanding this disappointment we in the name of God and in hopes of being supported by our king, laid the foundation of a church, bestowing thereon all whatever we could possibly spare from our yearly pension. Every one that saw it laughed at it as a silly and rash design, and cried us down for venturing too boldly upon a thing, which they thought would certainly come to nothing. However, we prosecuted our design in the name of God, a friend sending fifty-six dollars towards it. By this forwardness of our work the enemies were confounded, and some of them did then contribute something themselves towards accomplishing the whole affair, which proved no small comfort to us. Thus is the building finished at last and fitted up for a church congregation. It lies without the town in the midst of a multitude of Malabarians near the high road, built all of stone. It was consecrated the fourteenth of August, which was the eighth Sunday after Trinity, in the presence of a great conflux of heathens, Mohammedans and Christians, who had a sermon preached to them both in Portuguese and Malabarick.

In October, 1707, Ziegenbalg sent to Germany a copy of "the Four Gospels done unto Malabarick after having them carefully perused according to the original," as well as several other minor translations. An Indian idol made of gold had been presented to him by some of the converts; and this he sent as a present to the king of Denmark. He continues: "For the present we are destitute of all necessary supplies for carrying on the work, being in daily expectation of the happy arrival of the ships coming from Europe. I wish heartily you would send us all sorts of authors treating upon the several parts of philosophy and especially upon the mathematics, wherein some of the pagans, as I find now, are pretty well versed. Truly we don't design to stuff anybody's brain with useless trash of Aristotle's philosophy, though perhaps it may now and then prove some

accidental help for conveying good notions to them about the substantial points of the Christian religion; true divinity being the main point we shall drive at in all our conversation with them. Should we be enabled to accomplish our design in this, there is no question but we should see a commotion in the whole Malabarian paganism; some of them being convinced already of the sottishness of their way of worship." He also asks for books on church history and on the various religions in the world, "particularly on the Mohammedan whom we frequently converse with."

Bible Translation

When Ziegenbalg and Plutschö had acquired the Portuguese and Malabarick (Tamil) languages, and were engaged in preaching the Gospel, they found that their greatest want was a translation of the Scriptures. A translation in Portuguese existed but was rare, and not to be purchased even for ready money. They secured one copy printed at Batavia, and two other missionaries who were sent out to assist them bought a second copy at the Cape of Good Hope. The New Testament in Malabarick did not exist. Ziegenbalg therefore set himself to do the necessary translation. He began the New Testament on October 17, 1708, and finished it March 21, 1711. The New Testament in Malabarick was now an accomplished fact, but they had no printing press.

When the volume of Ziegenbalg and Plutschö's letters,* from which we have already given abstracts, was published in Europe, it produced an immediate effect in Germany, Denmark and England. Many well wishers appeared and liberal contributions were given to the work.

The Society for the Propagation of Christian Knowledge resolved to give assistance by sending an impression of the New Testament in Portuguese, along with money for the support of their charity school. The Society honored Ziegenbalg and Plutschö by electing them corresponding members, and funds having been contributed for the purpose, the Society also resolved to supply the missionaries with a printing press, six hundred pounds of Roman and Italic type, and one hundred reams of paper. A printer was engaged to go with these goods to Tranquebar, and to labor there as a schoolmaster and printer: his name was Jonas Finck, a native of Silesia.

*The second part of the volume relating Ziegenbalg's work is entitled "An Account of the Progress made by some Missionaries at Tranquebar in the East Indies for the Conversion of the Heathen in Malabar; of the Methods by them taken for effecting this work; of the Obstructions they meet with; and of the Proposals which they make in order to promote it; together with some Observations relating to the Malabarian philosophy and divinity. And concerning their Bramans, Fantares and Poets: London 1718." From it these particulars are taken. F. R.

Some months later, news arrived in England that the vessel carrying the printer and the Gospels had been captured at Rio de Janeiro by a French squadron, the printer made prisoner, and the goods confiscated. Such were the perils of the time. However, a negotiation was carried out, by which the vessel was ransomed and the printer was set free along with the press and the paper; the money is not mentioned. The ship resumed her voyage, but Jonas Finck died before reaching the Cape of Good Hope. The printing press, paper and types were delivered at last to the missionaries at Tranquebar. "There happened one thing at Brazil, when the French took possession of the ship, too material to be passed over in silence. It relateth to the aforesaid 250 copies of the Gospel of St. Matthew. Undergoing now the same fate the rest of the goods did, they were seized on by the French, and upon sight of their being Portuguese books, dispersed them among the inhabitants of that country, where perhaps, under the gracious influence of heaven, they may prove helpful towards the conviction of some of those in whose hands they were left."

About November, 1712, Henry Plutschö arrived in London from India, bringing with him a Malabar youth to be educated at Halle for the service of the mission. In the end of the same year three young men arrived in London from Halle on their way to Tranquebar to assist the missionaries, one as a schoolmaster, the other two as printers. Further gifts of paper and books were given to these young men, and the East India Company again carried the goods freight free "to the no small satisfaction of all the well wishers to the design."

When Ziegenbalg and Plutschö received the printing press, they immediately set about using it, and happily they found that in the Danish Company's service there was a man who in his younger days had learned the art of printing. The press was therefore set to work, and there was printed off a "Primer" for the use of the Portuguese school, and a specimen of the "Method of Salvation," of which some copies were sent to Europe.

Ziegenbalg gives a catalogue of "all the Malabarick manuscripts which either have been composed by the missionaries themselves or by them translated from other languages, chiefly for the use of the Malabarick church and schools." It consists of no fewer than 32 works in addition to other fourteen Portuguese books and manuscripts with which the missionaries were provided. At the end of this catalogue there are the words "May the Lord have mercy upon all Jews,

Turks, Infidels and Hereticks! And take from them all ignorance, hardness of heart and contempt of His word, and so fetch them home to His flock that they may be saved among the remnant of the true Israelites and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with the Father and the Holy Ghost, one God, world without end! Amen."

"I must needs say," writes Ziegenbalg, "that notwithstanding this people be led away by a world of errors and delusions, they nevertheless give at times so pertinent answers in matters of religion as perhaps I should have never thought on before. I remember that some of our learned in Europe have writ entire books upon 'Methods and Ways of Converting Heathens,' while they all this while argue with themselves only and fetch both the objections and the answers from their own stock. Should they come to a closer converse with the pagans and hear their shifts and evasions themselves they would not then find them so destitute of argument as we imagine. They are able to baffle now and then one proof alleged for Christianity with ten others brought in against it. It requires an experimental wisdom to convey a saving knowledge into their mind and to convince them of the folly of heathenism and of the truth of Christianity."

"The heathens have abundance of subterfuges whereby they endeavor to vindicate themselves and to frustrate the design of a missionary. If Christians find one error in the doctrine of the heathens, these will find ten in the life of the Christians. It would be infinitely better if never any Christian had been among them; for then their mind would be less prepossessed against Christianity, the free reception whereof is now stifled by many inveterate sins and customs they have all along observed among Christians."

Baptism and Persecution

He gives an account of the baptism of a Malabar poet, showing that the same methods are used now by relatives of converts to prevent their baptism as were employed 200 years ago. We shall let Ziegenbalg tell the story.

They now began to insult him everywhere. . . . His parents thought themselves more particularly obliged to confine their son to the old way of worship; and this they prosecuted awhile with much vigor and fierceness. They shut him up for three days together and left him all this while without any food . . . after this his friends and relations rushed in upon him; and because 'twas just then that one of their great heathenish festivals was to be kept, they would needs have him go to this pageantry; but they could not prevail.

Being thus everywhere exposed to the insults and menaces of his enraged countrymen, he desired leave from us to retire to some place of privacy in a house belonging

to a widow which is a member of our church . . . But he soon was found out by his parents, who with great clamor and violence breaking in upon him, told him plainly they would dispatch him with poison if he should persist any longer in a love to that new religion he was embracing; the mother having a dose of poison already prepared for effecting that black and wicked design. These threatenings not producing the desired effect, they both, father and mother, fell down at his feet, and with most endearing words endeavored now to gain by offers and promises what could not be obtained by spite and malice. Home he went with his parents, where after a long discourse with them he returned to us again accompanied by his father who, with many fair words, entreated us to discharge his son from the service of our house. To this we replied we were willing to do it if he himself did require any such thing. The young man all this while admonished the father not to fight against God. Hereupon the father quitted him with great indignation, but soon after stirred up more than two hundred Malabarians who, surrounding the young man at a convenient time, haled him into a house and by force would make him forswear the Christian faith. He said he was willing to forswear what was bad but not what was good.

Being once more got out of their clutches he would venture no more among the heathens hereafter; but most earnestly entreated us to baptize him with all convenient speed, fearing the chief of the country might combine against him and hinder him if possible from receiving this ordinance. When we saw his earnest desire for holy baptism and considering the necessity of going about it without delay we fixed a day for that purpose. We baptized him the 16th of October last.

No sooner was this over but another threatening letter was sent to the governor by some of the young man's friends. . . . They required the governor to deliver up the poet into their hands. . . . The poet himself had a letter sent him by an eminent *Black* wherein his friends did promise to make him a governor of a whole country and swear obedience to him in the presence of the Bramans provided he would return to his former religion; but then again they threatened to burn him if he should presume to reject so splendid an offer. Our governor soon after received a third letter from another of their leading men, importing he would shut up all the avenues to the town unless he made the poet return to his duty. However our governor promised to return a smart answer to these busy heathens in order to allay if possible the commotion.

The Danish missionaries managed their work with much discrimination, anticipating methods on which we are somewhat apt to pride ourselves as if we had ourselves discovered them. Thus he writes:

I must not forget to tell you that what taketh me most in this affair is the education of children in India. They are of a good and promising temper; and being not yet possessed with so many headstrong prejudices against the Christian faith, they are sooner wrought upon and mollified into a sense of the fear of God. To tell you the truth, we look upon our youth as a stock or nursery from whence in time plentiful supplies may be drawn for enriching our Malabar church with such members as will prove a glory and monument to the Christian profession.

An account is given of "a baptismal act performed by the Roman Catholics in India." It is worthy of being narrated.

In the year 1709, and particularly towards the latter end thereof, everything was very dear in this country. The

scarcity was so great that abundance of Malabarians died for want of necessities, and others were forced to sell themselves for slaves in that extremity. The Portuguese Church here being very large and populous, took hold of this opportunity and bought up a great many of this poor people for slaves, one being sold from 20 to 40 *fano* or from 8 to 16 shillings English. After they had purchased the number of fourscore heads, the Pater Vicarius appointed a solemn day for administering the baptismal act to all those souls at once. At the set day they went in one body or procession, being accompanied by some who beat the Malabar drums and others who played on the flute, these being the usual instruments the heathen make use of both at their idolatrous worship in the common pagods and in their public processions when they carry their idols about. . . . There were likewise some standards attending the procession to give the greater lustre to so solemn an act and formality.

The whole pageantry being thus mustered up, the sacrament of baptism was ministered to those ignorant wretches without as much as asking them one question about the substance of these transactions. Being sprinkled one after another they were led back in the same pompous manner; the aforesaid father ordering abundance of *cass*—a very small coin, 80 whereof make one *fano*, to be thrown among the people as they went home. And these sorry performances whereby they make daily additions to the Church of Rome, are extolled by them as extraordinary acts of devotion, and their church set out as the most flourishing of all others.

The following is the scheme containing the whole management of the Malabar children at Tranquebar:

From 6 to 7 a. m. One of the missionaries says prayers with the children and the catechumens and expounds the catechism.

From 7 to 9 are the ordinary school hours. Part of this time is also used in preparing candidates for baptism. Likewise some boys are put to knitting in cotton.

From 9 to 11 the children continue their schooling. Some catechumens, being boys or men are instructed. The women and girls are employed about knitting.

From 11 to 12 the children have dinner with such catechumens as cannot maintain themselves. Those catechumens whose relatives have deprived them of all necessities receive 15 *cass* apiece. The same is allowed them also for supper.

From 12 to 1 the children have a resting hour.

From 1 to 2 they learn to *write in the sand* according to the customs of the country; but the more advanced are taught to handle the iron tool to fit them to print on leaves. The Portuguese children knit during this hour.

From 2 to 3 children at school. "Some time is spent with instructing the slaves in Christian knowledge. They are taught distinctly by themselves." The male catechumens are knitting.

From 3 to 5 children are at school. "Some time is allowed again to the instruction of the slaves."

From 5 to 6 "the Malabarick missionary hath all the Malabarick youth, together with the catechumens before him, and goes over with them a part of the Christian religion, and thus concludes the ordinary lessons of the day."

The same is done by the Portuguese missionary in the Portuguese school where are now present catechumens, children and slaves.

From 6 to 7 some entertainment is given to the children: the masters retire with them to "the leads of the house," and histories or natural occurrences are related to them or hymns are sung, &c.

From 7 to 8 supper. After supper, prayers; and about 9 the children lay themselves down on their mats.

The Malabarick and Portuguese missionaries visit the schools every day, themselves teaching one or more hours as their other business will permit.

We endeavor to spend the whole Lord's day as nigh as possibly we can in devotion and exercises of piety.

In 1715 Ziegenbalg returned to Europe by order of the physicians. He was received by the king of Denmark; then he hurried onwards and was welcomed by Francke at Halle; his presence and his glowing appeals kindling anew the zeal of the friends of the mission.

Having married he set out again for India with his wife, traveling through Holland and England. King George I received him, and the East India Company gave him a free passage to India. The English king afterwards—in 1717—wrote to Ziegenbalg at Tranquebar a kindly and sympathetic letter.

At Tranquebar Ziegenbalg labored with untiring energy for two more years. On the 23rd of February, 1719, he died; his age was only thirty-six. The peace of God rested upon him. Suddenly he put his hands to his eyes and exclaimed "How is it so bright as if the sun shone into my face?" Then at his request they sang to him, with the accompaniment of the violin, his favorite hymn, *Jesus meine Zuversicht* (Jesus my confidence). The chords seemed to revive him, and his spirit passed away.

In 1849 Dr. Alexander Duff visited the spot. "I mounted the pulpit of Ziegenbalg's church," says Dr. Duff, "and with no ordinary emotion gazed around from the position from which Ziegenbalg and Grundler and Schwartz so often proclaimed free salvation to thousands in Tamil, German, Danish and Portuguese. At the end of the wings on either side of a plain altar, lie the mortal remains of Ziegenbalg and Grundler, two such men of brief but brilliant and immortal career, in the mighty work of Indian evangelization."

As the result of those few years of work in India—1706 to 1719—Ziegenbalg left 355 Christian converts and numerous catechumens, a native church, the complete New Testament in Tamil, a dictionary of 40,000 words, a mission seminary and the schools. "Certainly," says Dr. Duff, "he was a great missionary, considering that he was the first; inferior to none, scarcely second to any that followed him." The ancient volume which narrates his work in India ends with these words: "John XV.16. I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain."

The Missionary in Times of Danger*

By J. HUDSON TAYLOR
Founder of the China Inland Mission

The occasion which called forth this letter, over forty years ago, arose out of a "time of excitement in many stations in the Yangtze Valley." The hostility was mainly against certain Roman Catholic founding institutions. "An emissary of the Roman Catholics" brought four babies to Wusueh to be taken by steamer to Kiukiang. The people, believing that the poor little things were to be killed, in their indignation, seized and murdered a Wesleyan missionary who was waiting for a steamer; they also killed a Customs House officer who tried to effect a rescue. There was fear that one of China's secret societies might make further trouble.

THE present time seems opportune for considering the course that we as missionaries should adopt in times of excitement and danger.

First, let me remind you of the importance of the command not to speak evil of dignities, but on the contrary to pray for those in authority. The rulers of this land have often a difficult path; it is not easy for them to take our part against their own people. We do well to pray that they may have courage and wisdom to act firmly and justly. Such prayers should be public as well as private. Much may depend on their finding that Christianity promotes loyalty to the powers that be, and the giving of honor to those to whom it is due.

Second, we do well to recognize that *we* are not here as representatives of Western powers, and that our duties do not correspond with theirs. *We* are here as witnesses and representatives of the Lord Jesus Christ. "As my Father hath sent me, even so send I you." Once, disciples mistakenly would have called down fire from heaven to avenge the Master Himself; but He rebuked them and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Again when the soldiers would arrest our Lord, one of His disciples drew his sword in His defense, but our Saviour said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" We may safely conclude that *our* use of any weapon

of defense, whereby another might be injured, would misrepresent our Master, whose own distinct command to His disciples was, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

Third, if it would not be consistent for us to use weapons for our own defense, should we leave our stations for such places as are, or can be, defended by the officers of our respective governments? It seems to me that there are several important reasons against taking this course, unless absolutely compelled to do so.

(a) We are in our stations at God's command, and as His ambassadors, and therefore have both promise of, and claim to, His protection. Many of us have gone to places far removed from foreign protection on this very ground. Our risen Saviour has told us that all power has been committed unto Him; and that, because this is so, we are to go everywhere, reckoning His unfailing presence better defense than that which the arm of flesh can provide. We have a rare opportunity in times of danger of proving His promises for ourselves, and before our converts.

(b) We are continually encouraging our converts to brave persecution and to suffer loss for Christ's sake, and they are very apt to think that it is easy for us to speak in this way, seeing that, as far as they can tell, we are well-to-do and exposed to no danger or loss. When, then, *we* are in danger they will mark very closely our conduct, and judge for themselves how far we really believe that

Sufficient is his arm alone and our defense is sure.

What a loss it would be if any of them should think that we cared more for our property than for their souls, or relied more upon a gunboat or a band of soldiers than upon the living God! Years of teaching would not impress them as our conduct at such times may do. Moreover, their sympathy will be drawn out for us when they see us willing to suffer for the Gospel, as they so often have to do. A time of danger is a grand opportunity for being an object lesson to the native Christians.

(c) The moral effect of our action upon the

* A letter to the missionaries of the China Inland Mission in 1891. Published in *China's Millions*, April, 1932.

heathen will, to a considerable extent, be the same as upon the converts. A calm and confident demeanor will go far to disarm suspicion. The people will not be slow to observe that we are not afraid, and to conclude that we have no reason to be. But if we flee, they are sure to conclude that we are guilty of some of the charges brought against us, and will be emboldened to attack and loot or destroy our premises. Even a dog will run after you if you run away from him!

Some of the older members of our Mission have passed through more serious times of excitement than the present. We have never at such times retired from a station; and though holding the fort has not always secured us against a riot, it has often done so, and has proved abundantly fruitful in strengthening the faith of our native converts.

An objection may arise in some minds that we are directed, if persecuted in one city, to flee to another; to which we would reply that we are not to flee through fear of possible persecution. If the Lord suffers us to be driven away, as St. Paul so frequently was, the responsibility will then rest with Him; and He will surely work out His own purposes through the trial. But let us not retire from fear of loss or danger, and by so doing perhaps leave our Master's sheep just when they most need the shepherd's presence and care.

We conclude, then, that the right course, and the best policy alike, is to remain at our posts whenever this is possible. We may well rejoice that it is so, and that duty does not require the suspension of our work; for life is short, and daily people are dying without God. We have a glorious message to proclaim—

Tell it out among the people that the Lord is King—and never can we tell it so well as when our own hearts are resting and rejoicing in it in the midst of danger. At such times faces will witness unmistakably for our Master, and our Rock will be seen to be not as their rock, even our enemies being judges.

A holy joy in God is a far better protector than a revolver. The one might inspire fear and hate; the other will suggest innocence, and tend to inspire faith in us and in our message. It may not always bring deliverance—our Master was crucified and Stephen was stoned; but blessings infinitely greater than could otherwise have been achieved were the result.

There is something better than protection; but the martyr's crown is prepared for few, and such are prepared for it. To us is given the dignity of being ambassadors for the King of Kings; all His power is at all times behind us. We may therefore boldly say, "The Lord is on my side; I will not fear; what can man do unto me?"

A Testimony from the Emperor of Abyssinia

Some writers apparently regard it as their mission to prove the impracticability of any scheme of world evangelization, also to hold up to ridicule mistakes that foreign missionaries have seemed to make. Attacking foreign missions as valueless and futile has become, in certain quarters, more or less of a fad.

A view of this work from the other side comes from one whose country has been a recipient of the advantages growing out of Christian evangelizing effort. The newly crowned ruler of Abyssinia has no doubts as to the success or the value of this kind of work. He has expressed his heart-felt gratitude "for all the good that the American missions have done for us." He particularly refers to the spread of the Word of God and to the work of the medical missionaries. He mentions the help the doctors have brought to members of his own family, and to the fact that they have given "the blessing of health and strength to thousands of my poor people."

This is refreshing testimony. One could not be in better position to judge the immediate advantages of missionary work in a country than this Abyssinian monarch who is an intelligent and observing man.

The Abyssinian emperor has not only given a valuable testimony concerning the worth of foreign missions but has given evidence of the faithfulness of the missionaries who brought the Bible and a spiritual type of Christianity and the hospital to this isolated people. The workers who have gone to that field have been wise in their approach and tactful as well as faithful in their ministry.

One Hundred Years in West Africa*

By W. REGINALD WHEELER, New York
West Africa Secretary of the Presbyterian Board
of Foreign Missions

A SMALL, leather-bound volume contains the minutes of the Executive Committee of the Western Foreign Missionary Society, written by hand, and evidently by the secretary of the society, Elisha P. Swift, "the Father and Founder of our Presbyterian foreign mission work." The first entry is dated November 1, 1831; the last March 10, 1837. The minutes thus span the life of the society which was the forerunner of the Foreign Board and the first foreign Presbyterian missionary organization of the Church.

At the second meeting of the Executive Committee, held November 9, 1831, approval was given to despatch a mission that year, if possible, to Central Africa; in January, 1833, the first foreign missionary of the Church sailed for Africa, and since then there has been a steady succession of those who have followed to West African shores.

First the work was planted in Liberia, and after two generations was turned over to the native churches and to the Methodist Episcopal Board. The Presbyterian missionaries and appropriations were transferred to Cameroun and Spanish Guinea. In 1850 work was begun in the Island of Corisco; in 1865 a station was opened in Benito, Spanish Guinea, north of Corisco; in 1870 the mission took over the work of the American Board at Baraka, in French Gaboon, and in 1892 Dr. A. C. Good made an inland expedition into Cameroun, located the first inland station at Efulan and blazed the way for the establishment of the chain of stations that dot the forests of what is now Cameroun.

Today there are, in these forests, over ninety missionaries of the Presbyterian Church, with a native force of teachers and ministers of over 1,500, working with a communicant membership of over 34,000, with over 40,000 children enrolled in the schools, with hospitals and dispensaries treating 51,000 patients every year, with a printing press turning out 4,804,825 pages of Christian literature, and with an average of 118,820

people gathering every Sunday to hear the Word of God.

The cry for help goes out to the Church today in the appeal of the West Africa Mission in Cameroun:

"Our hearts are torn in our concern for the work. We tear aside the veil of our silence and speak—not for ourselves, but for the cause of the Kingdom and its coming in West Africa. The burden has grown beyond us. We shall bear it as best we can. Our spirits shall not fail while the Lord is on our side. But we believe that He wants us to speak clearly and say, 'We need men!' . . . The voice of David Livingstone is still sounding in our ears, 'Can the love of Christ not carry the missionary where the slave trade carries the slaver?' Young men and women answered then; and we believe they will answer now. We want them. We need them—now."

A word often heard in Cameroun is "*akeva*"—meaning "thank you." It is used when anyone receives a gift or a favor. Bulu Christians say in their prayers: "Akeva Zambe," "We thank Thee, O God."

During the past year this word *akeva* has been used in a new sense. The Christian Bulus heard that in America the Christians celebrated Thanksgiving and decided that they ought to have a thanksgiving in Cameroun. One chief, a Christian, said "The event for which we are most thankful is the coming of 'Nkoto' (Dr. A. C. Good), who came into our forests in 1892, bringing the words of God and releasing us from the slavery and bondage of evil through the grace and power of those words. Let us celebrate each year on October 8 the anniversary of the coming of Dr. Good into Cameroun, bringing the words of God." Thus Thanksgiving Day has been established in Cameroun and the words "Akeva Zambe" have a new significance.

In reviewing the work of the West Africa Mission for the past year we see that the service of the pioneers has borne rich fruit and the call for volunteers has been heard—for which we thank God and take courage.

* From *The Presbyterian Magazine*.

First, because this year the Christian Church in Cameroun has had the largest enrolment in its history—nearly 35,000 communicant members. The Christian constituency is larger than that for on an average 118,000 of these black Christians come each Sunday to worship God. Forty years ago there was not one native Christian in that country. These Bulu Christians overcome greater temptations and meet with greater difficulties in attaining church membership than do Christians in America. It is hard for them, so newly come up out of the superstition and savagery of their old life, to win their places in the church. One of these aspirants to church membership wrote me, when I was in Cameroun, a letter which in translation reads:

Our Father: I beg to tell you that I believed God ten times, but never went ahead. And now I have been newly written (reinstated in the inquirers' class) and I wish you to pray to God for me in this matter. I want you to remember this matter across the sea always, because it is a shame to my heart. Greetings.

Thanks be to God for these thousands of Bulu Christians who have been newly written as inquirers and church members.

In the second place we say "Akeva Zambe" for the reinforcements that have been sent to the Mission during the year. Each Mission has its particular strain that must be met. The strain of the work in Africa comes from its very success. It is the difficulty of trying to minister to thousands of Christians and those who wish to join the "Tribe of God," to the more than 40,000 pupils in the Mission schools, to the thousands

who come for treatment and care at the mission dispensaries and hospitals. The missionaries are under great strain in trying to meet the needs of these sheep of the African forest, and we know with what joy they welcome reinforcements. More than twice as many young people volunteered last year for service in Africa as the Board (on account of financial limitations and the needs of other missions) could send. But thanks be to God for the six new missionaries that reached the Mission during the year.

Finally we say "Akeva Zambe" because during this year goals have been reached and work begun that for many years have been in the hearts and prayers of the Mission. The founders of the work, 100 years ago, hoped to establish a chain of stations and out-stations along the coast to the Congo. This year the Board approved of opening an out-station at Yokoduma, 30 miles west of the Moyen Congo in the easternmost section of Cameroun, so that now a chain of stations and out-stations stretches from the coast to the Congo River Valley. Approval has also been given to enter the interior of Spanish Guinea, an old field, south of Cameroun. The Mission still owns residential property in Benito and Mr. and Mrs. McNeill have been assigned to this work.

"Akeva Zambe"—Thanks be to God for the 35,000 members of the Church in Cameroun; for the reinforcements that have joined the Mission; for the fulfillment of the hopes and dreams of the pioneers. "Akeva Zambe"—Thanks be to God Who always leadeth us in triumph in Christ if we will follow Him.



A VILLAGE WHERE THE MISSIONARIES ARE WORKING IN CAMEROUN, WEST AFRICA

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

OUR SUMMER SURVEY

While fields lie fallowing, processes essential to future growth are going on within the soil. Similarly the leisure time in summer may well be made a season of quiet assembling of plans for another year's missionary endeavor. Whether the first autumn meeting initiates a new year book or schedule (as is frequently the case), or whether it merely marks the emphasis of a fresh beginning, it should be the efflorescence of summer research and planning. Why not start the preliminaries now with

SPRING HOUSECLEANING

The great annual festival of American housewives is already upon us and the attack on the winter's debris is well under way. Let us not as Christian workers make the mistake in emphasis of restricting the attack with vacuum cleaner and paint brush to mere things, when it is more sorely needed in missionary organizations and even in pastoral methods. First there is the matter of *sorting out for the rubbish heap*. Why relegate to attic or alley the out-of-date furnishings but sacredly preserve mission-circle methods of serving up programs, recruiting the membership, handling the finances, extending missionary interest among the younger generation, etc., that are string-halt with inefficiency?

Next comes *the attack upon accumulated dust*. Why sniff about for the mildew of the basement but complacently tolerate in the missionary meeting an atmosphere that is heavy with the must of ages? Why sweep the cobwebs from the

kitchen ceiling when the program is so festooned with them that it would pass for old lace?

And again, there is the matter of *remodeling, decorating and changing the furniture*. Why freshen walls and draperies and give your family the tonic of seeing the sofa where the secretary used to be when "the way we've always done it before" is the last court of appeal in the management of your church affairs?

How about the reorganization of your household along modern efficiency lines? Are you, as minister or leader, trying to wipe out the invidious lines between "home" and "foreign," and earnestly cultivating international friendship and world-consciousness? What are you doing in your community to displace the race prejudice which is now one of the greatest obstacles to the progress of the Gospel at home and abroad?

ATTENTION PASTORS!

Are you awake to the fact that the survival of the missionary enterprise hinges upon the alacrity with which its objectives and revised plans are integrated to the problems of our perplexed world today? As was stated by B. Fay Campbell among the objectives of the Student Volunteer Conference held at Buffalo a few months ago, it is necessary

1. To see a comprehensive view of the world today with its momentous forces—social, intellectual, economic and spiritual—which everywhere condition and color human life.

2. To consider the extent to which Jesus is attracting to Himself the attention and admiration of the world and is demonstrating His unique power to bring life to individuals and to society.

3. To consider how that power is finding effective expression in the world-wide enterprise of Christian missions.

4. To discover what this enterprise must become in the immediate future and what they as individuals must be, and what they must do, to deepen its spirit and direct its progress.

Are you reading the books that will put you in touch with down-to-date thought and administrative plans? The slack season of summer is your opportunity. Watch the columns of *Our Missionary Bookshelf* in THE REVIEW, to find what is best worth your attention. Several of these are:

"The Challenge of Change," by John M. Moore, 60 cents in paper; "Missions Matching the Hour," by Stephen J. Corey, 50 cents; "Liberating the Lay Forces of Christianity," by John R. Mott, \$2.00; "The Present-Day Summons to the World Mission of Christianity" (which Dr. Grose, editor of *Missions*, calls "a *Magnum Opus* in missionary literature"), by the same author, \$2.50; "An Unscaled Peak," by E. Stanley Jones, \$1.50; "God's World," by Cornelius H. Patton, \$2.00; "The Foreign Missionary," by Arthur J. Brown, \$2.00; "The Church and Missions," Robert E. Speer.

SCANNING STUDY BOOKS

This should be done early with a view to making the most of them in Schools of Missions during the coming season; basing programs on them in your several local organizations; having them presented at the program meetings as book reviews; promoting plans for their home reading, etc. Your Methods Editor has now in hand a number of new but well-attested

plans for their use which she will release in the near future. Watch this department for down-to-date materials and devices. See also article on "Best Books on the American Indian" (July issue).

MATERIALS AND IDEAS

This is usually possible for higher efficiency and larger results. A prime essential is the assembling, classifying and indexing of missionary materials for ready use. No; large envelopes won't do. You need a letter file of stout manila paper, opening fan-fashion and containing indexed partitions. Hearken to a secret: The Methods Editor's "sanctum" is as imaginary as the equatorial line, but like the latter, it marks a reality. A photograph of the "sanctum" would reveal a portable typewriter with a 12 x 18 letter file beside it; a neat file of denominational missionary magazines and, of course, several volumes of THE REVIEW. From sources all the way from current magazines to personal correspondence comes the provender for the hungry file. Run your eye down the indices and read: Administrative Plans; Benevolences; Budget-raising; Stewardship; Devotionals; Exercises; Dramatics; Mission Study, and so on through the alphabet to XYZ, in whose hinterland are the catalogues and year books. *Pause right here until you secure this invaluable helper.* Then keep it in neighborly proximity to a complete file of THE REVIEW in whose *Efficient Ways of Working* columns you will surely find a storehouse of suggestions worth preserving. See whether you ever thought of the way of having your committee plan a year's programs, or of the devices for activating them, that will be reported in our July issue.

VALUES OF JUNE BRIDES

Delightful variety is afforded by announcing a Bridal Meeting,

the invitations to which may be post cards with pictures of brides or bridal bouquets pasted on them. Have the devotional service on "Broinery Work," as befits thoughts of hope chests and new homes. Then introduce costumed brides from Japan, China, India, etc., each impersonator telling her own story. As a climax serve a bride's cake made like a huge Jack Horner Pie—an imitation pie in a deep pan with a brown paper over the top for a crust, strings, protruding through slits in this crust, being pulled simultaneously, releasing slips of paper tied on their inner ends, each slip bearing a suitable fact to be read by its recipient. These facts may well bear on the ministrations of Christian missionaries to the ignorance and suffering of women in non-Christian lands. At the close serve appropriate refreshments—orangeade and bits of cake tied up in white paper with narrow ribbon.*

Mrs. D. G. Dunkin, of the Baptist Church at Warsaw, Indiana, writes:

Several of our members represented brides from other countries and told of marriage customs, in some cases describing their own weddings. The devotional, based on the parable of the Ten Virgins, was entitled "Prepared Wedding Guests." The roll call response consisted of verses of Scripture concerning love, the Church the Bride of Christ, husbands loving their wives as Christ has loved the Church, etc. Following the program an imitation wedding cake was passed around from which were drawn pink ribbon bows to whose ends were tied slips of paper containing facts about the lot of women in less favored lands. The unusual attendance at this meeting was due in a large measure to the poster displayed in the vestibule two weeks previously—a sheet of pink and white mottled cardboard bordered with roses cut from flower catalogues, the announcement in the center reading: "June Brides from Other Lands Will Greet You"—Followed by announcement of time and place.

HOW TO MAKE THE COSTUMES

Inexpensive bridal costumes may be improvised, bearing in mind that instead of a single standardized style in a given country, there may be considerable variation due to caste or station, and also that American features are rapidly being adopted in all coun-

tries, especially in the matter of the bridal veil.

Philippines: All-American costume as likely as not. Otherwise, a long, slightly flared skirt not over a yard wide, tapered in at hips; long, square-cut train looped up and tucked into waistband at one side; a gauzy, wiry-cloth jacket (over embroidered undergarment) with low neck and elbow sleeves; diaphanous neckerchief folded three-cornered, brought loosely around shoulders and crossed over bust. Dainty colors with elaborate embroidery (which may be cut-out flowers, etc., appliqued on swiss or cheesecloth). Always a veil.

Chinese: Narrow red skirt (sometimes loose trousers instead); red, richly-embroidered jacket; either modern veil on head or more ancient head-dress consisting of wire frame shaped somewhat like a crown and strung with pearls, dangling ornaments of same over face. Sandals or slippers.

Assamese: Straight cloth skirt about two yards wide, not gathered at waist but folded over at middle of front and pinned securely. Over this is wound a long mekla or scarf, brought first rather snugly around the abdomen, then up around the bust, the end thrown gracefully over the shoulder. Shawl about four yards long brought loosely around head so as to fall together over face when necessary, then allowed to fall down and be caught up gracefully over arms, right end thrown over opposite shoulder. All cloth of gay colors with elaborate embroidery on margin (may be gimp basted on). Foundation undergarment worn by Christians. Sandals or bare feet.

India: Bright, embroidered, loose jacket coming below bust or to waist; long sari or sash (wide strip of beautiful cloth) brought around body to form skirt, with upper margins tied together in front and cloth bunched at center of front and back to afford fullness; then wound loosely around bust and up over head so as to drop over face when desired; end thrown over shoulder. Underskirt worn by Christians, and veil likely to replace head-folds of sari.

Japan: Elaborate head-dress—silver hair-pins at temples, tortoise-shell elsewhere; pieces of gold, silver, red and white paper used conspicuously to decorate hair; thin, pinkish silk cloth over forehead as "horn-concealer," symbolizing meek, docile disposition. Foundation undergarment of white, over that one of crimson, and over all voluminous, kimono-type drapery of beautifully embroidered crimson silk. Heavy-fabric, white girdle with gilt cord around it, silver vanity case dangling from girdle. The bridal robe is patterned with waves (typifying peace) and storks or tortoises standing for serenity and repose. Fan with lacquered frame and crimson tassel.

* Adapted from *The Star in the East*.

THE FLORIDA CHAIN

During the past winter a Chain of Missionary Assemblies was stretched across Florida. One who attended them called these assemblies the most remarkable series of meetings he had ever known. Dr. Robert E. Speer suggests that the plan might well be followed in other states. We have therefore asked Mrs. Henry W. Peabody, the Advisory Chairman, to describe how the Assemblies were planned for and promoted, in order that others may carry out similar plans elsewhere.

The Florida Chain of Missionary Assemblies was suggested by the fact that two Schools of Missions were meeting in the state, one having been started in DeLand seventeen years ago and another in St. Petersburg twelve years ago. It seemed a pity not to extend the blessing of such schools throughout the state and the nation, since people from thirty or forty states were registered at the two schools. Speakers from the north and from the mission fields who came to bring the great missionary message were easily persuaded to extend their services to other centers.

Florida, with winter visitors from every section of the country, offers a great field for this experiment, but many have inquired whether it might not be tried in other sections. In Florida, local committees are organized in eight centers, and visitors with leisure welcome relief from idleness and sports and register for the popular Assemblies.

It seemed important to reach out to the uninformed and those who might be prejudiced against foreign missions. A great majority readily acknowledge the need and value of home missions, and this branch of the work has not been neglected in the Assemblies. Strong presentations have been made of the work in the mountains and among our American Indians, through vital speakers.

It was especially important to find someone who could undertake the planning and direction of these Assemblies; also an Advisory Committee on which would be outstanding missionary leaders. A State Chairman was secured to carry on the lines of work essential to efficient organization of local centers; the rapid tour from city to city; the careful attention to finances; the program and publicity. Florida was fortunate in having exactly the right leader for this in Miss B. Louise Woodford, of St. Petersburg, Florida.

From the first session the Assemblies have been a success; all expenses were met; exceptional programs were presented with lectures on the study books for the year. The program also included Bible study, prayer services, and, this year, a "spiritual clinic." Great missionary addresses have reached over 150,000 people. The registration card admitted to all sessions; evening and Sunday sessions were free and offerings were taken. The small registration fee of fifty cents and a dollar, according to the length of the Assembly (from two to six days) covered expenses. No appeals were made for funds. The general appeal was to build up the work of Christ through the great mission boards, which are suffering in these days of depression.

It was difficult to find churches large enough to accommodate the crowds. It was said that the working of the Holy Spirit was plainly manifest "on the Florida Road" during these days of intensive prayer and study. In several of the places it was suggested that if the team could remain for another week the evangelistic fires would begin to burn as of old. The objectives of the Assemblies reveal their reliance upon the Source of Power. These may be stated briefly:

1. To set against gross materialism and paganism in this land the simplicity and spirituality of the message of our Lord Jesus Christ.

2. To strengthen the church for a fresh start on the old road heavenward "according to the Scriptures."

3. To present the international program called "Foreign Missions" which originated in the heart of God, for all nations which are "without God and without hope."

4. To declare again His full message and to show results which prove the truth and power of the Cross of Christ today; to change the hearts and desires of men.

In addition to the general Assemblies there were also missionary addresses at the high schools, colleges, out-of-door forums, men's clubs of various kinds, women's clubs, Chambers of Commerce and other groups that do not often listen to addresses on such subjects.

The local daily papers gave remarkable attention to the Assemblies, often featuring announcements, addresses and pictures on the front page.

An idea of the character and worth of the programs may be gained by a mention of a few of the program features. Dr. Robert E. Speer, who had never before visited Florida, was welcomed in every center by great audiences eager to hear his marvellous message. Mrs. F. I. Johnson taught the book on China with an effectiveness born of her recent trip around the world. Missionaries who brought vivid pictures from their fields at home and abroad reached the hearts of their hearers through their own experiences in proof of the power of the Gospel.

Great groups of young people gathered in every center to listen to these speakers. Lunches were given; homes were opened; men on the street and in the press spoke of the value of this international Christian demonstration.

Not least in spiritual potentialities were the "spiritual clinics" held each day in connection with the Assemblies, which brought together for prayer and discussion larger groups than were found at the morning prayer services. Here all took part in prayer and discussion concerning the maladies which affect the work of the Church

today:—pernicious anemia that can be cured only by blood transfusion; contagious diseases of youth contracted through dangerous germs in literature and moving pictures; heart failures, sleeping sickness and partial blindness.

The question was often asked in the Assemblies, "Why cannot this be done in other states?" While Florida, with its large group of winter visitors, offers a maximum opportunity, we believe a great work might be accomplished in groups of states organized along similar lines. For instance, a call has come from Ohio, Kentucky and Tennessee, which might extend to West Virginia, Virginia and Georgia. If the boards will send their best missionary speakers, as they have done for Florida, to make a comprehensive world program, there will be a demonstration of "the Church on the March" which will go far toward solving the perplexing problems of the world today.

PLANS FOR JUNIORS

By LELIA B. TAYLOR

Bureau Secretary for the Methodist Woman's Home Missionary Society

There is something friendly about an invitation. Let the children make invitations at the close of a meeting, or have several of them make invitations at home. Give each child three invitations to deliver, as they get to know each other better through the visit. There are good devices for holiday, church day, study text or regular monthly invitations. If using the study text as a basis, be sure to plan all at the same time, for serial value, though the plans are to be activated later. Umbrellas are good for April, blossoms for May, etc. A card cut in the shape of your particular state or county furnishes a good device for fixation in the junior's mind. If you are studying race groups,

a cut-out invitation, crayoned like the homes that group lives in may be made from brown paper.

If a poster is used, make sure it is complete with details of time, place, purpose, attractive design, etc., as well as "You are invited."

When supplies are to be contributed, instead of each child bringing one small gift, have a box made to represent the article of larger gift—say a clock for school or mission. Then each child may place a coin in the box. If for Christmas gifts, a summer tree on the lawn may be decorated and gifts tied on, the accompanying meeting being held out doors near this tree. Have the children write personal notes to go with all the articles in boxes for mission centers.

Let the children whose birthdays fall in a month be responsible for the program of that month. If there should be too many for one month, let them choose the month on which they prefer to help. And be sure the juniors care for the treat—very simple but suggestive of the particular month.

Have children make a scrap book for each year's study, and teach them to have missionary eyes as they look through magazines. If you get too much material, make two books, sending one to the mission under consideration. Make villages suitable for the group you are studying, asking the children to help at each meeting, so they will be furnished with activity and participation.

Have the juniors take care of the meetings. They should serve in offices and on committees; but all must submit their plans to the adult leader before the meeting.

Act the parts of the missionary stories to make them real.

Make sure each child has at least one part on the program in each year. A governed playtime at the close of a meeting, nationality games and some new

game for every meeting help to keep the sessions interesting. If a group is too large to have all its members playing the same game, appoint several children as sub-leaders for a variety of games.

Above everything, don't lose sight of your missionary goal, nor allow anything to take the place of your missionary instruction.

A TEMPERANCE PAGEANT

Requests have come at different times from a number of people for dramatic material through which women's missionary societies and laymen's organizations within the church may present temperance as a part of the world-wide missionary task. Two prominent leaders have specifically asked for the publication of a splendid pageant by Mrs. Middlebrook, Civics Chairman of the Woman's Baptist Mission Society in Southern California.

In this presentation, the part of the minister is taken by an impersonator of Columbia; of the groom by "Patriotic Citizen"; of the bride by "Miss Eighteenth Amendment"; the flower girl by "Young America"; the ring or ballot bearer, "My Vote"; the policeman, "Law Enforcement"; the uninvited guest, "John Barleycorn," etc., there being also the parents of the bride, and, as guests, Church, School, Labor, Capital, Home, Next Generation, Army, Navy, Color-Bearer, Legislation and Nineteenth Amendment. The pageant is forceful, highly devotional and truly dramatic. Those who have seen it declare it one of the best missionary-temperance presentations which has yet appeared, and one more likely to attract the attention of the luke-warm or uninterested than would sermon or address.

The pageant, called "The Patriotic Wedding," with full directions for its staging, may be obtained from L. R. Middlebrook, 2744 Columbia Street, San Diego, California. Price 30 cents per single copy.

Women's Home and Foreign Bulletin

ANNE SEESHOLTZ, 105 EAST TWENTY-SECOND STREET, NEW YORK; COUNCIL OF WOMEN FOR HOME MISSIONS

FLORENCE G. TYLER, 419 FOURTH AVENUE, NEW YORK; FEDERATION OF WOMAN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA

CHRISTIANITY AND EDUCATION IN CHINA

CAN THE CRISIS BE MET?

Can the alleged conflict between science and religion be demonstrated as unwarranted by the facts? Can we prove that the modern sciences can be thoroughly taught, students trained to do their own thinking in scientific fashion, research advanced, the fact-finding attitude of mind developed in brilliant young Chinese men and women—and all this by Christian teachers in a Christian environment and so as to result in justifying and strengthening the religious spirit in the youth of China?

This done, the tremendous influence upon the direction of China's future development cannot be over-estimated. This not done, the sequel will be calamitous.

YENCHING UNIVERSITY IS TO BE THE TEST

The natural sciences are more highly developed at Yenching University than at any other Christian institution in China. It has an able faculty in this group of subjects and a splendid body of students, many of these being post-graduates. The test of the adequate teaching of science and scientific research in a Christian environment is proceeding at Yenching to the satisfaction of all who believe that the spiritual life can embrace all aspects of life—including scientific study and research.

But a catastrophe threatens this experiment.

As so often happens, the catastrophe threatens solely from the side of financial support.

THE IMPERATIVE OF THE MOMENT

The teaching of the natural and physical sciences at Yenching is dependent upon the income from a very small endowment fund and annual grants from two trust funds. One of these grants expires June 30, 1932. If the University can secure before that time \$500,000, as a partial endowment of the physical sciences, an additional \$500,000 is offered to match this gift. The income from the \$1,000,000 is absolutely essential to enable the University to meet the budget of the physical sciences. Without this income the whole division of the sciences will be without the means of support and must collapse.

More than a year has passed since this conditional offer was made. Adverse financial conditions in America have prevented the University from meeting the condition. It must be met in full by June 30, 1932. The decision between a completely victorious demonstration—the teaching of the physical sciences within the encompassing spiritual ideals of a great Christian University on the one hand—and the failure of such a demonstration, with the resulting apparent defeat of the Christian ideal and all the consequences of such a defeat in present-day China, rests upon the question whether friends will provide it with \$250,000 before June 30, 1932, and another \$250,000 shortly thereafter.

But pledges must be secured in the next few months. Assurances must be given to teachers and students that the University will not fail them after the session 1931-32. Otherwise unrest and uneasiness

disturbs the whole life of the institution. Some of its ablest teachers will feel obliged to accept tempting offers they have hitherto refused. The situation demands prompt action.

We have emphasized above, as central in all our thinking about Yenching, the bearing of this problem upon the cause of Christianity. Need we emphasize other vital aspects of the question? Yenching, for instance, is training young men and women in the pre-medical sciences. It is one of the principal centers where those are trained, who, after later thorough medical education, are to become the leaders in the medical profession and in meeting the problems of public health for China. From a purely humanitarian point of view it would be disastrous to permit a failure in the division of the physical sciences of the University. But from another point of view, also, this would be a human disaster. Scientists must be trained to be the vanguard in the economic rehabilitation of China. Modern industry depends fundamentally upon scientific research and technique. Nowhere else are men and women being trained with equal thoroughness within a Christian environment to constitute this scientific vanguard in the industrial revival of China.

This is a challenge to every Christian man and woman of means who believes in the world-wide compass of the Christian view of life and in the supreme importance of having this Christian view demonstrated in China.

Will you consider yourself one of those prepared to aid in meeting this challenge?

MIGRANTS "IN OYSTERS"

Adapted from Report by
Helen Hunter

Darkness had begun to settle over the little oyster community at Shell Pile—so named because of great piles of oyster shells saved for planting in oyster beds later in the season. All the oysters were shucked for that day and soon the revival services would start. As we stopped in front of the church, just a few feet from the rows of shacks, we could hear strains of music in the distance. They drew nearer and nearer and then out of the darkness emerged a great "praying band"—men, women and children—swinging up the road toward the church, and as they drew nearer their chanting grew louder and louder—

What are they doing in Heaven today
Where sin and sorrow are all passed
away

And joy flows like a river they say
Oh, what are they doing today?
Just a little while to stay here,
Just a little while to wait,
Just a little while to labor
Sweeping through the pearly gates.

A primitive group of folk were those migrants we found "in oysters," not only in their form of worship but in their whole manner of living. There was the same picture of undernourished, uncared-for little children in cluttered, crowded, unclean shelters, typical of migrant camps. Some 1,000 Negro migrants had settled for the oyster season in these two and three-room shacks built on posts in the marshy lands that the water might not soak through the poorly-laid floors. Seldom was a shack the home of

only the immediate family, but always there were aunts, uncles and cousins who lived there too.

In this little community the migrants operated four pool-rooms, four barber shops, two restaurants and two tailor shops. We learned that all the migrants are from Maryland, the largest group from Crisfield, others from Cambridge, Marion Station and Fairmont. Some of the families had been at our center at Houston, Delaware. About two-thirds claimed to live in Port Norris the year around; they pick crabs, do domestic work, berry picking and farming. The others work at their homes for a season and then "follow the crops" elsewhere.

During oyster season many of the men "go up the bay" for clams, crabs and oysters and the remaining number, with the women, work in the shucking houses. They were paid thirty cents per gallon, ten quarts equalling one gallon. The first gallon each week was given to the employer for payment of carrier. When an order was received, employees had to work night and day until it was complete. A good shucker could make six dollars and above daily. There were six oyster houses, one "across the river," one on the "Peak of the Moon," one at "Bival," and three on Shell Pile. All were independent companies.

We registered fifty-six children under the age of six years. Later we discovered three more. Of one hundred and thirty-nine school-age children only seventy-four were registered in the two-room public school for the migrants and twelve in the local junior and senior high school. Many reasons were given. The two-room school was crowded; parents were not co-operative; and because the migrant is not a taxpayer, until recently he was obliged to pay small tuition fees monthly for each child attending school and so many were kept at home "to mind" younger brothers and sisters, while parents worked.

THE PRAYER OF EARTH TODAY

Thou God of Nations:

Hear the prayer of earth today and

Even as we bow, do Thou in wisdom answer, Lord.

Disarmament is on our lips,

Is in our hearts, yea, burneth in the soul of man:

Send to us Gabriel—send Thou the hosts of heaven

Among mankind . . . Yea, come Thyself and dwell with us.

Right Thou the wrongs that men have failed to right . . .

Might hath so many seasons been enthroned,

And arrogance hath ridden on the winds

More subtle to embroil than might . . .

Each humankind a brotherhood could know, and

Nations oft in kindliness conferring

Today could bring the reign of "Peace on Earth" foretold.

Conquer, O Lord, our evil with Thy good . . .

O'erwhelm earth's bedlam with Thy "Peace be still,"

Nor spare the chastening rod of Thine afflictions,

Formed for erring sons of earth. Yet, as we humbly pray,
forgive,

Endow with noblest Wisdom earthly courts,

Right then shall rule supreme with Mercy guiding . . .

Enlighten, even as Thou spreadest light o'er all the earth . . .

Now, here, among Thine oft-offending creatures, O Thou great

Creator of the Universe, exalted uppermost in human hearts,

Enthroned the Prince of Peace, to reign supreme for evermore!

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Some three years ago this group of Negro migrants near Bivalve and Port Norris, New Jersey was discovered. At that time men on the oyster ships, when asked who did the shucking and where they came from, replied, "Oh, when tomatoes are done in Delaware and Maryland, we send our trucks down there and bring 'em up here for oysters." Never had we forgotten this but when budgets were made year by year there never was money to make a beginning in this field. Then last January a young Negro woman, Miss Helen Hunter, who has worked so effectively at the migrant center in Houston, Delaware, chanced to stop in the Council office. She needed a job. At once this field among the oyster migrants flashed across our minds. But there was no money. Then we remembered a special unemployment fund. Could this fund serve a double purpose, provide a job and start a migrant project? Those administering the fund saw the great possibilities and the first week of February the worker arrived at Shell Pile. A survey of the situation was our plan at first but deep down in her heart Miss Hunter had hoped to make the beginnings of a center. Soon Mr. Johns, the pastor of the Negro Methodist Episcopal Church, Shell Pile, grasped the situation and he said, "Oh, I visited the center at Hurlock and we must have a center like that for these children 'in oysters'." With him we visited the families in the shacks and were heartily welcomed as friends of Mr. Johns; then to his church, and plans for the center were under way. There were several rooms on the second floor of his church which he said could be converted into a center. The cooperation of the African Methodist Episcopal, Methodist Episcopal and Baptist groups in Port Norris, Bridgeton, Vineland and neighboring towns brought opportunities for presenting the needs of this field at local and district meetings.

Special offerings were taken; all kinds of supplies were promised. Babies' baskets, cups and bowls, spoons, babies' bottles and the like were transferred from the cranberry center at Whitesbog, New Jersey to Shell Pile for the oyster season. Still children's chairs were needed. The ingenious Mr. Johns made a few out of orange crates but more chairs were necessary and a good friend in Vineland heard of the need and offered a number of children's chairs and tables which had been rescued from a church fire. The cook stove which had lost its two front legs and leaned on a tree trunk was a warm friend on those blustery days when the little building literally swayed and rocked with the winds. So wild were the winds and so strong was the rocking that the children played they were on board a boat.

Groups and individuals in Bridgeton, New Jersey, collected various supplies. In Port Norris, the Board of Health cooperated through the County Nurse; the Baptist and Methodist churches helped materially. Along with all the cooperation there was an attitude of indifference and hopelessness toward these migrant folk. They were considered a hopelessly bad, blood-thirsty, drunken and lawless group, but the perseverance, faith and vision of Miss Hunter, Mr. Johns and Mr. Smith, the African Methodist Episcopal pastor, conquered. From a small and difficult beginning the center developed. At the close of the first day Miss Hunter knew her family would soon grow for Theodore, just four, announced, "We is going to stay all night with you." More and more children came. The attitude toward the migrants began to change. One storekeeper was amazed at the difference in the manners of the children when they came to buy. Miss Hunter writes:

So very many, many events of interest, I wish I could tell you all. A big day among others when a pretty white bunny came to visit us. We put him in a baby basket and put netting

over him. Helen fed him cabbage leaves; Lemuel gave him water to drink; Mary gave him an apple. He hopped around the floor and seemed very happy, though at first a little frightened. We put him in another room while we played games. As we sat in a circle and sang songs, Mary suggested that we bring in Bunny so he could hear us when we got on our knees and said, "Thank you, Heavenly Father, for our bunny."

We learned to play without fighting and cheating, and to share our toys with one another.

We hated to have our nursery school close and said we hoped it would open in September and never close again.

A TRIP TO VELLORE

By a Recent Visitor

It had been from the first the goal of our world tour. We had seen many interesting sights on the way. We had been proud of Uncle Sam when on the Steamer President Hoover, the largest passenger ship ever built in the United States, we sailed through the Panama Canal, the biggest canal ever built anywhere. We had seen with delight the beauty of the mountain places in Japan. We had seen with sympathy the tragedy and the misery of the flooded district in China. We had seen over and over with joy the ministry of mission stations of many churches—Congregational, Presbyterian, Methodist, Baptist, Reformed. But this in Vellore was what we came especially to see. We looked on the memorial there of one dear to us; we saw that memorial bed ministering to a heroic Indian mother with a baby in a wicker basket at its foot; we heard how that young mother had walked in the very throes of travail, mile after mile, hour after hour, to the hospital where the birth, which could not come naturally, might be received by instrumental treatment. The beauty of the informal welcoming service given by the pupils of the Medical and Nursing Schools, the garlands hung on our necks, the brightness and smiles and laughter that surrounded us were for her sake, but came to us all.

We spent a morning examining carefully the splendid equipment of the enlarged Medical College just outside the city, which is already so far finished that its outer appearance is very nearly what it will be in full completion, and its internal arrangements are also made clear. The magnificent site, at the base of two great hills, looks for miles over coconut groves and rice fields far into the rich valleys and on to the impressive mountains of southern India spreading before us in a beauty and grandeur that will stir the hearts of generations of future students.

We were taken by Dr. Ida S. Scudder herself with other American and Indian physicians and nurses into the very heart of the present ministry of Vellore to the misery, poverty and disease which so abound in the crowded, muddled Indian villages. This work has developed into a combination of ambulance and dispensary service with personal and Gospel ministry. There are five different routes into the country district in which this work is carried on. It requires a carefully coordinated and administered organization.

Our caravan set out in three sections. At 6:30 A.M. a young American doctor with an Indian nurse started for the farthest outpost station some twenty miles away. Here the greatest aggregation of patients must be prescribed for and prepared for the ambulance. At 7:30 the ambulance started with an Indian doctor and a member of the senior class of the college and a Bible woman, prepared to stop at previously designated stations along the way for such patients as might have gathered there. With the ambulance was a full supply of ordinary drugs and two compounders trained in the College School of Pharmacy. At 9 o'clock Dr. Scudder and our party started, planning to overtake the ambulance at some of its stops along the way. This we did at the first small village, where we

found the bus surrounded by forty or fifty patients, the doctor examining each one carefully, giving prescriptions to be filled by the druggists, or instructing relatives in cases of severe illness to have the patient at the roadside and ready to be taken to the hospital that evening on the return of the ambulance. It was a goodly sight to see the pretty, alert, young Tamil doctor, with a yellow flower in her black hair, examining, prescribing, counseling; to see the Bible woman talking to the company who were waiting their turn with the doctor; to see the readiness of the car with its let-down operating table, its mats and pillows, its packed drugged shelves, prepared either for regular work or for emergency operation. We left it still serving as we went on to the dispensary out-station.

This we reached about 10:30 and found a multitude waiting, 500 to 600 people then and others coming, so that at the end of the day 983 had been cared for, perhaps 600 of them being lepers craving the injection of the oil which soothes, stays and sometimes cures the terrible disease. They came from fifteen, twenty, and even thirty miles away. Some had started the day before and spent the night on the road or sleeping on the ground at the station. Throngs came from the little grass huts of the village itself. Bullocks and bullock carts mingled promiscuously with the crowd there gathered. They brought men, women and children with terrible sores or diseased eyes or serious sickness. The pressure for attention was such that a two-room cabin had been prepared. At one window the prescribing physician sat while the throngs clamored and crowded upon it. At the other, the helper gave injections to the lepers as fast as the need of such was indicated by the prescribing doctor. Here, too, during the long tedious waiting a Bible woman and the local missionary went through the crowds greet-

ing, advising, comforting or preaching to little companies who were glad enough to have some distraction. It was a day never to be forgotten.

It was an heroic ordeal of labor, patience and weariness for the doctors and nurses. How gently they examined, one by one, all kinds of physical misery that passed before them, did various operations, instructed parents in the care of children; and all the time facing through the grating, while the oil and instruments and disinfectants were being prepared, this struggling, clamoring army of lepers stretched out their arms, shouted and pushed to be given a place at the operating window. The stoic calm with which these lepers bore the painful thrust of the finger-long injection needle, the suppressed groan if it hurt too much, the women and little children among them, are sights and sounds never to be forgotten.

It seemed like a direct transplanting of the Spirit and Power of Christ in its exact repetition as these scarred, disfigured multitudes reached out their arms in petition, and the good physician touched them freely, fearlessly as Christ did, and said, "Be thou clean," and they were clean, or began to be so. It was a day long to be remembered.

AIDS TO STUDY

Those groups studying the American Indian during this year will be glad to know that programs and leaflets are available from the office of the Council of Women for Home Missions. These pertain to the interests and problems of the Indian boys and girls in the non-reservation Government Indian Boarding Schools and how they are being met by the Religious Work Directors who are placed in these schools by home mission boards through the Home Missions Council and Council of Women for Home Missions.

Photographs and snapshots depicting young Indians in the schools and on the reservations will be loaned upon request.

CONFERENCES AND SCHOOLS of MISSIONS

These interdenominational conferences and schools of missions which will be held in various parts of the country during the summer and fall months of 1932 are places of opportunity to those who would equip themselves for leadership in local church groups, and are, as well, sources of inspiration and Christian fellowship.

JUNE-JULY

- Minneapolis-St. Paul, Minn.*—June 1-5.
Mrs. J. R. Leavitt, 1693 Ashland Ave., St. Paul, Minn.
- Winona Lake, Ind.*—June 22-28.
Mrs. Frank Jensen, 1114 W. 81st St., Chicago, Ill.
- Boulder, Colo.*—June 24-31.
Mrs. J. Roy Smith, 1045 S. University Boulevard, Denver, Colo.
- Lake Geneva, Wis.*—June 27-July 4.
Mrs. Henry Harmeling, 6131 Archer Ave., Chicago, Ill.
- Wilson College, Chambersburg, Pa.*
June 28-July 6.
Miss Martha C. Hartman, 400 S. 45th St., W., Philadelphia, Pa.
- ¹*Blue Ridge, N. C.*—June 28-July 6.
Dr. W. Knighton Bloom, 933 Woodward Bldg., Washington, D. C.
- ¹*Silver Bay, Lake George, N. Y.*—June 28-July 8.
Rev. Walter Getty, 150 Fifth Ave., New York, N. Y.
- Mt. Hermon, Calif.*—July 2-9.
Mrs. W. E. Crouser, 1128 Lincoln Ave., San Jose, Cal.
- Northfield, Mass. (home)*—July 5-12.
Mrs. Virgil B. Sease, Parlin, N. J.
- ¹*Asilomar, Calif.*—July 5-15.
Mrs. R. W. Blosser, 222 Moncada Way, San Francisco, Calif.
- Bethesda, Ohio*—July 11-15.
Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va.
- Northfield, Mass. (foreign)*—July 12-20.
Dr. Emily J. Werner, 235 E. 49th St., New York, N. Y.
- ¹*Seabeck, Wash.*—July 26-August 5.
Rev. Fred Grey, 6 and University, Seattle, Wash.
- ### AUGUST
- Mountain Lake Park, Md.*—July 30 to August 5.
Mrs. Richard Hall, 420 Walnut Ave., Fairmont, W. Va.
- Kerrville, Texas*—August 10-17.
Mrs. George A. Sprague, 319 E. 12th St., Dallas, Texas.
- ²*Chautauqua, N. Y. (home)*—August 14-19.
Mrs. Orrin R. Judd, 105 E. 22nd St., New York, N. Y.

³*Chautauqua, N. Y. (foreign)*—August 21-27.
Mrs. Randall Widrig, Chautauqua, N. Y.

SEPTEMBER-OCTOBER

- Dallas, Texas*—September 25-October 3.
Mrs. George A. Brewer, 4301 Edmondson, Dallas, Texas.
- Dallas, Texas (Negro)*—October 2-October 7.
Mrs. C. R. Boswell, 1719 Allen St., Dallas, Texas.
- Houston, Texas*—October 12-16.
Mrs. W. E. Ferguson, 1519 Hawthorne, Houston, Texas.
- Washington, D. C.*—October 26-27.
Mrs. William L. Darby, 123 The Ontario, Washington, D. C.
- Baltimore, Md.*—October 27-28.
Mrs. C. Newton Kidd, 3231 Vickers Rd., Baltimore, Md.

NOVEMBER

- Warren, Ohio*—November 3-4.
Mrs. George Konold, 314 Scott St., N. E., Warren, Ohio.

The dates and chairmen for the Florida Chain of Missionary Assemblies to be held in the winter of 1933 will appear in a later issue.

QUALIFICATIONS OF A MISSIONARY

An ideal missionary is a man of God and a man of humanity. He has that personal contact with reality which gives an inalienable sense of security and power and that affectionate regard for his fellows that leads him to sense their needs and pour himself out to meet them.

His mind is not static, for it constantly receives the progressive revelation of the Spirit. "Status quo" to him is as abhorrent as it is to nature. He realizes that the door to the Kingdom of God is not so low that he must decapitate himself to enter it, and that it is as important to grow intellectually as to grow spiritually.

He keeps himself sensitive to the spirit of the age that he may interpret to it the Spirit of Eternity. His hatred of sham and his passion for righteousness are tempered by his tolerant Christian love.

¹Conducted by Missionary Education Movement.

²Conducted by Council of Women for Home Missions.

³Conducted by Federation of Woman's Boards of Foreign Missions.

He goes not forth to proclaim a theory or creed, but to share a divine quest. He would be no man's conscience but the companion of every man who has the upward look.

He carries the cross of the world's sin and need which Christ laid upon him, and he budgets himself against it. His body, his mind, his inner life, his heart of love, as well as his money, are all coordinated for efficient and abundant living. He will spend no more on himself than is necessary for health and efficiency and he will spend no less, unless limited by his resources, than is essential to his greatest service. His recreation and his culture, mental and spiritual, are all budgeted toward the coming of the Kingdom of God on earth.

Every follower of Christ is, by definition, a missionary.

HARRY MIDKIFF.

Spread the Light! Spread the Light!
Till earth's remotest bound has heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide for ever to the light.
Spread the Light!

—JOHN OXENHAM.

LET US HAVE PEACE

The earth is weary of our foolish wars;
Her hills and shores were shaped for lovely things,
Yet all our years are spent in bickerings
Beneath the astonished stars.
April by April laden with beauty comes,
Autumn by Autumn turns our toil to gain,
But, hand at sword-hilt, still we start and strain
To catch the beat of drums.
With life so fair and all too short a lease
Upon our special star! Nay, love and trust,
Not blood and thunder, shall redeem our dust.
Let us have peace!

—NANCY BYRD TURNER.

Our World-wide Outlook

A Missionary Newspaper of Current Events

AFRICA

Moslem Opposition in Egypt

As the result of a young Moslem being brought to Christ and baptized, strong opposition to missionary work in Egypt has been shown in the native newspapers. In an appeal to "Brother Moslems" in one newspaper the Rector of Al-Azhar University declares that he received "many complaints against the acts of certain missionaries who attack Islam in Egypt, the crown of Moslem countries, whose official religion is Islam." *Al Siyassan* and other publications called upon the Government to prohibit students from attending Christian schools, and appealed to Egyptian parents to keep their children away from foreign schools of every kind. The claim was made that the young man was converted under hypnotic influence. The question is raised as to what measures are to be taken "to prevent missionaries inducing young Moslem men to abandon their religion."

The New Generation in Egypt

The best students do not, as a rule, come from the homes of rich pashas and beys in Egypt. But these young men are bound to occupy places of influence. From this point of view, it is worthwhile for them to receive their training under Christian influences, even though they may not become Christians.

A young former student of the American University of Cairo, whose name is Mohammed Jesus, was a Moslem who left the University several years ago. He was a good fellow but was most unsuccessful from the scholastic standpoint. Today, he and his brother are in charge of a large estate in the Delta and are responsible not only for running the estate, but for the welfare of

the entire family—14 sisters, several brothers, and in cousin relations, 350 children under 7 years of age.

Last May, Mohammed was married to a graduate of the American Girls' College in Cairo.

In Spite of Cuts

Most departments of the Presbyterian Missions in the Congo have suffered a 50% cut in appropriations. Private contributions of missionaries, largely out of their own salaries, and the generosity of some native friends have averted much of the injury. One native young man wrote to a Luebo missionary, saying: "I have heard that your funds have been greatly cut. My salary this month was 1400 francs (\$56). I am sending you 1000 francs and reserve 400 for my living expenses." While this is an exceptional case, the spirit has been remarkably good. The general plea is "Cut out things, but not people." Since a union of mission institutions might make it possible to maintain a centralized work, an effort has been made to combine Bulape Bible School with the Morrison Bible School at Mutoto, and eight students volunteered to go with their families to Mutoto. Others have followed, and the students from Bakuba at the Morrison Bible School are among the outstanding men. This school continues to overflow with students, and the crowded housing conditions are not yet relieved. There are 250 men enrolled in the regular Bible training department, with 234 women, most of them wives of these men, receiving training in the Women's Department.

Church Attendance Grows

More people are going to church in West Africa than ever before, according to the annual

report of the West Africa Presbyterian Mission. Average Sunday morning attendance at the fifty-four organized churches totals 112,000. Of these, 91,485 are professing Christians. Twenty-five churches are entirely self-supporting. A new brick church is under construction at Elat to seat a congregation of 3,000. Forty chiefs in the Yao-unde district are ready to build houses and chapels for teachers as soon as more missionaries are available.

Methodist Leper Work

The new leper colony, near Minga Station, in the Methodist Episcopal Congo Mission, has been in operation about a year. Improvement is reported in all cases, and several apparent cures are under the special observation of the doctor. Daily sunrise prayer meetings are held in the neat church built by the lepers themselves, and fifteen are ready for baptism and to be received into the church. The "kapita," or head man, of the colony is Senga Paula, who was found to have leprosy while studying to be an evangelist, and thereupon became evangelist to the lepers. Sunday School children of Belgium support several of the Congo lepers, while one leper is supported by a Methodist woman of Poland, who wishes to be simply known as Madam X.

Treatment for Yaws

Bush Negroes are said to be nearly 50% infected with yaws, a loathesome skin disease. Of the remaining 50%, about 15% have leprosy, while other tropical diseases are so common that few of the natives are healthy.

Injections of salvarsan have proved effective in the treatment of yaws. Patients, after five or six weeks, are able to resume

their work, and both women and men who had become misshapen look normal. But funds to supply the salvarsan are lacking in the Moravian Mission. Sleeping sickness is still a deadly disease, from which 100,000 Africans are said to die every year.

"Hitting the Same Spot"

Mrs. Dan Crawford writes from Luanza Mission, Congo Belge:

In our little Bible schools we give a Luban Bible to all who learn to read it quickly; while all are taught to memorize the Scriptures. It would astonish you to hear little tots repeating whole chapters without a mistake.

God has given our Africans wonderful memories, and we are striving to store them with His very own words. Our precious Luban Bible in the hands of a reading population is the best antidote to Rome's teaching. But we have need of much patience; and sometimes our natives, sensing this, remind us of a quaint proverb of theirs. Even a wily old chief quoted it to me, when he guessed I was thinking that my visits to him and his people were useless, because fruitless. With an encouraging grin on his scarred face, he said: "Weary not in your journeys hither. Ever remember the saying, 'Keep hitting on the same spot—sooner or later you'll raise a lump!'"

A Great African Church

It was a gala day for Elisabethville, Belgian Congo, when the Wallace Memorial Church was opened for dedication and 2,000 Africans poured through its big doors in a few minutes.

The bell, the gift of Professor and Mrs. William B. Hill of Vassar College, told the worshipers that the eventful day had arrived. The Rev. V. D. Longfield, who designed the building and erected it with African labor, opened the doors to the waiting throng.

The building was designed for 1,100 persons, but 2,000, either "sitting, squatting or standing," occupied all the floor space. Dr. J. M. Springer, of the Methodist Mission, spoke from the text, "Sir, we would see Jesus."

The building is of steel and masonry, wood being eliminated because of the white ants. None of the natives had ever done any work of this kind but the building, with its steel ceiling, was completed without a casualty.

Successful Negro Missionaries

Ten years ago, the Rev. Henry C. McDowell and Samuel B. Coles, American Negro Congregationalists, began work at Galengue, Angola, twenty-five miles from the nearest government post and a hundred and fifty miles from the Dondi station of the American Board. Their supporters, the 30,000 Negro Congregationalists, allowed them an expense budget of \$1,100 a year. After eight years we note some of the results:

Thirty buildings in brick and cement, a boarding school with three hundred boys and girls, and dormitories equipped with uniform beds, lockers, tables and chairs all locally made. A medical work cared for by the missionaries; a power mill grinds maize into flour by the ton; there is a blacksmith shop, a seed-testing service, brick-yards and tile yards. Two hundred and fifty acres have been cleared and put into cultivation. The native oxen have been trained and the natives trained to drive them. Fifteen miles of blind ditching have brought into cultivation extensive lowlands that the natives thought never could produce crops. Eighty acres of woodland have been enclosed with hog-tight fences of native materials, furnishing pasture to numerous pigs, sheep and goats. Elsewhere herds of cattle are being raised for beef and dairy products to supply an impoverished Negro community.

Ten out-stations have been established, every one with a church, school teachers' residences, and Christian village. There are two or three trained Christian leaders at each of the out-stations, which are also headquarters for farm demonstrators, trained at Galengue in the rudiments of scientific farming. The total Christian community in the Galengue field is estimated at a thousand.

WESTERN ASIA

Moslem Girls Turn Toward Christ

At the American Presbyterian School for Girls in Beirut

one of the older Moslem pupils recently asked permission from her family to attend church service on Sundays. At the beginning of the year she had not been interested. Her brother wrote that he would prefer that she did not attend, but she could do as she wished. Now she attends the Christian service by her own desire. Another Moslem girl has requested the same privilege. There is an increased interest in Bible study among the older girls, especially in the teachings of Jesus Christ. This is not confined to any one group, but is marked among Christians, Jews and Moslems alike.

Campaign Against Moslems

The Soviet regime in East Turkestan is causing an exodus of Moslems. Many are coming into the Panjab and Delhi. The *Statesman*, published in Calcutta, says:

Religious restrictions began with the banning of all religious teaching in schools and all missionary efforts, and, as Moscow's influence grew, spread until the Koran and other religious books were seized. In order to prevent attendance at mosques, the authorities imposed high taxes on all worshipers, while preachers and leaders who rebelled against these measures were imprisoned, shot, or sent to Moscow and never heard of again. Religious schools were closed and Moslem children compelled to attend schools where atheism was preached, and they were taught to despise the faith of their parents. Passports were refused to those who wished to go on pilgrimages, and fasting for religious reasons was made a punishable offense.

Mt. Carmel Bible School

The first report of Mt. Carmel Bible School to be issued since the death of the Rev. S. B. Rohold, superintendent, has recently appeared. The work has been carried on by the Rev. Dr. Christie and Mrs. Rohold, assisted by a consecrated band of helpers. It is gratifying to read of the steady favor the Bible School is winning with many of the Jewish people in the Holy Land. In ministering to the spirit, mind and body the School is doing a unique piece of service. Men, women and

children of many nationalities and speaking diverse tongues, come for healing of the body, or for teaching, and all hear the Gospel so that many are led into the knowledge of the truth as it is in Jesus Christ.

Vacation Bible School at Kokkinia

In Kokkinia, the largest refugee camp in the suburbs of Athens, many Armenians are in need of economic, intellectual and spiritual help. Because of the encouragement of American friends, Kokkinia camp youth were again privileged last year to have a Daily Vacation Bible School, with 330 students from four different Armenian recognized schools. Armenian Evangelical, Zavarian, Armenian Catholic, Mkhitarian, and Armenian Nationals were enrolled.

The Armenian Evangelical Church of Kokkinia loaned the use of their building for the school activities.

Progress of Persian Women

A woman's branch of the Red Lion and Sun (the Persian equivalent of the Red Cross) has been organized under the leadership of a graduate of the Presbyterian Mission School for Girls in Teheran, the daughter of a Minister of the Court, second only to the Shah in power. Another group gave an art exhibit at which all the exhibitors were Persian women. The veil is rapidly being discarded by women not only in the capital but even in such formerly fanatical cities as Tabriz and Meshed. At the last commencement in the girls' school no veiled girls were among the graduates. A group of Moslem families in Meshed are said to be working for complete freedom for women.

Christian converts from Islam are among the first to seize the opportunities for unveiling. While the government has never issued orders prohibiting the veil, it has instructed officials to see that unveiled women should not be molested. The Christian magazine for women, *The World of Women*, is publishing articles

on the freedom of women, unveiling, etc., without any restrictions.

Christian missionary work has suffered because of a misunderstanding of an order by the Minister of Education forbidding propaganda by foreigners, but this decree was aimed against Communists and was misinterpreted by local officials who completed itinerating missionaries to cease their activities.

The courses of study in Mission schools have conformed to the government program, with the exception of teaching the Koran and Moslem law. Ethics has been taught instead and includes the teaching of Bible characters and the principles of Christianity. This seems to arouse no opposition from the Minister of Education.

INDIA, BURMA, CEYLON

A Mission of Fellowship

The churches in India are planning to send such a mission to the churches in Great Britain and Ireland. The members expect to reach England about mid-September, and meetings are being arranged with local clergy, theological and other students, laymen and women and teachers. The aim is intensive rather than extensive, and several days are to be spent in each place.

The Bishop of Dornakal is to lead the mission, and it is expected that the Rev. A. Ralla Ram, Secretary of the Student Christian Association in India, and Mr. A. M. Varki, Principal of the Alway College, Travancore, will accompany him, together with a Burmese woman.

The preparatory leaflet states:

This is the initial effort of the kind, and the progress of the mission will be followed in other lands with intense interest. If undertaken and carried out in the right spirit it may mark a new day in the life of the world-wide Church of Christ. To the younger churches of the East it will be an opportunity of Christian fellowship and witness that has hitherto been denied to them, while to the churches in the West it may bring a

new understanding of the power of the Crucified and Risen Saviour, and a wider vision of His Kingdom.

The National Missionary Society

This is the only interdenominational Indian Christian missionary society. It was founded twenty-five years ago, and is supported, directed and manned entirely by Indians. The president is Bishop Abraham Mar Thoma of the Evangelical Syrian Church and the first general secretary was V. S. Azariah, now Bishop of Dornakal. The aim of the society is to preach the Gospel in unoccupied parts of India and to develop a missionary spirit and activity in the Indian Church. It started without funds, sending one missionary to the Panjab, with no guarantee of support. The society now has work in eight provinces, in ten language areas, supports 116 workers in forty-eight centers. The income has increased from 382 rupees to about 90,000 rupees. It maintains, besides evangelistic work, one hospital, three dispensaries, one child welfare and maternity center, one high school and hostel, 33 primary schools, one printing press publishing Christian periodicals in four languages. *The Ashram* idea has been adopted with remarkable success at Tirupattur in South India. Woman's work has also been largely developed.

The Revolt of Women

In the land where the code of ethics for the Hindu woman is "There is no god for woman but her husband," it meant revolt when 500 delegates to the Indian Women's Congress adopted the following resolutions:

1. That the custom of sanctioning polygamy should be prohibited by legislation.
2. That all interference with the remarriage of widows should be vigorously prosecuted by the laws.
3. That public opinion should be mobilized against continuation of the purdah, the dowry, and other obnoxious social systems.
4. That a single standard of morality should be applied to regulate the social life of both men and women.
5. That the recent Sarda Act, which prohibits the marriage of chil-

dren under the age of 14, should be strictly enforced.

6. That legislation should be enacted granting daughters the right of equal inheritance with sons.

7. That women should be allowed to compete with men in spheres of science, art, and commerce.

A Social Upheaval Coming

Rev. William Paton, writing in the *International Review of Missions*, predicts a social upheaval in India. He says:

"I believe that we are at the beginning of a social movement—it may well become an upheaval—which may render the type of political discussion largely obsolete. . . . An official in London, speaking with a wealthy high-caste member of the Round Table Conference, asked whether there might not be the possibility of the out-caste population rising against their caste masters, who had so long kept them in subjection. The Brahman replied: 'You speak of possibility, I should say a certainty.' An Indian economist, qualified by reason of the office he holds to speak with authority on the economic trends in India, reminded me that the French Revolution took place, not when the French serfs had touched their lowest point, but when they had begun, through education, to know how low they had been. With the development of literacy, which is now being pressed by provincial and local authorities as never before, and the consequent recognition by the poor of the villages how low their condition is, there must be an irresistible movement on their part which will amount to anarchy."

For a Dry India

Over fifty different organizations in India are working for temperance. The majority are entirely Indian, by and for non-Christians. With the help of missionaries and sympathetic English officers these organizations have secured three "dry areas" in different parts of India. One of the earliest forces at work was the W. C. T. U., and this organization now has

150 unions and some 60,000 members. They hold enthusiastic conventions in their vernaculars, which shows how largely the work is shared by Indian women. Literature and scientific instruction for the young are stressed, with picture leaflets, charts, slides, dramas, public meetings and pledge signing. The Nationalists are all for prohibition.

Almost all the depressed classes and aboriginal tribes testify that prohibition is the only solution for many of their economic ills. A committee appointed by the Bombay Government to inquire into the condition of these classes reports: "The question of the use of intoxicants affects the social and economic condition of all backward classes to a great extent. Large masses of these people, when asked why they do not voluntarily abstain from drink, reply 'But why don't you get the Government to close the drink shops?' When drinkshops are reduced in number or the quantity rationed to them in a Taluka or District, the total consumption goes down and the people concerned are benefited morally and materially."

Retrenchment in India

Ever since the establishment of the British Government in India, the clergymen and bishops of the Anglican Church who serve the British civilian and military population in India have been supported from the public revenue. When the Anglican Church in India became independent of the Church of England, provision was made for support from other than government funds. Chaplains attached to the British army in India are paid from Indian revenue.

The Government of India at present incurs expenditure on the ecclesiastical department to the extent of Rs. 3,200,000 per year. Their recommendation is that this amount should not be charged to the Indian revenues. With the Government of India passing more and more into the

hands of Indian non-Christians, money spent from public revenues on maintaining the Anglican Church is bound to vanish.

—P. O. Philip, *The Christian Century*.

Christian Students in Burma

The Karen Theological Seminary, Insein, reports an unusually large enrollment, "the largest and best qualified that I have known in my ten years here," according to Dr. H. I. Marshall. He reports on the spiritual life of the Seminary: "Never before has the life of the student body been so warm. The prayer room, opened last year, is often occupied both day and night. There are more than a dozen prayer bands which meet to share their experiences and intercession for definite objects. Not the least is the prayer for the Burma for Christ Movement. Many students have had their lives radically changed within the past few months by the quiet working of the Holy Spirit. The results have been truly wonderful, and for this we are humbly grateful."

Golden Opportunities

The consecrated sowing of seed begun by Adoniram Judson in Burma culminated in a Jubilee Convention in Bhamo when 7,000 Kachins came from the hills, former wild tribes, to meet in song and prayer, and plan to extend their blessings to others still in darkness. In the Myitkyina field the past few years four thousand slaves in the "Triangle" were released. These are knocking at the door. A little group of believers 250 miles north of Myitkyina have for months been expecting their missionary to come and assist them in dedicating their chapel; and recently a worker reported a movement towards Christianity just over the border in China adjoining his field where 160 families of Kachins have broken down demon altars, and in their primitive way are calling upon God.

—Burma News.

CHINA

The Unfinished Tasks

What burdens the soul, whitens the hair and wears on the constitution of the missionary is the vivid realization of the work that should be done and being able to accomplish so little.

Yesterday I passed near two hundred villages which I have seen but have never yet had the time to enter with the message of salvation. A month ago I took a rapid eight day trip visiting thirty chapels and I passed within sight of fifteen hundred (estimated) villages that never had a chance.

Many parents in desperation over the plight of their children have offered them to me, but we have never had an orphanage nor any prospect of establishing one. I have ridden by babies left lying and crying in the middle of the high road, knowing that I had no way to raise them and hoping that some kind Chinese would appropriate the child before some dog dragged it away. Unoccupied areas? Unfinished tasks? We are up against raw heathenism, not an academic theory.

—REV. C. H. PATTERSON, Sutsien, China, in *The Christian Observer*.

Prayer of a Chinese Christian

The Christian people of China, Korea and Japan appointed a day of prayer in connection with the present situation and a prayer was prepared by Mr. S. C. Leung, a Chinese Christian, as a suggestion of the kind of prayer to be offered. It is admirable in substance and spirit:

O God our Father, teach us to pray at this time for our countries, China, Korea and Japan, for our statesmen and soldiers and people, for all who have control of policy and for all who are leaders in the making of public opinion. Grant a new spirit in us men that in the midst of these national exasperations our search for truth may be more earnest than our desire to guard our rights or to establish our national prestige. Give unto us a great reverence for facts and a greater horror of lies and misleading propaganda; and so stir up in us the

spirit of our Saviour that each may see clearly in his neighbor and enemy what it is which maketh thy love to abound towards him. We confess our sins as a nation and as a society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but, rather, would have all things added unto us now; and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All-Father, the sincerity of our penitence, and help us to be true to thee and thy laws as we would be faithful to our dear country. Grant unto us peace in our time, not the peace of cunning politicians who have lied their way to an empty success, not the peace of slaves who have lost their souls, but the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build thy Kingdom of love and righteousness with labor and sacrifice and brotherly cooperation between men and states. And this we pray through Jesus Christ our Lord.

This prayer, published in *The Chinese Recorder*, is a wonderful prayer, born of the hearts of the Christians of those countries and shines like a new star of hope in the Far East.

Trouble Around Amoy

Communist armies, under General Sun Lien-Chung, have been advancing in Fukien province and threatened to capture Amoy. The Sino-Japanese conflict and the unrest in Kwangtung, Kiangsi and other provinces have made it difficult for the Nanking Government to send relief.

Changchow, one of the cities of Fukien, and a station of the London Missionary Society and of the Reformed Church in America, has been occupied and looted by the Communist army which is reported to have raided the missionary homes, churches and schools, as well as other foreign property. Apprehension is felt for Sio-khe. At Amoy there are over one hundred Americans. Here the English Presbyterians, the London Missionary Society, the Reformed Church in America, the Seventh-Day Adventists and the Y. M. C. A. are at work.

"This message," says Dr. W. I. Chamberlain, "is disturbing both as to the effect of the

Communist army moving toward Amoy upon the work and property of our inland stations, Changchow and Tong-an, and the personal losses suffered by missionaries. Missionaries from Changchow and Tong-an are reported safe at Kulangsu, an island in the harbor of Amoy, while there is anxiety regarding those who are in Sio-khe.

Communism in China

The present extent of communism in China may be learned from the following figures: It has five generals in command of four armies totaling 60,000 men. They have occupied five provinces, a territory of 50,000 square miles and are being assisted by Russia financially and have won the sympathy of millions of peasants and workers. Whenever they are attacked by government troops, large contingents of the latter desert to them. In the course of two years they have called forth 28 mutinies in the government army and 128 strikes in Shanghai alone. T. T. Lew reports that of 600 books which were printed in China in the first half of 1930, at least two-thirds treat of social problems and four hundred are either printed by communists or are of communistic tendency. The leaders are well trained, many having studied in Moscow and other European cities.

Don't Be Discouraged

"The impression given in a Philadelphia paper," writes a Chenchow missionary, "was that conditions in China were far more hopeless than we regard them out here. One of the statements was that Hunan, Kiangsi, and Hupeh were so overrun with bandits that the work was being stopped, and missionaries having to withdraw. It is true that there has been a great deal of banditry, but Kiangsi is the one province which has been hardest hit, while almost all our work is open, and has been kept open, since August, 1930, and women and children have been

back in the stations since the beginning of this year.

At the Language School in Peiping at least thirteen missionaries are preparing to enter Hunan province this fall for work; and the various mission boards would not be sending them into these stations unless the missionaries already there felt that it was safe and the opportunities for expanding the work great. It seems that there has never before been such an earnest seeking to know at least what Christianity has to offer, or what any other "ism" may have to offer, and there is a tremendous opportunity now to make the love of God in Christ Jesus, and his salvation and power known throughout this country.

Hopo Mission Celebration

A placard outside the main entrance to the American Baptist Hopo Mission Chapel, South China, read "Thirtieth Anniversary of Christian Work on the Hopo Field—Give God the Glory"; and this was the central thought in the celebration held last January. Through the years certain objectives have been kept in view: that after the church work was established, including a missionary located, there should be provision for Christian education for boys and girls from Christian families, and adequate medical care for the central station and out-stations; in short, that a well-rounded work should be developed, leading ultimately to self-support, self-government, and self-propagation. During the years about 500 have been baptized on this field. A cooperative hospital was launched twelve years after the Mission's beginning, erected by the Chinese themselves and equipped by Edward Canby of Dayton, Ohio. On the last Sunday of 1931 there were sixteen baptisms, making a total of thirty-one for 1931. On the first Sunday of 1932 there were six more, or thirty-seven in less than thirteen months.

Norwegian Lutheran Mission

For a long time this society hoped to extend its work in the Hupeh and Honan provinces, but after exploration in northern Manchuria decided to begin work in that region. This new undertaking will be close to the work of the Danish Mission Society and thus these two continental groups will be able to work with a united outlook.

Forward in Western Szechwan

An evangelistic tent campaign in Western Szechwan produced widespread interest, and real results. An open door for evangelism is found both in the city of Chihshiu and in the vast unreached territory east and south. Kulin is the center of a large unreached district.

In Western Szechwan there are vast tracts of unevangelized territory, comprising over 125,000 square miles, truly virgin soil. Two or three journeys have been made to the border with encouraging results. A similar call comes from the wild regions of Kinchuan to the north and the Tibetan grasslands to the west.

JAPAN—CHOSEN

All-Japan Christian Conference

The present year is the last of the three for which definite plans of work were laid in 1929 for the Kingdom of God Movement. The National Christian Council has decided to convene an all-Japan Christian conference in the autumn, at which plans for 1933 and succeeding years will be determined. It is proposed to consider the whole question of the place of the Church in the life of Japan today. This is forced upon Christians both by the recent launching of an anti-religious movement, and by the situation which exists between Japan and China.

The National Christian Council is contemplating two new fields for evangelism, namely, among Japanese emigrants abroad (especially in South

America) and among Japanese prisoners at home. At the last annual meeting of the Council it was voted to organize a Japan Foreign Missionary Association, looking to work among Japanese and other races over-seas. Christian work is not in general permitted in prisons but with tact a beginning may be made in prison evangelism.

Religion in Japanese Diet

The National Christian Council of Japan announces that in the newly elected diet there are eleven Christians: five Congregationalists, two Baptists, two Unitarians, one Methodist, and one Presbyterian. This is perhaps as large a number as ever before, but in relation thereto it is significant to observe that the proletarian and liberal element has steadily declined from a maximum of ninety-two in 1919 to but fifteen in the present diet.

Hardships of Japanese Clergy

In the matter of salary reduction the case of the Japanese clergyman is vastly different from that of the American resident missionary. The Japanese is paid in yen. A clergyman with a family may be paid ¥1500 a year. Throughout the greater part of last year his salary was costing at the rate of about \$750. With the sudden fluctuation in exchanges over the year-end, that salary would now cost a little less than \$500—a saving of 34 per cent. When his salary is reduced 10% (¥150), there is a further dollar saving of 6%.

However, the native clergyman does not suffer a net loss in purchasing power of 40%, since Japanese domestic prices are not quickly sensitive to fluctuations in exchange. But his loss is fully 20% or more, where the home church intends a 10% reduction and where his American colleague in the field is receiving a substantial increase. The following table may help to make the matter clear:

	Nom. Sal. Feb. '31	Nom. Sal. Feb. '32	Increase Decrease	Per- centage
American married missionary...	\$250— cY502	\$225— cY701	(Inc) Y200	Increase about 15%
Japanese clergyman...	c\$63— Y125	c\$37½— Y112½	(Dec.) Y12.50	Decrease about 20%

—*The Living Church.*

Forty Years on the Road

A year ago Rev. Senzo Sato retired from active service in the Reformed Church Mission. For forty years this evangelist walked the roads of Japan with the message of Jesus Christ. On his shoulder he carried a flag bearing in red a figure of the Cross and these words:

THE STORY OF CHRISTIANITY

Death Upon a Cross,
Resurrection—Salvation,
Now the Day of Grace,
Now the Day of Salvation.

In one hand was a bell of the type street peddlers use to proclaim their wares. Hanging on his left wrist was a bag containing the things he distributed free—Bibles, picture cards and verses for the children, and various tracts and Christian literature for the older ones. He also carried on four outside Sunday schools and preaching places, beside his regular Sunday school and church work in the town where he lived. Now that he has retired he has moved his family to Tokyo so that his daughter could the more easily attend some Bible school and thus prepare herself for the same kind of work in which her father was engaged.

—*Christian Intelligencer.*

Barber Shop Evangelism

One interesting feature of the Shinseikai (New Life Association) work at Wakayama has been the use made of the weekly Christian paper published by the Kingdom of God Movement. Early last fall twenty of the leading doctors and dentists of the city asked for permission to put the paper in their waiting rooms and hospitals. This was granted; and the papers were put on neat but strong card-

board binders on the inner flap of which the rules and regulations of the Shinseikai had been printed, together with an invitation to write or call. In addition to the above twenty places, the Kingdom of God Weekly is placed in the Wakayama Public Library and four of the leading barber shops of the city. Every week Mr. Buchanan makes the round of all these places and puts a new Kingdom of God paper in the binder. This gives him many opportunities to speak and distribute tracts to those in the waiting rooms, hospitals and barber shops.

Church on Wheels

W. J. Callahan writes in the *Missionary Voice* of the Tent Evangelistic Band, an attempt to win rural Japan for Christ:

The test used is large enough for any probable audiences in country towns and villages, say with a capacity of from 250 to 400 people. There are tent sleeping accommodations for a considerable portion of the staff. We take along a cook tent, with a portable gasoline stove and equipment for feeding fifteen or twenty, or even more, of our regular staff.

We remain on one location eight days, putting on a double program of educational and evangelistic work. The former is for the children from local government schools, is held in the afternoon, and follows the organization of the Daily Vacation Bible School. The evangelistic program is carried on in the evening and is for adults only. Our activities are confined to the rural districts, small towns and the open country, where sixty per cent of Japan's agricultural population lives.

The more than 70 years of missionary effort in Japan has been among the 40% of her people who live in urban sections.

Koreans in Japan

Christian work among the 400,000 or more Koreans who live in Japan was begun in 1909 when a Korean pastor was sent over to make a survey. He organized a church for Korean students in Tokyo, which, until 1922, was the only one for Koreans, although there were outstations at Yokohama and in villages around Tokyo. Prac-

tically all this Korean population is more or less migratory, so that self-supporting, well established churches can hardly be hoped for. Today, there are 42 meeting places for Christian service. Every corner of Japan has been touched, so that the whole task is blocked out.

—*Korea Mission Field.*

Three Year Program

After much discussion and prayer, a Three Year Evangelistic Program was adopted last year by Korean churches.

First Year. United effort on Bible study, especially on the reading of the Bible throughout the Church, as the basis for a real revival in the Church.

Second Year. United effort to give the Gospel, especially the printed Gospel, to all Korea.

Third Year. United effort to increase the production and reading of Christian literature.

Special stress was laid on Bible Study Classes and Correspondence courses. A concerted effort was made to reclaim backsliders and to reach non-Christians.

—*Korea Mission Field.*

Out of the Fold

In the Syenchun field, where 5 per cent of the people are Christians, most of the rural population is within reach of the 243 churches and preaching places. Very few regions can now be found in which people cannot get to church service on Sunday if they wish, and in which Christians cannot get to unevangelized villages to preach. The fact that new churches are being established every year shows a healthy spread of the work. More emphasis should be upon our unfinished task and far less upon our past achievement. More men and more funds are needed if each missionary is to spend adequate time in preaching the Gospel to non-Christians—not the "ninety and nine" in the fold, but the ninety and eight out of every hundred in Chosen who as yet have not heard the Christ call.

AUSTRALIA AND THE PACIFIC

Revival in Australia

British papers tell of a marked revival of church life throughout Australia, and of revived interest in the Church on the part of outsiders. Letters and newspapers from Australia are quoted regarding the fact and fervor of the movement. At Sydney, for example, business men have been holding a prayer meeting, including politicians, newspaper and professional men.

Progress in New Zealand

Ten years ago the New Zealand Methodist Church assumed responsibility for the missionary work in the Solomon Islands previously carried on by the Methodist Missionary Society of Australasia. Within this time the number of European and native workers has been more than doubled. Medical work has been developed by the appointment of trained medical workers, both doctors and nurses. The work of boats and launches has expanded. Comparative figures tell the story of progress:

	1922	1932
European workers	8	18
Catechists and native teachers	74	174
Native local preachers..	67	140
Native class leaders....	58	112
Day schools	65	142
Day school teachers....	90	169
Native members	3,406	6,134
Attendants at public worship	7,870	11,810

—*The Open Door.*

Youth Conferences in Philippines

Six young people's institutes have recently been held in various parts of the Philippines—one at Cebu in the southern islands, and five in Luzon. In all these youth meetings a definite attempt was made for the first time to drop denominational lines. All were one in spirit and purpose, all seeking more truth, inspiration and fellowship with God and with one another. It was the first time that many of these young Filipinos had faced the problems of war and peace.

At each institute many signed a disarmament petition to be sent to the Geneva World Disarmament Conference. In addition steps were taken in at least two institutes to mobilize public opinion against compulsory military training in high schools and in the university.

—*Christian Century.*

On the Isle of Bali

The year 1931 saw the first modern missionary effort in Bali, widely known as a tourist resort, directly east of Java. Its million and a half people are mostly Hindus. Missionary work had been strictly forbidden by the Dutch Government, but eventually a Chinese worker was permitted among the Chinese of Bali and this proved an entering wedge. The first converts won were Chinese, then two young men whose fathers were Chinese, their mothers Balinese. They soon brought their Balinese relatives to the Gospel services. Now thirty in all have been baptized, twenty-six being pure Balinese. Gospel tracts have been printed in this language and it is hoped that government permission to install more workers may be granted.

NORTH AMERICA

Youth and Prohibition

The Allied Forces for Prohibition, headed by Dr. Daniel A. Poling, are conducting special meetings for young people, and local councils of Allied Youth have already been formed in more than 200 cities, including representation in every state in the Union. More than 150,000 boys and girls have enrolled as active participants in this new movement. Young people are becoming a vital force in promoting support for government enforcement.

Headquarters are at 419 Fourth Ave., New York.

Helping Unfortunates in Cincinnati

When the Rev. Richard E. Scully went along the railroad looking for his Methodist mission house, he found a one-story

building so dilapidated that the cornices were falling down and the rain came pouring in through the roof. The new missionary began with religious services, but preaching alone was inadequate in a community inhabited by so many persons handicapped by age, unemployment, and countless other misfortunes.

Knowing of the history of the Morgan Memorial Goodwill Industries in Boston, Mr. Scully began to adapt the Goodwill plan to his own particular situation. He placed burlap sacks in the homes of the well-to-do people of Cincinnati and took his entire savings to purchase an automobile to gather in bags full of clothing, shoes and papers.

He went to a rich resident of Cincinnati and prevailed upon him to make the first payment on a larger building. Then the Cincinnati Goodwill Industries began in earnest. Soon there were all sorts of activities, workrooms, a day nursery, children's settlement clubs, a church, and daily religious services.

Today the Cincinnati Industries occupies an entire city block, and the property is valued at \$225,000. Six Goodwill stores located in different sections of the city supply the poor with articles of clothing, furniture, etc., at small prices. A beautiful day nursery cares for children whose mothers work during the day. On another floor are rooms where boys and girls are kept out of mischief after school and are taught various handicrafts. In the community building recreation programs are conducted. On Sundays people of the community, and beneficiaries of the Industries and the settlement, gather in the little Gothic church to worship.

—*World Service News.*

Missionary Homes at Ventnor

In a residence section of Atlantic City, a "White Compound" is operating as a home for foreign missionaries of all denominations while on furlough. These homes are the gift of Mrs. George W. Doane, and

are provided rent free to missionaries.

The centenary of the birth of Dr. William Howard Doane, February 3, 1932, was celebrated by the dedication of "Sunny Side," fifth unit of these Houses of Fellowship. The new building contains, among other features, a children's play room, a work room for those who enjoy craftsmanship and a library which can be enlarged to an auditorium holding 150 people.

The Churches Without Color Line

The Congregational churches organized the American Missionary Association eighty years ago to combat slavery and bring Christian education to the Negro. Fisk University, Talladega, Straight, and Tougaloo are some of the colleges that grew out of the enterprise. In these schools white and Negro teachers work on an equality. Oberlin, a Congregational church school, admitted Negroes on equal terms with whites early in the 40's.

All Saints' Protestant Episcopal Church, a venerable edifice in the heart of the lower east side of New York, has a congregation that is 50 per cent colored. In the effort to bring new life into a very old work, the policy is that the doors stand open in welcome to all the people of the neighborhood, including a nearby colony of Negro people. The confirmation class of 1930 included 10 of them and 10 white people; last year there were 7 Negroes and 15 whites, including a Hebrew, a Chinese and an American Indian. Into the congregation of Poles, Russians, Italians and peoples of other lands come the colored race.

A Church of the Air

Rev. William Payne, of Trinitarian Episcopal Church in Madera, Cal., has a plan for a "Rural Church of the Air." He suggests the forming of neighborhood groups, in sections where the nearest church is miles away, these groups to form units of the Church of the Air. From headquarters,

programs could be sent out in advance, giving the hymn numbers, the responsive reading and the Scripture lesson. When the group assembles, a leader would give the call to worship. They would sing and pray, and read responsively. A broadcasting church could be designated for the purpose and sermons prepared with these rural groups in mind. A home study correspondence course would supplement this work to excellent advantage.

Spiritual Emphasis

The Presbyterian General Assembly's Committee on Spiritual Emphasis last autumn conducted Spiritual Emphasis Conferences for ministers in five centers — Baltimore, Rochester, Columbus, Indianapolis and Kansas City. It reported a hearty response in every section so that eight synods and 144 presbyteries held retreats on Spiritual Emphasis for their members. The members of the General Council entered into a solemn covenant to a league of intercessory prayer for God's guidance; that church members be called upon to definite self-denial to the end that Christ and His Cross may be made more personal and real; that through carefully prepared messages an effort be made to unite the ministry of the church in a campaign for Scriptural preaching.

Protestant Teachers and the Bible

On December 8, 1916, forty public school teachers in New York City met and organized the Protestant Teachers' Association. Since the Bible could not be taught in the public schools, and no time could be taken from the regular curriculum for its exposition, these Christian men and women planned after-school religious instruction for those who would come. The association has grown to a membership of 7,000, supported largely through the annual dues of one dollar. These teachers are determined not to let boys and girls without church privileges

grow up as heathen. At present there are 27 centers where a session of one and a half hours is held on some week day, after school hours. The teachers are largely volunteers from the public school teacher membership of the association.

College Students in Churches

Statistics for the school year 1929-30 show that 87 per cent of the students at publicly controlled colleges and universities belong to some church.

Causes of Crime

Haphazard employment, blind alley jobs and long periods of idleness between jobs were important contributing factors to crime and delinquency in 1931, according to the Year Book of the National Probation Association which has just been published.

The National Probation Association is an association made up of juvenile court judges, probation officers, psychiatrists, criminologists and others interested in the treatment and prevention of crime in the United States.

The five causes listed in the Year Book are:

First, lack of a sufficient regular family income to insure health and at least a minimum of decency and comfort.

Second, inefficient and dishonest standards of government.

Third, lack of vocational guidance and clinical facilities in the schools.

Fourth, the lack of proper recreation facilities.

Fifth, the inability of the Church to hold the young people of today.

The majority of these offenders have drifted away from the influence of the Church for a variety of reasons.

A Distant Outpost

An example of how isolated some missionaries are, even in this day of airplanes, fast ships and railroads, was reported in *The Northern Tribune*, a Canadian paper. The Rev. George Morrow, a missionary at Rupert House, Quebec, about 100 miles east of Moose Factory, a village in northern Canada, is almost completely isolated. Newspapers reach Rupert House only once a

year; the mail leaves and arrives at irregular intervals, requiring as long as two months to go one way. Measured by the time required to reach even near settlements, Rupert House is probably as isolated as many spots in the African jungle. Its temperature also keeps it dependent for many of its necessities on the help of the outside world. This help is often difficult to get, especially after the annual freeze-up. In the beginning of 1929 Mr. Morrow suffered a compound fracture of his hip while building a toboggan slide for his Indian charges. A dog team carried him slowly over the snow to Moose Factory, from whence a call was sent out for medical assistance. A doctor came by airplane from Cochrane, a distance of 150 miles, and the injured man was taken there for hospital treatment.

Rupert House is situated on the Quebec side of James Bay, an extension on the southeastern part of Hudson Bay. It is reported to be the oldest established post of the Hudson Bay Company. In the summer about 250 to 300 Indians gather in the town. Their greatest problem is poverty. Funds to purchase a radio for community use may soon be raised by outside aid and it is hoped that the Federal Government of Canada will fit an airplane for medical work in the remote settlements on the shores of James and Hudson Bays. The extension of the railroad line to Moose Factory is also hoped for by residents of Rupert House.

Magazine for the Blind

The John Milton Foundation is perfecting arrangements for issuing a religious magazine for the blind in Braille. This is an effort on behalf of the Protestant forces to do for Protestant blind what the Roman Catholics, Hebrews and others are doing for those of their faiths.

The magazine will be for adults; will contain Bible or Sunday-school lessons; general religious articles, some original, but chiefly reprints or conden-

sations of choice articles from leading religious publications; and general religious news. The purpose is to make the best in print available for the blind, and to supply it free, funds being asked from various Boards of Publication and of Home Missions Boards.

Negro Progress

Since the Civil War the Negroes in America have made remarkable progress. This does not mean that they are exceptionally industrious or capable of advancement in culture and material improvement but considering the fact that most of the American Negroes were then slaves and have always been seriously handicapped on account of their color and previous condition, they deserve great credit. There was a time when many white Americans thought it worse than useless to attempt to educate the Negro. Here are some evidences of progress reported by the 1931 "Negro Year Book":

	1866	1930
Negroes in America	4,000,000	12,000,000
Homes owned by Negroes	12,000	750,000
Business enterprises	2,100	70,000
Farms operated	20,000	1,000,000
Wealth accumulated	\$20,000,000	\$2,600,000,000
Schools for higher education	15	800
Percentage of literacy	10%	83.7%
Negro teachers	600	56,000
Expenditure for education	\$700,000	\$61,700,000
Contributed by Negroes	\$80,000	\$3,500,000
Negro churches	700	42,000
Negro church members	600,000	5,200,000
Negro Sunday Schools	1,000	36,000
Sunday School pupils	50,000	2,150,000
Negro church property	\$1,500,000	\$200,000,000

LATIN AMERICA

Undying Religion in Mexico

At Cansahcab, Mexico, several persons were threatened with expulsion from their homes because they held religious services after having received permission from the town authorities to do so. The men went to see the governor, but found him out of town. However, they are continuing their religious services.

"When anything goes wrong, Protestant Christians are sus-

pected, and sometimes accused and arrested," writes Mrs. John T. Molloy, Presbyterian missionary at Merida, Mexico. "In one place the work of the church was prospering until a drought came. The Protestants were accused of being the cause of it."

Continent-Wide Evangelism

A comprehensive evangelization campaign for all Latin America is proposed by Mr. Harry Strachan. This is to have a consecrated native evangelist and his wife carrying on an intensive crusade of evangelism in every one of the twenty republics at the same time. While putting all the emphasis on evangelism, these twenty couples would cooperate with the various evangelical organizations on the field, and thus help to extend and consolidate such work. Later additional evangelists would be required for some of the larger republics. As soon as possible it is hoped to place twenty efficient missionary couples to co-ordinate and complete this ministry.

Through the Bible Institute, the only one of its kind in Latin America, a considerable number of native young men and women have been trained with a view to evangelizing their own people. All those graduated are doing faithful work, and this year sees the largest number in training the school has had.

Reaching the Indians

Under the Presbyterian Church in Mexico, three well-trained men have taken up work among the 227,000 Maya Indians. A mission has also been opened for 517,000 Mexican Indians, the second largest Indian tribe in the three Americas. The Latin American Prayer Fellowship is making contacts with the large tribe of Othomi Indians, which adjoins the great Mexicano tribe. Last year an opening was made to reach between 750,000 and 1,000,000 Indians, a far larger number than in any previous year.

Guatemala's President and the Bible

Some months ago a copy of the first translation of the New Testament in Cakchiquel was presented to Guatemala's president by a missionary and a representative of the American Bible Society. The following definite result is noted. An Indian Evangelist had gone to the town of Comalapa to hold a service. At the close, an Indian man said that he wanted to accept the Lord as his Saviour. Afterward the worker inquired how he became interested in the Gospel. He then told the following incident:

The Indians in his town had some kind of protest to make, so they appointed this man to see the president. The president told him that the Indians in Comalapa were bound by too many old customs that were holding them back and keeping them poor. The thing they needed was progress, and taking out of his pocket his Cakchiquel New Testament, he handed it to the Indian and told him that in that Book he would learn true progress. The man read some from the Testament there before the president, and after he returned he hunted up some of the believers to learn more. The result was his public testimony for the Lord.

Bible Institute of Costa Rica

The strategic task of the present is to train young Latin-Americans for work among their own people.

The Bible Institute of Costa Rica was founded for this purpose, and as a corollary to the Latin-America Evangelization Campaign. Since the inception of the Institute, thirty-seven graduated students have gone back to their own republics, practically all in missionary service. Some are outstanding men; others of lesser gifts are doing valuable work. Seven non-graduates are engaged in missionary service.

The enrollment for 1932 is forty-three men and women.

The countries represented in the student body are Bolivia, Peru, Colombia, Panama, Cuba, Puerto Rico, Guatemala, Honduras, Nicaragua and Costa Rica. Nearly all the denominations are represented.

—*Latin American Evangelist.*

In Southern Peru

In the country south of Lima in Peru, there are only twenty-five evangelical missionaries, which means that each has a parish of 112,600. Cuzco, with an area of 55,000 square miles and a population of 700,000, has nineteen foreign and four national workers. South of it is Apurimac, with an area of 8,200 miles, a population of 280,000 and two foreign workers. Arequipa, with an area of 21,000 sq. miles, a population of 360,000 has four foreign and three national workers, all belonging to the E.U.S.A. Two more of the ten southern departments are occupied by Seventh Day Adventists—Ayacucho with a population of 320,000 having two foreign workers, and Puno with twenty-nine among a population of 700,000. The remaining five, containing a total population of 455,000, have no Protestant workers at all.

—*South America.*

EUROPE

"Going into All the World"

The English Baptist Missionary Society tells a story that sounds like a romance. Several years ago a candidate for missionary service presented himself, but was rejected because of health considerations. He thereupon went into business at home, with the sacred resolve that all the profits he might make should go to "fill his place" on the foreign field. Regularly, year after year, he has sent in his remittance accordingly. Every year the amount has been larger, until the amount just received reached £3,500, equal at normal rates of exchange to more than \$17,000 in American money.

Thus it comes about that the man who, for physical reasons, could not go to the foreign field, and who therefore might well have considered himself exempt from the missionary obligations, is paying the cost of supporting ten missionaries on the field, that is, by his money he is multiplying himself tenfold.

Protestantism in France

French Protestants in France number about 750,000, while the number of pastors is proportionately larger than in such Protestant countries as Norway, Finland or Switzerland. The largest group is the historic Reformed Church of France, one of the oldest Presbyterian Churches. There is also the Central Evangelical Society of France, the Free Evangelical Church of France, and the Reformed Church in Alsace—together 694 parishes holding the Presbyterian system.

Religious Conditions in Europe

Dr. J. Ross Stevenson, President of Princeton Theological Seminary, reporting on conditions in Europe, thus briefly reviews Protestant churches in various European countries.

In Russia. A special committee on relief has been formed under the auspices of the Central Bureau, on which representatives of the British, German, Baltic, Swiss and Orthodox churches are represented. Millions of Christians are in distress.

Protestant benevolent institutions in Germany are fighting for their very existence. Everywhere expenses have been curtailed far below the level of efficiency, to the great satisfaction of radical labor parties. European Protestantism's strongest bulwark is Germany; from here must come the power to resist further encroachments of militant atheism from Russia.

Institutions for Protestant welfare work in Poland are in a grave situation. Four hundred people are sheltered at the Stanislas homes and there is

great anxiety as to the food supply for the first five or six months of 1932. Both Lutheran and Reformed churches in Transylvania are facing the ruin of schools and works of benevolence.

Evangelical hospitals, deaconesses' homes and training schools in Hungary are in distress.

In Syria 95 per cent of the population is out of work. Pastors are unpaid and congregations are in danger of losing manse and parish houses.

The Belgian missionary church is sinking under a debt, and poverty hinders the extension of evangelical religion in Czechoslovakia.

In one instance only the news is better than last year. A new working basis has been formed which seems to assure harmonious relationship between the Reformed and the Lutheran groups in the Ukraine.

The Athens School of Religion to Close

It is to be regretted that, after ten years of successful operation, the American Board has decided to close the School of Religion at Athens. This is due chiefly to financial difficulties. The enterprise is to be combined, so far as is possible, with the Presbyterian School of Religious Workers in Beirut. Professor Levonian and some of the other teachers at Athens will go to Beirut to continue their service but the loss to Greece will be great. Professors and students have been able to work with the refugees in Athens and there was hope that opportunities would grow for evangelical contacts with the Orthodox churches, students also spent vacation time in evangelistic work among Moslems in Crete and in colportage work in Macedonia.

In the past ten years, ninety-two students have been registered at the school. These include a German, Turk, Russian, Chinese, Hungarian, Syrian, in addition to Bulgarians, Greeks and Armenians. Thirty-eight have been graduated — eleven

women and twenty-seven men. They are today working for the Kingdom of God in many places in the Near East.

GENERAL

Life in Eastern Orthodoxy

International movements among the churches and the publication of a book by the World Student Christian Movement have tended to revise impressions as to the decay of the Eastern Orthodox Church. Adherents of this Church number between 146,000,000 and 150,000,000. They are found in eastern Europe, and in parts of Asia and Africa. They are distributed, geographically or nationally, throughout twenty autonomous patriarchates and archbishoprics, the Russian patriarchate being the largest, nominally with 120,000,000 souls.

Prof. Kefan Zancov of the University of Sophia is author of the book mentioned in which stress is laid not upon creed or ritual, but upon religious experience. He believes that good is coming to his Church through its present troubles. "The separation of church and State, the Soviet Government's persecution and the complete nationalization of church property, the practical collapse of the church organization, its purification through trial by fire and martyrdom may be the occasion of a new, mighty upthrust of its inner, creative powers."

Baptist World Alliance

The Baptist World Alliance was organized twenty-six years ago, for the purpose of bringing Baptist groups into closer cooperation. It has no legislative authority, but is a forum for the discussion of academic, theological and missionary problems. At the Fourth Congress in Toronto, Baptist delegates from more than sixty different countries were present. There are Baptist churches in every country in Europe except Turkey and Albania. A Baptist church with nearly a hundred members was recently organ-

ized in Athens. In Roumania Baptists have increased during the past ten years from ten thousand to forty-five thousand. Strong groups are found in Germany, with sixty-five thousand, and in Sweden with about the same number. A large majority of the 12,000,000 Baptists are in North America.

Protestant Medical Missions

Some interesting figures relating to medical mission work have recently appeared in "A Record of Christian Work of Protestant Missions." From these we learn that there are at present 858 hospitals containing 31,264 beds. In these institutions during 1930, 389,712 in-patients were treated and 198,844 operations performed. There are, in addition, 1,686 dispensaries, at which no fewer than 10,411,539 attendances were recorded in 1930, and 137,152 visits paid to homes of patients. There are 513 indigenous medical men, and 99 medical women serving in these hospitals; also 1,055 trained nurses. Men medical assistants number 2,597, and women assistants number 2,861. For every 25 missionaries there is one medical missionary.

Religious Census of the World

The organized religions of the world are approximately as follows, based upon recent statistics:

Roman Catholics..	310,000,000
Orthodox Catholics	120,000,000
Protestants	200,000,000
<hr/>	
Total Christians	630,000,000
Jews	15,000,000
Mohammedans ...	240,000,000
Buddhists	130,000,000
Hindus	230,000,000
Confucianists and	
Taoists	350,000,000
Shintoists	35,000,000
Animists	135,000,000
Miscellaneous	60,000,000
<hr/>	
Total non-	
Christians ...	1,103,000,000

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Course of Christian Missions: A History and an Interpretation. By William Owen Carver. 320 pp. \$3.00. Fleming H. Revell Co. New York. 1932.

There are a number of histories of the missionary enterprise in the English language, but nothing quite so elaborate and scholarly as the series almost completed by Dr. Julius Richter of Berlin. The present volume is not only a brief history but an interpretation. The author is Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Kentucky, and his earlier books on Missions were received favorably. An enormous amount of fact is crowded into the twenty-three chapters of over 300 pages of the present volume, closely printed and without footnotes. We admire the standpoint of the writer who says:

Christian missions are rooted in the Christian concept of God. They are continued and perpetuated by reason of the Christian experience of God. It is not possible to hold steadily the true Christian idea of God and not to undertake to share that idea with all other men. Christianity has from the beginning been a missionary religion. It has not been uniformly and consistently missionary. Its missionary history, with its variations, lapses and revivals, has run parallel to the history of the adherence of the professed followers of Jesus to His interpretation of God in His character and in His relation to the human race. Whenever and in what measure the Church of Christ has been Christian, it has been missionary.

After sketching the foundations of Christian Missions, in four chapters, we have an account of Sporadic Missions in the Middle Ages until the Evangelical Revival in five chapters. Carey and the New

Epoch are dealt with in a separate chapter and then follow chapters on India, China, Japan, the Near East, Africa, and other mission fields. This geographical division of the material has its disadvantages, but is perhaps unavoidable. Missions to the Jews receive scant attention, in scarcely five pages. The bibliography is inadequate and there are too many misprints and other inaccuracies, e.g. Homach for Harnack. Altogether this succinct and comprehensive record is well adapted for its purpose.

S. M. Z.

The Spirit of World Politics: With Special Studies of the Near East. By William Ernest Hocking. 571 pp. \$5. Macmillan. New York.

Believing that the relations among nations are determined less by principles or by self-interest than by a spirit which constantly gropes for principles, Professor Hocking of Harvard University analyzes the situations under which nations are thought of as "backward." This idea gives a measure of warrant to the stronger nations which are ready to exploit weaker ones. There has come to be a very debatable conviction that "the world's resources are to belong to those who can best use them." If one nation has natural resources which it is not prepared to use, it is assumed in wide circles that other nations who are prepared to use them may properly seek them, even by force, on the theory that in the long run this will be good for the weaker nation. This theory does not work in reference to private property in the nations themselves; it is only between nations that it

applies. This, with some other principles, opens the way to a study of Egypt, Syria, Palestine and other mandated areas, and these studies have missionary interest. They open the question of the right and ability of weaker nations to govern themselves.

The chapter entitled, "Is There a Moral Code for States?" develops three theses—that states may be subjects of right, that the fundamental principle of right is the same for states as for individuals, and that the same principle applied to different cases gives different results. This leaves the decision of international relations on the same basis as are personal relations—sometimes sun-clear, sometimes difficult to determine and liable to be influenced by conflicting motives. Professor Hocking has given us a thoughtful discussion, worthy of the attention of students of missions. His treatment of the question of Islam and its continuance will not meet universal Christian acceptance, but it brings to light some facts little realized by most students of world movements.

CLELAND B. MCAFEE.

The World's Danger Zone. By Sherwood Eddy. 119 pp. \$1.00. Farrar and Rinehart. New York. 1932.

This book comes with a rather lurid wrapper and its contents are in harmony with the cover. Dr. Eddy usually writes in vigorous language and never hesitates to "point with alarm." He has certainly had many opportunities for observation for he has spent much of the last thirty-four years in Asia. His addresses have been heard by myriads of people and

his fourteen books have been widely read. He deems Manchuria "the world's danger zone." He was in the Far East when the Japanese military movement began, and he vividly describes conditions in China and Japan that are involved in it. He believes that "Japan would have had a strong case if she had published a list of grievances and set a time limit for settlement." (page 44); but that if she persists in her present course "Japan must face the terrible responsibility of being the cause or occasion of the break-up of China and the forming of a large Communist state in the heart of the Far East, a war with Russia followed by internal revolution in Japan, and a world war which may again draw into its seething vortex all the principal nations of the world." (page 51) Let us hope not.

A. J. B.

Story of Alaska. By C. L. Andrews. 12 mo. \$3.50. Lowman & Hanford Co. Seattle. 1931.

The need of a reliable history of the territory of Alaska has long been felt. Bancroft's history was given to the world in 1885, and since its publication much has happened in our northern territory. Mr. Andrews brings the story up to date and is a boon which writers and students will appreciate. The author is peculiarly qualified for his work since he has lived in Alaska for more than forty years and has first-hand knowledge of every part of the territory. As newspaper writer, photographer and government agent his opportunities for gleaning information have been unusual, but in addition to this he has acquired a mastery of the Russian tongue and possesses one of the two most valuable collections of Russian privately owned source material in the United States. His work is fair to all, comprehensive and carefully documented. There is no question that it will be the authoritative history of Alaska for many years to come.

Mr. Andrews' treatment of the missionary history of Alaska is exceedingly satisfactory. He relates the story of the establishment of the various missions fairly and at the same time shows the important place which early missionaries occupied in the Territorial development. His attitude toward the missions is sympathetic and this fact alone makes his book more valuable as a reference for those who are interested in things pertaining to that Territory.

A. J. MONTGOMERY.

Chaka—An Historical Romance. By Thomas Mofolo. Translated from Sesuto by F. H. Dutton and W. R. Moule. 12 mo. 198 pp. 7s. 6d. Oxford University Press. London. 1931.

Few books from Central African writers have thus far been translated into English. This is especially true of fiction. A wealth of native folk tales and bits of African philosophy have been gathered by missionaries and others but the purely African literature is yet in its infancy.

The author of this African romance is from Basutoland and was born in 1875, the son of a Christian Masuto. In his youth he lived in the beautiful and fertile mountains, tended oxen, joined in the hunt for game and attended a native Christian school founded by the Paris Evangelical Missionary Society. Later he entered a normal school and studied theology at Morija. For a time he taught school, later became a clerk and proof reader and began to write. He now is a storekeeper and an influential member of the Progressive Association.

Thomas Mofolo has written several novels describing native life. His present historical romance takes us back a century ago before the Christian missionaries had begun to influence Basutoland. He describes primitive life and reveals the customs and thoughts of his people. While the influence of Christianity is not directly

shown, the author reveals his acquaintance with Bible narratives which filled a large part of his education and helped to color his thought and forms of speech. The story gives large place to African belief in magic and in witch doctors and African character and habits are clearly depicted. Chaka reveals the man who puts ambition first and shows the ruin of human instincts by the rule of force. The book is a tragedy artistically developed and with a lesson, not only for Africans but for those of other lands.

Under Seven Congo Kings. By R. H. Carson. Graham. Illus. Maps. 8 vo. 293 pp. 6s. Carey Press. London. 1931.

The author was a companion and successor of the well known missionaries Comber, Wicks and Grenfell and was himself a British Baptist missionary in the Portuguese Congo for thirty-seven years (1888-1925). He therefore speaks with clear knowledge of the country, the people and their history. One characteristic custom of the country has been that succession does not pass from father to son but to the son of the chief's eldest sister. The people were formerly cannibals and one of the kings was known to have eaten a piece of the heart of a Portuguese and was said to have converted the skull into a drinking cup.

Christian progress around San Salvador, from 1887 to 1929, is graphically described. The New Testament has been translated and numerous churches and schools established. Among the duties of church membership are: (1) Attendance at every service; (2) meekness in receiving reproof; (3) readiness to warn others; (4) witnessing to the Gospel; (5) habits of prayer and giving. The church, thus instructed, has continued to grow in strength and supports its own evangelistic work.

The stories of hardship, heroism and victory contained in this history are full of interest. They describe how witchcraft

was combatted, how superstition was overcome, how vices put down. Mr. Graham says: "We must not suppose that any part of aministic religion is a groping after God. . . . It is really demon worship." Any object may be made into a fetish or charm and most of them are grotesque, ugly or obscene.

The author graphically describes the early fierce opposition to the Gospel, followed by striking conversions, and faithful examples of Christian life, testimony and service. The Portuguese have put some hindrances in the way by decreeing the use of the Portuguese language in books and in schools so that books in the native language have been burned and two hundred schools have had to be closed. The Roman Catholics have also hindered the work by their opposition.

The history has no index but is supplemented with six valuable appendices on dates, secret societies, government decrees, growth of the church and a full bibliography.

Religion Follows the Frontier. By W. E. Garrison. 317 pp. \$2.50. Harpers. New York. 1931.

This is one of those rare volumes that has as its immediate concern a single communion of the Church universal but makes universal appeal to every Christian of whatsoever communion. It is the history of the development of the Disciples of Christ, but the treatment is on such general bases that its deductions are applicable in large measure to all Christian groups. It is written so impartially and with such evident fairness that it can not be regarded as special pleading. It is a history—not an apology.

Dr. Garrison's unique contribution to American church history is the psychology of a people who had their origin on the frontier life of a new nation and followed the course of the empire westward. The sense of freedom and enthusiasm inherent in that atmosphere is found in this religious movement. The process to the pioneer was sim-

ple: to take "the Bible as the rule of faith and practice" seemed to solve all problems.

With candor and discernment Dr. Garrison follows this movement through its more than a century of frontier experience. His treatment of the potential values and weaknesses of this communion, so distinctly American, is of great value to any student of Western Christianity.

FINIS S. IDLEMAN.

How to Master the Bible: The Method, the Power, the Joy of Bible Study. By Martin Anstey, 240 pp. 2s. 6d. Pickering & Inglis, London.

Those who would master the

English Bible will find this an easily understood and instructive manual. It shows how to understand, enjoy, authenticate, study, wield, enthrone and defend the Bible. The chapter on "How to Study the Bible," which occupies more than one-half of this comprehensive and refreshing book, presents the synthetic, parallel, topical, typical, cyclopaedic, microscopic and explanatory methods. Ministers, Bible teachers and theological students will find the book suggestive, informative and quickening to faith.

D. O. SHELTON.

(Continued on 3rd Cover)

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Our Missionary Bookshelf

(Continued from page 384)

Christ Down East. By R. G. Burnett. 8 vo. 160 pp. \$1.25. Revell. 1931.

The slums of East London still furnish stories of romance, adventure and miracle. There hell is sometimes exchanged for Heaven and the wiles of the devil are overcome by the Grace of God. The editor of *The East-end Star* gives first hand glimpses of fallen women, drunken seamen, street Arabs and criminals, many of whom were reclaimed in the East End Mission. He shows that the power of Christ to work miracles is as great in London today as it was in Judea in the first century. These stirring narratives strengthen faith and furnish wonderful illustrations of the worthwhileness of slum work.

Obituary Notes

(Continued from 2d Cover)

was devoted to Moslems; his knowledge of Islamic literature was wide and profound and he wrote many helpful treatises on the subject. Among the best known are "The Faith of Islam," "Life of Muhammad," "Outlines of Islam," and "Studies in Islam."

* * *

Mrs. Carrie Louise McMillan Buck, the widow of Dr. Philo M. Buck of India, and the mother of Professor Oscar M. Buck of Drew University, died in Cawnpore, India, on April 10th. Mrs. Buck went to India in 1871 and had spent 54 years in active missionary service under the Methodist Episcopal Church. She was born in Gettysburg, Pa., October 23, 1844, and sat on the speakers' platform when she heard Abraham Lincoln deliver his famous Gettysburg Address. Mrs. Buck was especially active in India in work for women and saw the work grow until the Methodist Church in that land included over 500,000 members.

* * *

Miss Mary Elizabeth Talmage, for fifty-seven years a missionary in China under the Reformed Church in America, died in Amoy on April 6th at 77 years of age. Miss Talmage, the daughter of Dr. John Van Nest Talmage, who went to China in 1847, was born in Amoy in 1855 and was a pioneer in the education of Chinese girls and women. She was a niece of the Rev. Dr. T. deWitt Talmage of Brooklyn. Her sister, Miss Katherine Talmage is still active in the work at Amoy.

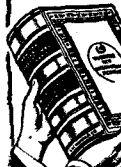


A Little Jumping Goat Gave Its Name to **TAXICAB**

Taxicab is an abbreviation of *taximeter-cabriolet*—a vehicle carrying an instrument for automatically registering the fare. The name *cabriolet* is the diminutive of the French *cabriole*, meaning "a leap" like that of a goat, and was applied to this type of carriage because of its light, bounding motion. *Cabriolet* came from the Italian *capriola* meaning "a somersault," from Latin *capere* "a he-goat," "capra" "a she-goat." There are thousands of such stories about the origins of English words in

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New Books

Modern South America. C. W. Domville Fife. 320 pp. 21s. Seeley, Service. London.

Fiji and Fijians, 1835-56. G. C. Henderson. Illus. 333 pp. 25s. Australian Book Co. London.

Russia and the Soviet Union in the Far East. Victor A. Yakhontoff. 454 pp. \$5. Coward-McCann. New York.

The Challenge of the East. Sherwood Eddy. 265 pp. \$2.50. Farrar & Rinehart. New York.

International Survey of the Young Men's and Young Women's Christian Associations. 425 pp. \$2. Y. M. C. A. and Y. W. C. A. New York.

The African Child. An Account of the International Conference on African Children. Geneva. 125 pp. 2s 6d. Longmans, Green. London.

Manchuria Year Book, 1931. 347 pp. East Asiatic Economic Investigation Bureau. Tokyo.

South and East African Year Book and Guide, 1932. A. Samler Brown and G. C. Brown. 921 pp. 2s 6d. Union Castle Mail S. S. Co. London.

Religious Education in the Chinese Church. Report of a Deputation. 296 pp. \$1. World's S. S. Assn. New York.

The Village Teacher's Guide. A Book of Guidance for African Teachers. Edited by J. W. C. Dougall. 135 pp. Also *The Visiting Teacher*, supplement to the above, 32 pp. 2s 6d. Sheldon Press. London.

Religious Education in the Philippines. Archie L. Ryan. Illus. 205 pp. Methodist Pub. House. Manila.

Jainism in North India. 800 B. C.-A. D. 526. Chimanlal J. Shah. Illus. 251 pp. Re 1.4 and Re 1.12. Longmans, Green. London.

The Religion of Tibet. Sir Charles Bell. Illus. 235 pp. 18s. Oxford University Press. London.

The Legacy of Islam. Edited by the late Sir Thomas Arnold and Alfred Guillaume. Illus. 416 pp. 10s. Oxford University Press. London.

As a Jew Sees Jesus. E. R. Trattner. 232 pp. \$2.75. Scribner. New York.

Modern Civilization on Trial. C. Delisle Burns. 324 pp. \$2.50. Macmillan. New York.

Dangerous Drugs. The World Fight Against Illicit Traffic in Narcotics. Arthur Woods. 123 pp. \$2. Yale University Press. New Haven.

The Course of Christian Missions. William Owen Carver. 320 pp. \$3. Revell. New York.

The Foreign Missionary. (Revised Edition). Arthur Judson Brown. 412 pp. \$2. Revell. New York.

The Interwoven Testaments. H. C. Moore. 50 cents. Southern Baptist Convention. Nashville.

The Imperishable Message. Report of the Board of Foreign Missions, Methodist Episcopal Church. 192 pp. 25 cents. New York.

Korea. The Hermit Nation and Its Response to Christianity. T. Stanley Soltan. 123 pp. 3s 6d. World Dominion Press. London.

Lyra Mystica. An Anthology of Mystical Verse. Charles Carroll Albertson. 496 pp. \$3. MacMillan. New York.

The Partiality of Jesus. E. C. Comfort. 154 pp. \$1.25. Reformed Press. Grand Rapids.

The Spirit of World Politics. William Ernest Hocking. 571 pp. \$5. Macmillan. New York.

Seeing Ourselves Through Russia. Henry T. Hodgkin. 110 pp. \$1.25. Long & Smith. New York.

Three Arrows. E. Ryerson Young. 182 pp. \$1 cloth, 75 cents paper. Friendship Press. New York.

A Young Revolutionist. Pearl Buck. 182 pp. \$1.50 cloth, 75 cents paper. Missionary Education Movement. New York.

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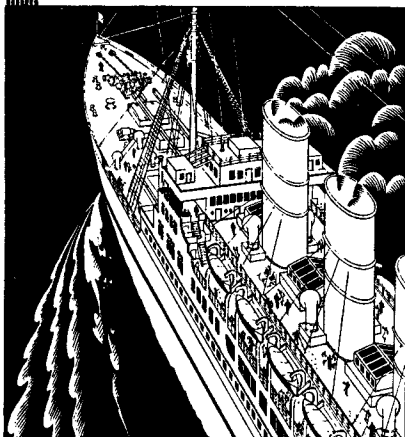
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CANADIAN PACIFIC

July 12-17—Northern Baptist Convention, San Francisco, Calif.

July 25-31—World's Sunday School Convention, Rio de Janeiro, Brazil.

August 13-20—Universal Christian Council for Life and Work, Geneva, Switzerland.

August 24-31—Continuation Committee, World Conference on Faith and Order, Wiesbaden, Germany.

August 23-28—General Conference of the Seventh Day Baptist Church, Adams Center, N. Y.

September 13-16—Association of Women Preachers, Chicago, Ill.

September 17-20—Bi-Annual Convention, Evangelical Brotherhood, Evangelical Synod, St. Louis, Mo.

September 28, 29—Committee of Reference and Counsel, Foreign Missions Conference, New York, N. Y.

October 11-16—International Convention of the Disciples of Christ, Indianapolis, Ind.

October 12—United Lutheran Church in America, Philadelphia, Pa.

October 18-24—Five Years Meeting of the Society of Friends, Richmond, Indiana.

to endeavor to promote Christian friendship between the people of the two nations. They were everywhere cordially received.

* * *

Dr. and Mrs. Courtenay H. Fenn, Presbyterian missionaries to China, have been honorably retired. Dr. Fenn is retained in secretarial service at the Board headquarters in New York.

* * *

Dr. Egbert W. Smith, Executive Secretary of Foreign Missions for the Presbyterian Church South, who has recently returned from a visit to the Congo missions, has asked to be relieved from secretarial duties, having reached the age of retirement.

* * *

Sir Wilfred Grenfell has recently returned on the mission schooner, George B. Cluett, to his work for the fishermen of the Labrador and Newfoundland. With him have gone seventy-five young college men and women, bearing their own expenses and ready to work at all kinds of hard jobs and endure many hardships during their vacation. Some will serve as aids to doctors and nurses, while others work on one of the mission ships.

* * *

Dr. John Stuart Conning, for the past thirteen years superintendent of Jewish Evangelization of the Presbyterian Board of National Missions, has reached the retiring age in that Board but is still more vigorous than many men at forty. He has been elected secretary and director of the Joint Department on the Christian Approach to the Jews under the auspices of the Home Missions Council. Dr. Wm. Chauncey Emhart, of the Protestant Episcopal Church, is Chairman of the Executive Committee and Dr. Franklin F. Fry, of the United Lutheran Church, is vice-chairman. Half of the \$8,000 will be provided by the Presbyterian Board of National Missions. The remainder is expected from other boards and individual contributors.

(Continued on 3d Cover)

Personal Items

Dr. E. Stanley Jones of India has accepted the invitation of the National Christian Council of China to come to China August 23 to December 15 to hold a series of special conferences and evangelistic meetings for Chinese. Five interdenominational and regional conferences are planned. Dr. H. H. Tsui of Shanghai is in charge of the arrangements.

* * *

The Rev. Akira Ebisawa, general secretary of the National Christian Council of Japan, and a number of other Japanese Christian leaders and missionaries, went to China in March

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Editorial Chat

This is our special Home Mission study number. It has been prepared with the help of the Home Missions Council Committee on the American Indian.

We acknowledge with gratitude particularly the help of Bishop Hugh L. Burleson, Dr. A. J. Montgomery, Mrs. F. W. Wilcox, Dr. F. F. Fry, Miss Anne Seesholtz and the writers of the articles.

Unfortunately a few of the articles prepared have been crowded out of this number—in spite of its enlarged size—and may be expected later. One by Dr. Thomas C. Moffett, author of "On the New Indian Trail," deals most interestingly with "Indian Missions at Their Best."

The prospectus for this number has been enthusiastically received. One society of the Presbyterian Church (South) has ordered 250 copies in advance—to be used for mission study classes.

HOW MANY WILL YOU USE?

Our next issue of THE REVIEW will appear September 1st. Do not miss it. Among the articles you will wish to read are:

NEW OPPORTUNITIES IN PERSIA

By Dr. Rolla E. Hoffman

RELIGION BY EVOLUTION OR REVELATION

By Dr. Samuel M. Zwemer

A TRANSLATOR'S EXPERIENCE IN AFRICA

By A. W. Banfield

WHAT SUCCESS IN MADAGASCAR?

By W. Kendall Gale

LOOK FOR OUR CHINA NUMBER!

The October issue will be devoted to the great land and people of China—with articles by travelers, Chinese, missionaries and others.

THE OCTOBER REVIEW

WHAT READERS SAY

"In my judgment The MISSIONARY REVIEW OF THE WORLD is the most remarkable, comprehensive and effective interdenominational, missionary magazine in the world. I have taken it for years."

A. Z. CONRAD, Pastor of the Park Street Church, Boston, Mass.

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LV

JULY-AUGUST, 1932

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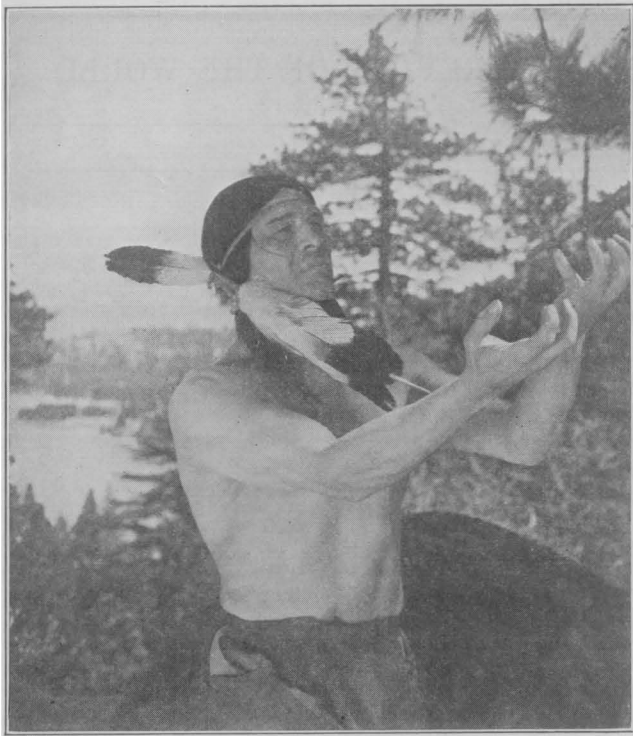
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Former Enemies Now Friends

These scenes are from an educational film produced by the Beacon Films, Inc., New York. The picture tells the Story of the Red Man in North America. It was made by W. Douglas Burden and Wm. C. Chanler who reproduced Indian atmosphere and scenes with a group of 200 Ojibway Indians to give an authentic and historic picture of Indian life. It is endorsed by educational and religious workers for use in churches, schools and missionary gatherings. Chief Chauncey Yellow Robe is one of the principal characters.

LEFT—INDIAN SIGN LANGUAGE FOR "MANY TREES."

BELOW—CHIEF YELLOW ROBE AT HOME RECOUNTING HIS ADVENTURES.



THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

OUR CREDITOR—THE INDIAN

The first inhabitants of our American continent form the topic for Home Mission study during the coming year. While the North American Indians are not numerous—only about 350,000—they have a remarkable history. When first discovered by the explorers from Europe, the Indians gave evidence of higher ideas of God, a better moral code and were more advanced in arts and some sciences than any other aboriginal people. Compare them, for instance, with the aboriginals of Africa, of the South Sea Islands, of Australia, or even of northern Europe before the Christian era. The North American aborigines, and their kindred in Central and South America, showed many evidences of noble character, intelligence and civilized development. Their history, traditions, beliefs, characteristics and customs are picturesque and interesting. It is almost inexplicable that, with such a background and such possibilities, they have not progressed more in the four hundred years since the first European settlers came into contact with them. Today every Indian in the United States should be a fully civilized Christian. That only one-third are now Christians, over 50,000 are still unevangelized and many are ignorant pagans following their primitive customs and worship, is the fault of the white settlers who, in many instances, failed to keep faith with them, drove them from their land, too often have shown them the vices rather than the virtues of civilization, have failed to treat them as brothers, even as Christians have bewildered them by the rivalries of a divided Church, and have not adequately shared with the Red Men their knowledge of Christ and the Christian Way of Life.

Since the days of John Eliot in 1646 the Bible has been partly translated into ten Indian tongues and systematic efforts have been made to win the Red Men to Christ. Today some forty Protestant societies are conducting schools and evangelistic missions in various reservations and settlements

where Indians are congregated. Many Indian evangelists, pastors and teachers have been trained and are working among their own people. Unfortunately there are still many entirely unevangelized and some who are unreached by the Gospel. Dr. Lindquist and others in this issue of the REVIEW tell of some results of the work and of the still unfinished task.

Paying Our Debt

The following Home Mission Boards, responding to a questionnaire, give information about their work for these American aborigines:

Reformed Church in America—conducts five missions for Indians—in Nebraska, New Mexico and Oklahoma. They cooperate with the government in caring for school children, in community work, clubs, clinics, dispensary, and church and Sunday school work. At some stations they have dormitories, educational classes, health programs and encourage native industries. The principal tribes reached are the Winnebago, the Apache, the Arapaho and the Comanche. Some of the work is becoming self-supporting and the Christians are working among the Indians of the neighborhood.

The Baptist Southern Convention has 21 workers among Indians at forty church or mission centers. They count 200,000 Indians as in Southern Baptist territory. Many of the churches have become self-supporting. The mission fields are chiefly in Oklahoma among the Osage at Pawhuska, the Pawnee, Chillicoos, the Ponca and Kaw, Kickapoo, Sac, Fox, Otoe and Iowa Indians. There is also work among the Navajos in New Mexico, the Choctaws in Mississippi and others in southern Alabama and North Carolina.

The Presbyterian Church in the U. S. is working among the Chickasaws and Choctaws in Oklahoma, the Alabamas in Texas, the Catawbans in South Carolina, the Cherokees in North Carolina and the Seminoles in Florida. This work is evangelistic and educational. There are 18 organized Indian churches with 548 members. Six churches have native pastors. Much attention is given to Sabbath school, young people's and women's work. The Oklahoma Presbyterian college at Durant has 165 students, half of whom are from five Indian tribes.

The Friends Mission, in Oklahoma, ministers to over 2,500 Indians by visiting institutes, clubs, clinics, recreation projects, libraries, Bible teaching, week-day religious education and other religious meetings. The Friends mission stations in Oklahoma are located among the Wyandotte, Seneca, Cherokee, Modoc, Osage, Kickapoo and

Shawnee Indians. The Philadelphia Friends also operate the Tunesassa Indian School at Quaker Bridge, New York.

The *Christian Reformed Church* is doing effective work for the Indians with a budget of \$104,000. A boarding school for 120 Navajos is conducted at Rehoboth, New Mexico, and a day school at Zuni, with 42 workers, of whom nine are Indians. The work is educational, medical and evangelistic. There are 10,000 Navajos in the western New Mexico territory allotted to this denomination. Some 600 of these are enrolled in the church.

The *Methodist Episcopal Church* is working among the Cherokees at Pembroke, North Carolina, on the Onondaga, Iroquois and St. Regis Reservations, New York; on eleven reservations in Michigan, two in Wisconsin, two in Minnesota, one in Montana, three in Washington, three in Oregon, two in California and one in Nevada. Their work is educational, evangelistic and social.

The *American Missionary Association* (Congregational) is working among the Sioux, Hidatsa, Mandan and Ree Indians of North and South Dakota. There are twenty-two churches and seven other stations. The oldest station and educational center is at Santee, Nebraska, with 85 boarding pupils and 29 day pupils. There is also a correspondence school for Bible training with 130 students enrolled, a hospital and a press. There are 10 ordained Indian pastors.

The *Presbyterian Board of National Missions* conducts work for Indians in seventeen states and in five more states through Synods. They reach 27 tribal groups and have 124 organized churches, with evangelistic and educational work; a hospital and school at Ganado, New Mexico; a boarding school at Tucson, Arizona; and at Phoenix a church of 450 members, a tuberculosis sanitarium, religious work among 600 pupils in the government school, and a training school for Christian leaders.

The *Northern Baptist Home Mission Society* (with the Women's Society) maintain 44 missionaries and churches for Indians of 15 tribes in Oklahoma, Arizona, Montana, Nevada, and California. Several of the churches are "moving toward self-support." Bacone College, Oklahoma, is a successful Baptist institution, with 316 pupils from 32 tribes enrolled in grades from the kindergarten through Junior college.

The *Protestant Episcopal Church* is working among 75,000 Indians of 14 tribes in 15 states, from New York to California, and in Alaska. They include preaching, organizing churches, religious training, education and medical work. The outstanding mission in South Dakota was begun some 60 years ago by Bishop William Hobart Hare, and more than one-half of the 25,000 Indians have been baptized. Approximately 100 Episcopal congregations are scattered over nine reservations, practically all in charge of Indian workers.

The *Moravians* began work among the Indians when they first landed in America in 1734. Since then they have continued to evangelize and to educate the Red Men. They have carried on no less than 32 industrial and farm enterprises, using all the net profits for mission work. The Moravians have built over 30 Indian mission towns, each with its church and school.

The *United Christian Missionary Society* (Disciples) is doing an excellent work with some 40 Yakima Indian boys and girls on an 80-acre farm at White Swan, Washington. The boys and girls live in a Christian home and attend the public school.

According to the "Mission Statistics," published in 1922 in "The Red Man in the United States" by G. E. E. Lindquist, twenty-eight Prot-

estant denominations and societies are conducting Christian missions among some fifty tribes of North American Indians. About one-half of these missions—including the larger ones—ten years ago reported 597 churches, with 160 white and 268 Indian ministers, 550 Indian helpers and 32,164 communicant members. The mission schools number 38 and 2,262 pupils, and the total annual appropriations to all the work amount to about \$750,000. Protestant adherents are estimated to number 80,000 and Roman Catholics 60,000. This leaves 200,000 as non-Christians.

How long will it take to evangelize the American Indians at the present rate of progress? The Government by adopting the policy, not of segregation and of political and economic dependence for the Indian, but by systematic education and amalgamation with the white race is endeavoring to promote independence, brotherhood and citizenship. When will the Christian churches all unite (without overlapping or neglect) in a program to give every American Indian an opportunity to hear and understand the Gospel, and to take his rightful place in the Kingdom of God?

HUDSON TAYLOR AND THE C. I. M.

One hundred years ago (May 21, 1832) there was born in Yorkshire, England, a boy who, by the grace of God, was destined to have a remarkable influence on China and on the course of Christian missions. The anniversary of his birth was recently celebrated in four continents. This young man, James Hudson Taylor, was obliged to leave school at thirteen, but heard the call of God to be a missionary to the unreached millions in the interior of China and sailed for that distant land at the age of twenty-one under the China Evangelization Society. When he returned to England seven years later he had visited several interior provinces of the Celestial Empire. In 1866 he founded the China Inland Mission, on the basis of evangelism, complete trust in God for support, keeping free from debt, and adherence to the teachings of the Bible. As a result of sixty-five years of faithful missionary testimony, this mission has now over twelve hundred missionaries on the field, over twice as many as any other society. They are located in 297 inland centers and in nearly 2,000 out-stations in sixteen provinces of China. They have won more than 130,000 Chinese to Christ, of whom 75,000 are now living communicants. Today they have over 3,000 enlisted as Chinese Christian workers; of these, 1,900 are volunteers and 57 are ordained pastors. In the last two years, while practically all missionary and philanthropic societies have reported large deficits and decreased budgets, the China Inland Mission, without making public appeals

for funds, and without incurring debt, has been enabled to maintain its usual budget and has equipped and sent out two hundred new missionaries.

The China Inland Mission leaders do not claim greater faith than is shown by other followers of Christ. They do not claim that their methods and principles are the only ones that conform to New Testament standards. They do not set themselves or their mission as a model for others, but they seek prayerfully, intelligently and consistently to follow the example and teachings of Christ and the apostolic missionary methods.

Some Missionary Ideals

The results of the China Inland Mission work testify to the fact that God has honored their Founder's ideals and has shown His partnership with them by signally blessing their efforts, by increasingly providing support for the work, and by giving them rich spiritual harvests. The Mission has remained true to the ideals of Hudson Taylor, as he followed his Master:

First: *In dependence on God as the direct Source for guidance, for the supply of workers and funds, and for protection.* With the C. I. M. these matters are all made subjects for continual believing prayer, and without resource to direct appeals for help from human sources.

Second: *In the primary emphasis on evangelism.* This is based on a belief in the vital need of all men for salvation through Christ and on the conviction that apart from Christ men are eternally lost. Secular education, social service and similar movements for temporal betterment are considered to be of secondary importance and not a vital part of evangelical missionary work.

Third: *In giving a chief place to pioneer work in neglected and unevangelized fields.* This is in contrast to—though not necessarily in conflict with—extensive institutional enterprises. Education, medical and social work, when engaged in, are wholly for the purpose of winning men to Christ and to prepare Christians for lives of effective service. Hudson Taylor did not believe in building up large, expensive and elaborate institutions, and thought that this was usually done at the expense of simple evangelism.

Fourth: *In emphasis on personal sacrifice.* In many fields today missionaries live in comparative ease and comfort—under physical conditions similar to those in America. Hudson Taylor believed in a soldier or a pioneer life, without guaranteed salary or dependence on government aid for the work or financial reserves for personal needs.

Fifth: *In acceptance of the Bible as divinely inspired and inerrant.* This includes absolute belief in all the teachings of the Bible as of final authority. Diligent Bible study and obedience to the Scriptures as God's revealed word are expected of every C. I. M. missionary and Bible teaching is a part of all their missionary work.

Sixth: *In believing prayer as a method of work.* The place of prayer is emphasized as the means of keeping vital contact with the Heavenly Father. Effort without prayer is wasted—in the home offices, in the selection of candidates, in the supply of material needs and in all matters of personal life and effective service.

Seventh: *In conscious cooperation with the Holy Spirit.* He must be depended upon to bring conviction of sin, new spiritual life, understanding of spiritual things, and power for a fruitful service. Without the Spirit of God working in and through men and women obedient to Him no abiding work can be accomplished.

In many other respects Hudson Taylor set an example which all missionary workers and organizations may follow, even as he followed Christ. He had his faults and failings, but his courage and zeal, his humility and sincerity, his devotion to Christ and his love for men, his spirit of forgiveness and his patience, his practical sagacity and his holiness were marked by those who knew him best.

In the past sixty-five years many missions have been patterned largely on the lines of the China Inland Mission. They have enlisted and sent out thousands of workers into the great unevangelized fields. Great is our debt to Hudson Taylor for the way in which he saw and endeavored to obey the will of God. It is a tribute to his leadership—or discipleship—that many of the larger denominational mission boards today increasingly acknowledge the importance of many principles on which the China Inland Mission is founded.

HARNESSING YOUTHFUL ENTHUSIASM

Youth is a period of energy. Young people naturally are eager to be doing something. They are ready to follow a leader, if he leads to definite action—in sports, in pleasure, in science, in adventure, in the State, in society or in world affairs. Jesus was the leader of young men in a world crusade for righteousness and the Kingdom of God. Youth enlisted in the crusades in the middle ages and fought to win the Holy City from the "infidel." The Student Volunteer Movement for Foreign Missions, the Y. M. C. A. and Y. W. C. A. and Christian Endeavor were youth movements, inspired by religious idealism and they harnessed enthusiasm for service. The World

War was fought by the youth of the world, who made inestimable sacrifices in the hope of bringing world-wide liberty and security.

Today the youth are impatient at delays. They are dissatisfied with conditions and with progress made in economic betterment, in social improvements and in national and international righteousness and peace. But they are without adequate ideals, experience and leadership. Therefore they are divided. Some have determined that money and pleasure are, after all, the great desideratum and they endeavor to obtain them by fair means or foul. Others are still convinced that ideals are worth working for, through public agitation and personal sacrifice; some depend wholly on human instrumentality through political activity or organized effort, others depend more upon God and seek to cooperate with Him through prayer and Christian activities.

There is great need today for youth crusades—crusades for temperance, honesty, personal purity, social and economic betterment and Christian discipleship. We need the enthusiasm of youth, the spirit of daring and adventure, the readiness to attempt seemingly impossible tasks and to suffer for a worthy cause.

There are many of these youth crusades in progress today—one is that for world peace and world friendship. Students generally are in favor of a strict limitation of armaments and the elimination of compulsory military training. It is reported that fifty thousand people took part recently in the European Youth Crusade for Disarmament; six hundred addresses were given on the subject in one hundred and fifty meetings, which brought together audiences of from 260 to 1,600 people. The crusade was launched by the International Fellowship of Reconciliation. The meeting held in Geneva on April 3rd passed resolutions calling for total disarmament, following a fifty per cent reduction, in five years. The crusaders also called for the prohibition of weapons of aggression and for abolition of compulsory military service. The intelligent people of the earth as a whole are opposed to war and to militarism. Physical warfare breeds hatred, disease, poverty, selfishness, irreligion and death. Civilized nations should find a sane and friendly way to settle disputes.

There are also other crusades in which the youth of the world can well enlist. These causes call for all their enthusiasm, courage, spirit of adventure, idealism and sacrifice. Such are the causes for sane law-making and loyal law-observance; a crusade for temperance and self-control in the best interest of personal and social welfare; a crusade for industrial and political honesty, justice and brotherhood; a crusade for material self-improvement and equal opportunity for all races and ages and classes; a crusade for personal and social purity of mind and action. These crusades will help to save the world from the chaos toward which we seem to be moving.

But the greatest and the basic crusade of all is one into which the youth of the world may throw all their strength of body, mind and spirit—it is the crusade to enlist men and women in full surrender to God as He has made Himself and His Way of Life known through Jesus Christ. The failure of most crusades is that they leave God and His laws out of account. They depend on human organization, resources and leadership, rather than on God's power and direction. The Christian missionary crusade is one that is worthy of all the devotion, the zeal, the sacrifice that men and women can give to the cause. It is nothing less than full partnership with God in making men God-like in character and in bringing the whole world into harmony with His program of life and love. It is a crusade that includes every other high ideal and worthy cause—temperance, moral purity, economic justice, law observance, better race relations, international peace and world friendship. The only true and lasting foundation for a better personal life and for better human relationships is right relations with God, the Creator and Ruler of the universe. He has revealed Himself and His Way of Life through Jesus Christ and the New Testament. Here is a Leader worthy of all honor and unswerving loyalty. Here is a cause worthy of our fullest devotion—of energy of mind and body, of all our possessions and of life itself. The most cheering fact is that if we enlist in this Cause we are in partnership with God Himself; such enlistment brings new strength and joy and usefulness to many, and victory is assured.

TEN MISSIONARY MOTIVES

Northwestern University presents a study of motives which actuate student volunteers. The following ten motives received high rating: (1) "Because I desire to share Christ as the solution of the world's needs." (2) "Because I feel it to be God's will for me." (3) "Because I desire to share with other people the advantages and privileges I enjoy as a Christian." (4) "Obedience to the command of Christ, 'Go ye therefore.'" (5) "Because of the need of non-Christian peoples for Christ." (6) "Foreign field offers the greatest opportunity for life investment." (7) "Love for foreign peoples." (8) "Relatively greater need in foreign fields." (9) "The belief that world peace and brotherhood are to be most effectively promoted through missions." (10) "Because I feel the foreign field offers a wider field of service." Apparently men are more objective in their motives than women, giving first place to the sharing impulse, while the women put first, "Because I feel it to be God's will for me." The women ranked "obedience to Christ's command" third, while the men put it eighth.

Congregationalist.

Our Predecessor, the Indian

By the RT. REV. HUGH L. BURLESON, D. D.,
New York

*Recently a Missionary Bishop of the Protestant
Episcopal Church*

IT is never an easy task to portray another human being. Indeed, we find it difficult enough to explain ourselves to ourselves. But when portrayal concerns one of totally different race, culture, color and environment, the difficulty is multiplied.

It certainly is not easy to analyze the American Indian. His feeling that he is an outsider in the white man's world—if not a nuisance to be gotten rid of—his high sense of personal dignity and self-respect, combine to isolate him, even where he may have close contacts with what we call civilization. He possesses his own soul rather closely and rather jealously in the presence of the white man.

Also there are Indians *and* Indians. The nomad of the northwestern prairies is as different from his brother in New Mexico and California as is the Scandinavian from the Italian. No man is equipped to speak with authority concerning all Indians. What you see in the Indian will depend largely upon two things: Your personal ability to discriminate, and the intensity of your prejudice in favor of the traditions and culture which are in the background of our own race. Our unconscious assumption, in the case of any race which differs from us in language, customs or color, is that they are thereby inferior. Perhaps we are by way of overcoming this; if not, may God help us, and protect the future of His world!

Let us look at the man who was our predecessor in this land, and who still remembers that fact. I shall not soon forget the courteous retort made by a dignified Indian at the time of our entrance into the World War. I had commented appreciatively upon the fact that the Indian young men were volunteering with such promptness and loyalty that in no district of South Dakota which included an Indian reservation was it necessary

to resort to the draft. He drew himself up with quiet dignity and said: "Why not? It was our country before it was yours."

It is this man of the forests and prairies, whose ancestors peered from between the trees at the great white sea-bird which landed the first European settlers, who so uniformly met kindness with kindness, injustice with dignified protest and cruelty with ruthless reprisal—it is this man whom I would introduce to you. He is my friend, and I trust him. He has sometimes let me glimpse the things that are within his soul.

First let me voice my belief that the Indian is more naturally religious than the white man. I mean fundamentally and seriously religious; counting himself as part of a universe ruled by a Great Spirit to whom he is individually related. Why this is true I do not presume to say. Perhaps

because he is a man of the outdoors, living his life in an ordered world and with the sense of divine oversight. We who dwell in wildernesses of brick and mortar, setting up machinery to make life good, separated from the source of divine power by innumerable secondary agencies, are slower to apprehend this relationship. The Indian was closer to the deep springs of life, in which he divined an eternal purpose. I have never known an Indian atheist—though we may perhaps develop them by our contacts.

The whole life of the Indian was influenced by religion. When he went out of the door of his tepee in the morning he said a prayer to the spirit who sent the day. When he smoked his pipe ceremonially he raised it to the four winds and murmured a thanksgiving to him who sent the good things of life. Most of the Indian dances had originally a religious significance. Religion, crude though its expression might be, was a daily ex-

Bishop Burleson is counted as a member of two Indian tribes, the Oneidas and the Dakotas. When a boy his father was a missionary to the Oneidas and he himself was for fifteen years Missionary Bishop of South Dakota. His contacts with Indians have been varied and life-long, and his estimate of them is based upon an unusual experience.

perience in life. Therefore the first thing I see in the soul of the Indian is this simple belief in God as an active and immediate presence; the concept of the spiritual lying back of the material. Because of this fact one may feel strong hope of success where the Gospel of Jesus Christ is simply and sincerely presented. Our Master makes His appeal to the Red Man—perhaps even a stronger one than to us.

The Indian Character

The second characteristic which I would mention is the fundamental integrity of the Indian character—that something which, lying at the roots of racial life, distinguishes a people as inherently trustworthy. This may seem a strange assertion when one recalls the popular picture of the Indian as naturally a liar and full of deceit and treachery. But remember, we white men have written all the histories, and so had the ad-



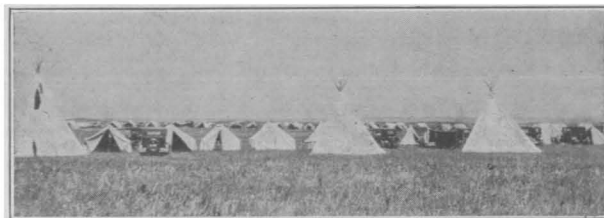
A LITTLE INDIAN AT HOME

vantage of depicting the Indian in any guise suited to our purpose. In the process we have created a caricature which often amounted to a slander. When and if the story of our own dealings with Indians is honestly told, with a just estimate of backgrounds and conditions, we shall take shame to ourselves that such a record of spoliation, deceit and callous cruelty could have been written.

I gladly testify that there is no more steadfast friend than the Indian, when he encounters real friendship. Those who have lived in close and kindly relations with these primitive people have found in them a stability and strength of character which could be counted upon with confidence.

They are not always good, nor always wise, but they are fundamentally trustworthy to those who deserve their trust. Not even their bitter experience at the hands of the white man has been able to twist and distort them into a semblance of those creatures which one finds described on the pages of some of our histories.

The next characteristic of the Indian which I mention may seem a little surprising. It is his keen sensibility—a quick perception of shadings, relations, and the significance of the things he sees. We are apt to estimate the Indian as naturally dull and stupid because of his marvelous



AN EPISCOPAL CONVOCATION FOR THE DAKOTA INDIANS

self-control. If we have outgrown the childhood idea—implanted by American histories and nourished by our forefathers—that he is a human tiger, ruthless, blood-thirsty, incapable of kindness or pity, let us learn to regard him as a human being like ourselves, capable of being generous, kindly, affectionate, and quickly responsive to the deep realities of life. Perhaps here again the Indian has the advantage over us in having been compelled to train this sensibility in a life lived close to nature. Upon his ability to see clearly, to judge unerringly and to act promptly, his own safety and that of those dear to him constantly depended. In nature and in men, on the face of the sky and amid trees of the forest, he found and interpreted the facts which governed his life.

Out of this keen sensibility to relations and proprieties grows the natural dignity and self-respect of the Indian. Normally he conducts himself with more native propriety and courtesy than do those



OUTSIDE THE CONVOCATION TENT

who feel themselves his superiors. I have often been mortified by the contrast presented when white visitors have attended our large Indian gatherings. Gentlefolk though these visitors counted themselves, they were not always considerate. To them it was a show, and they poked about among the tents and thoughtlessly intruded upon the privacy of groups and individuals. But not even such bad manners clouded the courtesy and hospitality of the Indian.

Another characteristic which must have impressed even the casual reader or observer is the Indian's poetic temperament. He thinks and speaks in pictures. His names are descriptions rather than convenient labels like our own. His thoughts move in harmony with the manifestations of nature. He is conscious of being vitally connected with a vital world. He sees its beauty, its complexity, its peril, and voices these in his speech. This makes him a natural orator, in the true sense of that word. Figures and symbols are his medium of expression. Philip Deloria, one of our most eloquent and effective Dakota ministers, addressing the white clergy, whose average stay in the mission field was rather brief, said: "My brothers, will you not stay long enough among us to leave the print of your heels—many of you go through on your toes."

I have heard descriptions from what we would consider uncouth and ignorant Indians, which, though unique in their English, were striking in their literary content. Frequently they speak in parables which are admirable, and use illustrative anecdotes after the manner of Lincoln.

Seated at a campfire I once heard an Indian telling, to the keen satisfaction of his listeners, a story of their first experience with milch cattle, whom they called "tame buffalo." Two Indians—one a simple-minded person, and the other rather a clever rascal—had purchased a cow, making equal payments. The simple-minded Indian who had made the first payment had taken for granted that one of them would have the morning milk and the other the evening, but he soon discovered that no matter when he arrived the cow had already been milked. Naturally he made an earnest protest, whereupon his partner explained: "You do not understand. You paid for first half of tame buffalo, I paid for last half. You feed your end; I milk mine!" The picturesque way in which the incident was described cannot be reproduced, but it is such a story as Lincoln would have liked—and would have used to good effect. It might not be inappropriate now, when some politicians blandly expect us to feed the front half while they milk the rear.

One of the greatest minor disservices which we have done to the Indian is in our crude translation of names. Many of them carry today absurd cognomens, fastened upon them by some unlettered or unimaginative white man who years ago translated these names into English. When amazed or amused by some outlandish Indian name we should do well to discover whether the white translator had not distorted and degraded an idea which had real beauty and significance. For example: A Chippewa chief lies buried on a reservation in Minnesota, and the stone over his

grave bears the name "Hole-in-the-Day." What a stupid distortion! "Hole-in-the-Day" was the son of a young Chippewa chief who went on the war-path against my people, the Dakotas. He had been married only a few months and he wished to make a record as a leader. For the first time he led a war-party, with strategy and courage; but he adventured himself so bravely that though the party came back victorious they brought their dead chief with them. Shortly afterward a son was born, and his mourning mother called him



CHIEF OLD CROW AND HIS WIFE

the "Rift-in-the-Cloud." The name suggests a picture of a long dark day of cloud and rain, of shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine across the plain. Therefore the mother looked upon this son of her dead husband as a rift in the cloud of her sorrow. But the unpoetic white man called him "Hole-in-the-Day" and, even after he was dead, raised a monument on which was inscribed that stupid name.

A fifth characteristic of the Indian is his instinctive desire for leadership. Herein lies our chief encouragement to hope for his progress toward the place that he should have in our national life. This also is ingrained in the history of his ancestors. Notwithstanding the real democracy existing in an Indian village or tribe, based upon their sense of responsibility each for the other, there was aristocracy as well, but it

was not inherited unless a man proved himself deserving. The son of a great chief was welcomed to leadership, if he would prove himself a real leader. To attain such a distinction was the ambition which fired every Indian lad and strengthened him to endure hardship, suffering, danger, and even death, without a quiver.

The Indian was a traditional communist: That is, he thought and acted in terms of his group; his highest ambition was to serve his group. With the break-up of the old life, tribal and communal relations underwent an inevitable change. Scattered upon allotments and trying to learn the white man's way of life, the ties that bound them have been greatly relaxed. But their desire for leadership still continues, and under the new conditions opportunities for it are emerging.

The future of any people is dependent upon the development of leaders from among themselves. We have learned this lesson in our missionary work—though sometimes too slowly. No amount of effective and energetic leadership from outside can be an adequate substitute. It has been a common failure of our missionary policy that we hesitate to give responsibility and to expect results. We have thought it better for the white man to hold these things in his own hand. We thought we were willing to trust God with the souls of other people, but wanted to keep a firm hold upon those souls ourselves. We were not quite confident that the riches of the Gospel could be safely entrusted to strange hands, whose color differed

from our own. Yet thus, and thus only, has the religion of Christ ever made permanent and satisfactory progress. In developing such leadership we have yet a long way to go. But those who have lived intimately with the Indian know many a fine spirit, sincerely devoted to our Lord and Master, which has shown the best fruits of Christian discipleship and has become a light among people who sat in darkness. The capacity is there; its awakening and developing should be our constant care, for no race has ever been or is likely to be effectively evangelized except by the voice of its own.

Imperfectly, and only partially, I have pictured our predecessor, the Indian. He has qualities worthy of esteem, and abilities that should contribute much to our American life. Not all of them are "noble red men." There are weaklings and rascals among them—as there are among ourselves. Their customs differ from our own—some are better, some worse; but at their best they are real people, of sound character, mental and physical capacity, potential loyalty and a simple mysticism which looks at life through understanding eyes.

Surely as our Lord looks upon these children of nature, in whose debt we stand for so many of the things we value, He is repeating those words that He spoke in Galilee: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one Shepherd."

The American Indians—Ancient and Modern

There are two groups of people unusually concerned about the American Indian. One appears to be cold and utilitarian, the other appears to be idealistic and sympathetic with the cultural traditions of an ancient American civilization. The Secretary of the Department of the Interior is consistently urging the rapid assimilation of the Indian into American life, so that within twenty-five years there may be no further need for separate care and special management of Indians as wards of the government. Most mission boards accept this practical view; the Indian must be saved by a process of Christian assimilation to American life, not by a carefully guarded and subsidized segregation.

But there is a group who want to preserve the primitive culture and encourage the art and customs of the Indians, as a truer expression and realization of their normal life than the imitation of the white man's ways. They object to anything which forces the Indian to adapt himself to new conditions, and to the competition of ordinary relations with the white man. They pass for champions of the weak, when really they encourage backward groups through a false notion of the value of primitive culture. As a matter of fact, only now are we beginning to be free from the galling chains of tradition that bound primitive society. The savage was bound down by an infinity of tabus, which throttled his initiative and his creative ability. Let us not be deceived by the specious arguments of those who oppose practical education and training of the Indian to face the conditions of modern Anglo-Saxon civilization—because they are hypnotized by the cult of the primitive.

THE CONGREGATIONALIST.



INDIANS PERFORMING THE ANCIENT BEAR DANCE—SHALL THESE PAGAN CEREMONIES BE PRESERVED?

American Indians—Pagan and Christian

By RICHARD H. HARPER, Dulce, New Mexico
Missionary of the Reformed Church in America

THE American Indian is naturally, like the Athenians, "very religious." He lives in a world which he believes to be peopled with spirits, and worships many deities. Whether he be a worshipper of the sun, the mountain, the idol, the snake, peyote, or the Christ, the Indian is naturally religious. Before he has learned of the Father God from the missionary, he believes in the existence of some magic power or mystery, which influences human beings and which may be influenced by them. This Power he believes to be everywhere and in everything—in the mountains and the plains, in the sun and the stars, the fire and the lightning, the rain and the rivers, the trees and in certain birds and animals. The varied forms of worship are but evidences of the reaching out of the Indian heart after God, "if haply they might feel after Him and find Him."

Indian pagan worship is set in many moulds. A few are outstanding and these have many variations. The ceremonies connected with peyote worship differ, and those followed in Oklahoma may be different from those used in Nebraska.

An Indian may also be a devotee of more than one religion. A believer in spirit worship would not, therefore, be excluded from other kinds of religious ceremonies. Peyote followers often attempt to add to that the worship of Christ.

Sun worship is one of the oldest forms of paganism now practiced by American Indians. It probably originated in an attempt to combat or to regulate some of the forces of nature, usually the sun. If victory attend their efforts they expect rain will fall.

The sun worship ceremonies continue for several days, the number varying with the tribe which is worshipping. Seven or eight days comprise the usual period, secret rites filling the first three or four days, followed by the public observance.

The ancient religious sun dance is initiated by some man who makes a vow and who hopes thereby to obtain health for his wife, child, or himself. The dancers voluntarily partake in the ceremony, though in some northern tribes the priests select the participants. The dance is at-

tended with prayer, singing and fasting; and some tribes formerly included torture. Within the missionary experience of the writer, torture was inflicted in a sun dance in Oklahoma, in a camp where two thousand Indians were present.

We well remember an Arapaho young man whom we had known when he was able to see but who now was totally blind. He went through the strenuous sun dance in an effort to regain his sight, only to be disappointed. From personal observation of several such ceremonies, I believe that no Indian woman takes part in the regular public parts of the sun dance, though this is not true of the secret rites.

The ghost dance is one of the modern forms of paganism, having begun in Nevada about the year 1888. Tribes in other states, north and south, soon adopted it. Its adherents, following their Paiute prophet, believed that a messiah was coming from the northwest; that the white people would be turned to buffalo; and the happy days would be restored when game would again be abundant and the Indians would enjoy full possession of the land.

Men and women who participated in the ghost dance formed a circle and held hands, facing the center of the circle. With a shuffling motion of the feet, to the rhythm of singing, they moved slowly sidewise. No musical instrument was used. The writer witnessed a night ceremony of this sort, with some ninety Indians in the circle. The singing was attractive, the sexes singing separately and then the two uniting in song.

After the dance, a woman stepped into the circle and stood with hands upheld to the northwest. Fervently she prayed, accompanied by weeping, for the coming of the Indian messiah. There stood two missionaries of the Cross, who were living among these Indians to bring them the message of the true Messiah, the Son of God, who was waiting to bestow upon them greater gifts than lands and buffalo.

The ghost dance, as a religious ceremony, has run its course, and is now seldom used.

Peyote worship is a pagan religion which has spread to many tribes, from the southern to the northern border of the United States. Peyote was introduced to this country from Mexico, where it has been used for centuries. Botanically, the small cactus plant from which the sacred "bean" is obtained bears the name *Lophophora Williamsii* or *Lophophora Lewinii*. In medical literature it is known by the name *Anhalonium*. The "button" used by peyote devotees is the fruit of the plant. In this fruit are three or four poisonous alkaloids, the physical and mental effects of which make them desired by their habitues. Peyote is said to be an anodyne, a narcotic relieving pain.

Indians assert that remarkable cures have resulted from its use.

Possibly because of its pain-relieving property Indians came to believe that there was supernatural power in peyote. They revered it and finally began to worship their desert-grown fruit. The Holy Spirit is thought, by peyote worshippers, to reside in the "bean," to which they pray as the mediator between God and man. A former peyote devotee told the writer that a prayer like the following would be offered to their vegetable god:

We do not understand the ways of God. But you understand His ways. So, we ask you to ask God for what we want.

Thus the peyote has been made to take the place of Jesus Christ, the mediator between God and man.

Peyote worship is usually held at night, in a specially prepared tepee or tent, or in a peyote chapel. On a crescent-shaped mound of earth, about four inches high, within the sacred tepee, a peyote "button" is placed. In the beginning of the ceremony every worshipper eats four of the beans and then each one sings four peyote songs to the accompaniment of the beating of a drum and the shaking of a rattle. About midnight a baptismal ceremony is performed. After the ceremony those present may eat as many beans as they wish. One Comanche told the writer that in one night he ate one hundred and sixty—but this is doubtful.

A mental stimulation is produced by eating the peyote and the eater experiences a temporary feeling of happiness and peace. Sometimes nausea and trembling follow and Indians tell of cases wherein a delirium of fear is produced when the victim thinks that some great, vicious animal is about to spring upon him. Wonderful color effects are also produced on the mind. The ceremonies proceed until daylight, when a song is sung and food is taken. Sometime during the night a sick person may be brought in to receive the healing benefit of the peyote ceremony. Later, a dinner is served to those present, including Indians who have come to visit for the day, but who have taken no part in the worship.

The continued use of peyote produces diseases of the heart, the throat, the stomach. Indians also allege that some of their number have become temporarily insane from the drug. One Indian declared that after using peyote he became so violent that it was necessary to bind him. The use of anhalonium is undoubtedly harmful, when the drug is taken in large doses. Peyote worship is a false religion and the claim that its devotees worship the Father, the Son and the Holy Spirit, is

sacrilegious. Therefore Christians must view it as evil.

Spirit worship, phallic worship, the bear dance, and other pagan forms are also used by Indians in their religious ceremonies.

When the missionary comes to a pagan Indian group with the message of the Gospel of the Son of God for the first time, some elements in their own worship make them ready to listen. The belief in a supreme being; in propitiation for sin; in existence after death; their exercise of faith; their use of prayers, songs, meditation, vows, sacrifices—all these have to some extent prepared the Indian mind for the missionary's proclamation. Our pagan friend is not thereby led to accept Christ. On the contrary, after he finds that in receiving the Christian teaching, he would be compelled to surrender some of the practices which he loves there ensues a battle with himself which often results in a refusal to enter the "Jesus Road."

Confession of sin is not prominent in pagan Indian worship, though this does enter into some of its forms. Many an Indian says: "I have never done anything wrong." Often they do not acknowledge any connection between religion and conduct. An Indian may be an earnest devotee of any one of a number of pagan religions and yet live an evil life. The predominating element in pagan religions is not adoration of a deity, nor love for a god, but fear.

In many tribes it has been the custom to offer sacrifices to the sun, moon, wind, trees and to other deities, in some instances attended with prayer. Human sacrifices were offered by the Pawnee and other tribes. Infants were sometimes put to death in sacrificial offering. Sun dance devotees allowed their bodies to be cut; took themselves pieces of their own flesh as an offering to the sun. Blood was thought to be acceptable to some deities. In our parish in Oklahoma was an Arapaho whose arms had received short cuts, crosswise, at intervals of an inch or less, from wrists to shoulders. His body also bore scars from the cutting in the sun dance.

Many objects, not human—such as dogs, food, clothing, corn and tobacco—were offered in sacrifice. Propitiation for sins committed was thought to be obtained through the death or other lesser punishment of a person guilty of an offense against a deity. Human sacrifices were not general among the tribes in the United States.

Indians and Christianity

Generally the religion of Christ makes greater headway with Indian youths than with adults. Most of the Christian adults of today, exclusive of the oldest, heard the message when children. Few of those who do not hear of the Son of God

until they are advanced in years accept Christ for themselves. They say: "The white man's religion is good for our children; but *we* want to stay in the 'Indian Road.'" Many of the older Indians would accept Christianity if they could add it to their present religions.

In most government and mission schools on and off reservations earnest and effective religious work is carried on. In a number of non-reserva-



A GOSPEL STREET MEETING FOR INDIANS IN OKLAHOMA

tion government schools religious work directors are employed by the Home Missions Council and the Council of Women for Home Missions. Good work is also being done by native Indian ministers in several tribes. There is need for many more such workers.

False forms of Christianity have also crept in and have led some astray.

Indian Camp Meetings

An outstanding method of religious work of the Reformed Church in America, in Oklahoma and Nebraska, has been the camp meeting, held especially for evangelistic effort. A large meeting tent is used with a seating capacity of hundreds. Indians of various tribes pitch their small tents and remain on the camp meeting grounds for several days. An interpreter is provided for each tribal group, and at some meetings three or four Indian languages must be used. The missionary preaches in English a sentence or two at a time, and, simultaneously, the interpreters give the message in their native tongue to their own groups. Such a service, with several interpreters, is carried on without difficulty.

The songs are in the Indian languages and in English. Such hymns as "When the Roll Is Called up Yonder" have been translated, and while the Indians sing in their own tongue or tongues, the whites sing in English. The effect is pleasing and inspiring.

Camp meetings are strenuous. Each day begins with an early morning prayer meeting. A second service follows at ten and others are held at three and eight o'clock. Children's meetings, gatherings for youth, and workers' conferences are also a part of the program. Bible study, testimony, preaching—these feature the meetings. Evangelism is prominent.

The belief that all Indians are stolid and unemotional is dispelled when the observer sees with how much earnestness they take part in the camp meetings. Many Indians have been brought to a decision for Christ in these annual gatherings and much personal work has been done in preparation for them by Indian Christians.

Many Indians are heroic in their stand for Christ, against the pressure brought to bear by pagan Indians, by the call of the old life, and by evil white people. The names of the Comanche Nahwats, the Apaches Naiche and Sanspuer, the Arapaho Washee, the Winnebago John Smith, the Jicarilla Apache Cevero—all these tell the story of Indian Christian heroism.

A religion proves its value or its worthlessness by what it does or fails to do for its worshippers. Indian religions *do not save* their followers. They are utterly and hopelessly inadequate. The best in all the pagan religions cannot save a soul, a mind, or a body. Recently, on the Jicarilla reser-

vation, we buried an Apache young man, who had been brought up in a pagan home. He had taken his own life. The father had to be watched to prevent him from committing suicide after the son's death. The mother, a strong medicine woman, in an abandon of grief and an agony of despair, beat her breast with her clenched hand. Her pagan beliefs gave her no comfort as she looked into the face of her dead son.

For the Indians, as for those of other races, the words of Peter are true: "There is none other name under heaven given among men, whereby we must be saved." The Gospel is "the power of God unto salvation to every one that believeth," to the Indian as truly as to any other. The Christ of the Gospel displaces the worse, and brings the better to the Indian life. When they become Christians improvement is seen in home relations, in the treatment of women, in the better care of children, in purity of living, and in service to God and to humanity. Indian drunkards, gamblers, and libertines have been saved, and changed into sober, clean men and women.

Many an Indian today could sing, as thousands of them have heard from the silver-toned melody of Dr. Frank Hall Wright's consecrated voice:

From sinking sand He lifted me,
With tender hand He lifted me,
From shades of night to plains of light,
Oh, praise His name, He lifted me!

An African's New Year Prayer

Our Father, we kneel before Thee, Thou great Creator. Thy power is manifest in the making of all things. Thy voice is the thunder, and Thine eye like the lightning, but Thy character is merciful and Thy heart is kind.

As now we enter into this, the beginning of another year, hold Thou our hands, and walk with us along the way; that road is narrow, but takes us where we want to go—to the village of our Lord.

We thank Thee for our unknown friends who sent messengers of peace to us who were black in customs as in color, but who share with us the hope that is in Jesus our Saviour. Even now we know our weaknesses, weak as marrow and frail as eggs.

Increase our faith that we may stand firm as our mountains, and fight the good fight with the power of an earthquake.

Heal us from our diseases, the greatest of them is this leprosy of sin, eating away the heart and bringing blindness, not of the eyes, but of the soul. Thou above art our doctor and therefore inoculate us with Thy certain cure the Holy Spirit, that circulating in us kills sin.

Wash us and place the soap at the door of the heart to cleanse everything before entering into it. Keep our minds pure like the drinking water of the Europeans which has been boiled and filtered.

How many wonders the white man has created and brought here, but they are all vain and nothing when we think of the miracle of redemption. O Lord, Thy love is higher than the sun, broader than the horizon and stronger than death.

Because of this love we crave Thy blessing on us, Thy children, and Thy great work in every land. We want to be found at last with our characters built up and complete.

When the register is marked in heaven we are anxious to be marked "present," at the coming of the Lord. Guide us therefore, we pray, in the days to come and gather us with the Christians of every land, to live with Thee evermore. Amen.

The Indian Problem Approaches Solution

By DR. RAY LYMAN WILBUR, Washington, D. C.

Secretary of the Interior, United States Government

THE Indian problem in the United States is one that has been constantly with us from our beginning as a nation but there is hope now that it can be brought to a reasonable solution. We still have some 350,000 people of Indian blood in the United States but only about 200,000 of them remain wards of the government. Many of those who are still nominally wards of the government are quite competent to take care of themselves as full-fledged citizens, and the present policy is to sever their ties of wardship as rapidly as this may be brought about without injury to their property rights.

There are, however, 200 Indian reservations still in existence in 26 states and among them there is the complicated fact of 58 spoken languages. Oklahoma, with 120,000, ranks first among the states in Indian population. Arizona follows with 49,000, South Dakota with 23,000, New Mexico with 22,000, California with 19,000, Minnesota with 15,000, Montana with 13,000, Washington with 13,000, while Oregon trails along with 4,518.

On many of the reservations on which these Indians live there is a general admixture with the white population and the Indians are rapidly assuming the manner of living and the civilization of the whites. There are certain notable exceptions to this, the greatest of which is the Navajo Reservation in Arizona, as big as the State of New Jersey.

The disappearance of these reservations as rapidly as the Indians can be absorbed into the general population is the step that lies before us. It has become obvious that the Red Man eventually must lose his special status, pass through the melt-

ing pot, and become as are the rest of us. From a sentimental standpoint there may be much to regret in this fact but it is none the less inevitable.

The chief compelling influence bringing this about is that penchant for education which is one

of our national characteristics. Today we maintain on Indian reservations 126 day schools and 53 boarding schools. There are 19 boarding schools maintained at points in the West away from reservations.

These are large schools in each of which from 500 to 1000 pupils may be maintained. They are usually handsome institutions, happily located, and furnish educational opportunities that are equal to those maintained anywhere for members of the white population.

Incidentally these schools are without charge to the individuals who attend them. Not only instruction, but food, lodging, and clothing are furnished free to the sons and daughters of our Indian wards. These are privileges granted to no other element of the population.

One of the conclusions that has taken very definite form in

recent years is that it is better that these educated young Indians should take their places with the general population than that they should return to the reservation of their fathers. On these reservations the psychology is likely to be largely that of an era that is gone when the Red Man lived a life which is no longer possible to him.

On the reservation the Indian is likely to be dependent and to lean upon the government superintendent. Also there is less opportunity for money earning for a competent youngster than out in the world. A case in point observed last summer, when the able-bodied young men of the

What has the government done for the 350,000 Red Men in the United States? Their fathers once freely roamed and hunted over the entire continent. Then they were conquered by the white men from across the sea and were shut up on "reservations." When oil was discovered on their land or their reservations were opened for white settlers, the Indians were moved elsewhere. Some were made wealthy by oil revenues. Others were pauperized by rations. In the past fifty years the government has sought to wipe out the disgrace of "a century of dishonor" by preparing the Indians for full citizenship and self-support. Secretary Wilbur gives an encouraging account of how the Indian problem is now being solved.

Pine Ridge reservation were idle and in want, was that of one youngster who had learned his trade in an Indian school and was working nearby and earning \$25 a day as an electric welder on a gas pipe line.

We are trying to bring the Indian schools to as high a degree of effectiveness as it is possible to get through the aid of the best obtainable educators of the nation. We have developed an extensive health service which is bringing medical care and hospitalization to the government's Indian wards. In this way we do as much as we can to give the nation Indians with trained minds and healthy bodies. But most important of all is the further vital purpose of making the Indian economically self-sustaining. This means that we must develop him into an individual who can earn sufficient money to maintain himself and his family in a creditable way. To accomplish this end we must give continuing attention to the provision of proper employment for all able-bodied Indians. This is not necessarily a difficult task because our experience has thoroughly disproven that calumny of a race so often expressed in the West—the charge that the Indian is lazy and will not work.

We have demonstrated over and over again that the Indian, under similar influence, is as competent a workman as a white man. There have, in fact, been many instances in which it has been shown that Indians are racially dextrous with their hands and become outstandingly successful in the skilled trades. It is the policy of the Indian Service to make the most of this demonstrated capacity for work that often lies dormant in its wards.

For two years now we have been making every effort to get Indian children into public schools where they will be dealt with exactly as are the whites. This program has been carried to the point where two-thirds of all Indian children now go to such schools. In Oklahoma, where the Indian population is largest, many of them are in such schools and the time is rapidly approaching when many of the Indian boarding schools may be abandoned. As this situation comes about among Indian groups they are nearing the time when they may be released from government supervision and pass from their condition of wardship

which, obviously, works against their development into normal citizenship. These fringes of the Indian population are merging quietly into the general population.

There are certain areas in which the Indians are isolated and in which there are few whites. The largest of these is the Navajo reservation in Arizona. The Menominee Reservation, in Wisconsin; the Red Lake, in Minnesota; the Sioux Reservations, in South Dakota; the Warm Springs, in Oregon; the Fort Wingate Reservation, in Wyoming; the Papago and Apache Reservations, in Arizona, will remain as Indian clusters that will dissolve slowly. They should be so administered, however, that progress none the less will be made toward their eventual elimination.

Admittedly there is uneconomical administration in the maintenance of separate health and school organizations for Indians and whites in states where the care of the former might be fitted into the state scheme. There are a number of states in which the situation today is such that responsibility for the Indians might be taken over immediately, the federal government bearing its share of the expense. The consciousness is dawning in many states, also, that it would be well if those communities should give thought to the problem of converting the Indian into an asset to the community instead of allowing him to remain a liability. The road to this end lies largely in getting him regularly to work at productive labor rather than allowing him to languish in idleness on his reservations.

The Indian, in his aboriginal life, was unaccustomed to work as the white man knows it. Naturally he must be nursed into the labor idea. It has been shown in many instances that this is quite among the possibilities; that, properly handled, he evolves into a good worker. It is quite worth the effort on the part of any community having an Indian population to help these people into productivity. The local responsibility for the Indian and the local advisability of making a productive citizen of him cannot be over emphasized.

The future is bright for the American Indian if he can be brought to face reality as the rest of us do. Those who try to abuse his economic immaturity or to hinder his unfolding by sentimental attitudes must step aside and let him take his place in the sun.

Prayer

The privilege of prayer is one of my most cherished possessions, because faith and experience alike convince me that God hears and answers. I never venture to criticize; it is my part to ask; it is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. When I can neither see, nor hear, nor speak, still I can pray so that God can hear.

SIR WILFRED GRENFELL.

Are Missions to Indians Effective?

By the REV. HENRY ROE CLOUD, Ph. D.,
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President of the American Indian Institute

A SINGLE statement of the objective of Christian missions to Indians will not satisfy for there are many denominations with varying creeds working among them. Creeds peculiar to a church will color the statement of its objectives. Such phrases as the Salvation of Souls, Christian Citizenship, Other Worldliness, the Social Education, Gospel, or the Conversion of the Heathen, might describe different forms of mission work and the various emphasis, methods, and interpretations of the Christian Scriptures make hazardous any generalization.

One must also remember that there are fifty different and distinct tribes in the United States alone, speaking over one hundred dialects. As the economic status of an individual largely affects his attitude towards things spiritual so the varying natural and economic conditions surrounding the Indians of the United States have helped to mould their varying religious conceptions. The fish-eating Indians of the Northwest Pacific coast, for example, where rainfall is twenty-three inches a month, never think of praying to a rain god, but the Hopi Indians in the desert wastes of Arizona spend days and weeks in ceremonial ritual praying and dancing to their gods for rain.

The religious systems of different tribes are not at all the same. The prairie Indians, such as the Sioux nation, have the most primitive religious conceptions, while the Indians of the forest have the most complex social organization through the clan; theirs is a thought-compelling cosmogony.

If the churches doing mission work among the Indians adapt their policy and program to conditions found among the Indians, their methods will suit these conditions and will change with progress. Diverse conditions such as deep forests, rivers, deserts, oceans and mountains affect the Indian's outlook on life and the result is a people of many nations within the same domain.

With this view safe-guarded against hasty generalizations concerning objectives in missions to

American Indians, one need not hesitate to state the objectives concisely as follows:

- (1) To lead the Indians to the discovery of God, as the One Supreme Being;
- (2) To bring the Indians into the Way of Life through Jesus Christ;
- (3) To foster education among the Indians to develop character and to prepare for service;
- (4) To promote health and healthful living;
- (5) To train up a native Christian leadership;
- (6) To improve and stabilize the Indian home;
- (7) To discover and promote understanding and the means of cooperation between the Indians and the white people.

I. *To Lead the Indian to the Discovery of God as the One Supreme Being.* There are those who maintain that the Indians have always believed in the One Supreme Being. If the history of other races has any bearing upon this then we find that belief in monotheism is not universal among primitive peoples. They believe in "gods many." At the time of the landing of the Pilgrim Fathers the Indians of North America all believed in polytheism. Some forest and lake tribes had advanced to a belief in a gradation of spirits, with varying powers and prerogatives, and with one supreme spirit in command over all. Although many tribes accorded to this one supreme spirit the attributes of creative power, they universally left him in majestic isolation and with fear and trembling worshipped the mystic gods that manifested their existence by the awe-inspiring lightning and mighty thunder, by the wind and storm, flood and fire. Because the otter and the beaver could with impunity deport themselves in waters too hazardous for the Indian's frail canoes they too became objects of worship. Their skins, so prominently and cunningly displayed in sacred ceremonies even to this day, testify to the mighty influence they exercised on the minds of the Indians. All the animal kingdom was supposed to share in the sacrifices and oblations of the Indian race. Every mysterious natural phenomena received worship. One generation after another

was taught to perform the sacrifices to these innumerable hosts of spirits to whom they believed was intrusted the power of curing sickness, giving success in war and the chase, and ability to thwart the baneful influences of witch doctors.

To command the resources of these gods innumerable, Indian youths were required to fast and in their dreams they believed that the spirits came to them claiming to be the moon, the sun, the buffalo, or the thundering spirit of the sky.

Most extraordinary experiences have been met with by boys from twelve to fourteen years of age, when they have been alone in the forest in apprehension and in need. An old man in a gray beard may have appeared and said in soothing tone, "Do not fear, I am a rock and thou shalt call me by this name. I am the Lord of the whole earth and of every living creature therein, of the air and of wind and weather. No one dare oppose me and I will give thee the same power. No one shall do thee harm and thou needest not fear any man." Such and similar prophecies he makes. Such a boy ruminates upon what he has heard and is confirmed in the opinion as he grows up that a peculiar power has been imparted to him to perform extraordinary exploits, and he imagines that no one can do him injury.*

It is of no small service if we can deliver them from such superstitious dread of powers unseen. The results of such beliefs are manifest in health, in social outlook, in community life, in anxiety over the safety of one's children from the powers of witchcraft, in dread of disease, enemies, inter-racial wars, and the ever present sinister influence of the medicine-man who must be continually placated with sacrifices and gifts.

The first great objective, therefore, of missions to Indians is to declare unto these people not only the fact of the existence of the One Supreme Being but also the setting forth unmistakably of God's great attributes of love, benevolence, justice and mercy. The realization of a benevolent deity who rules over all has always evoked love, faith and voluntary worship from the peoples of the earth. To lead any people to such a discovery is to release them at once from influences that warp and thwart, that limit or destroy growth and freedom in the realm of the human spirit. Without question the Christian missions have brought such great deliverance to the Indian race. In many tribes there are still pagan remnants, but they constitute no force in those areas where they once held complete sway. The only outstanding exception is the Southwest area inhabited by the Navajo tribe which numbers forty-five thousand souls. Here the medicine man still has dominion over all but about three percent of the population. The Hopi may be included with the Navajo by reason of his spectacular heathen practices with respect

to the gods of rain. In contrast to this, among the Dakota tribe at least two in every Sioux Indian home claim allegiance to some Christian church. In one Protestant denomination alone there are thirty-two native Christian pastors working among their own people.

II. *To Bring to the Indian the "Way of Life"* through Christ who said, "I am the way, the truth and the life." Indian disciples have called Christianity the "Jesus Road" and His "Way of Life" has brought to them a new conception of the Supreme Being. It has also brought a new and lofty relationship between man and man. It has lifted life out of conflict into peace. In brief, this "Way" has brought into Indian life new standards in morals and more elevated and purified racial ethics; it has substituted peace for inter-tribal warfare, and has brought a new spiritual impact in terms of brotherhood and love. All that the term "Salvation through Christ" implies is comprehended in "the Way." The Red Man of America has been brought into fellowship with The Supreme Being.

III. *Education.* Students of American history know that the Christian Church has been the pioneer in education. This applies as well to Indian education. A citizenship in a new civilization requires an education in the broadest and best sense and missions to Indians have carried the church on the one hand and the school on the other. Times are changing and it may now be sound policy to turn over, to a large extent, the purely educational enterprise to the state and nation. Private funds are not sufficient today to care adequately for the education of the people. The church has admirably accomplished its pioneer task in education and can now devote its energies to other objectives. Of the seventy thousand or more children of school age among the Indians, approximately thirty-four thousand are now in the public schools. The Church is relieved of this heavy responsibility and by virtue of it can the more effectively do its work for the home, the community and inter-racial relationships of the Indian. Missions to Indians have done their work in education effectively.

IV. *To Train Up Native Christian Leaders.* Native leadership is essential to the success of every mission to Indians. There are but three types of Christian leaders—the native helper, catechist or interpreter; the native preacher; and the modern Indian minister equipped with college and seminary training. The native helper or catechist and native pastor have sufficed as leaders for the last fifty years, but their influence, once so essential, is now being lost in a swiftly changing

* David Zeisberger, "History of the Northern American Indians," page 127.

economic and social order. As in the case of the white preacher who now has to compete with widespread college and technical education, easy communication, transportation, daily papers, radio and every other counter attraction, so the old type of Indian pastor is fast losing his congregation.

The day of the fully educated Indian preacher has arrived. In the period of transition he must come upon the scene to re-interpret the "Way of Life" with more compelling force, to satisfy the new yearnings of his new generation, to combat the present day evils arising out of a new social order, and to place on firmer foundations the house formerly too often built on shifting sands. Missions to Indians can justly be proud of its heroic and staunch native pastors—notably the Nez Perce, Choctaw, Sioux and Pima Indians. A small Indian lad who had been with Chief Joseph of the Nez Perce, when he made his masterful, strategical retreat with three hundred warriors before Generals Miles, Gibbons and Howard pled with the Great Spirit to come to his aid in a trial in a white man's court. The voice of this Indian revealed depths of human pathos and spiritual power when he said:

"Lord, you remember the battle at the Big Hole and how fierce it was, and you know you kept me there. You remember the battle at Bear Paw Mountain when my father was killed and my mother taken captive. Lord, you know you kept me there. Then you remember when I was among Sitting Bull's people and was near to death of starvation, and, Lord, you kept me there. You kept me when I was a wild heathen boy in Montana and knew nothing about you, and did not love you. I know you will keep me in this hour of great trial."*

V. *To Stabilize the Indian Home.* Comparison of the character of Indian homes of a century ago and today is beside the point for conditions were vastly different. The forces making for the disintegration of the Indian home in each period has had a different setting. There were easy separations, especially among the young, the childless and among those of loose character. This is characteristic of all generations. In our modern day two factors are principally responsible for the break-up of the Indian home. The first is the passing of the old social order with its sanctions and government. Regulation of the marriage tie by the parents and the chiefs and a coherent tribal opinion is now a spent force with the passing of the old social organization of the clan. One of the tragic experiences of the Indian

race is that, in the transition period from the buffalo days to this twentieth century, no adequate new social order has taken the place of the one destroyed. It is apparent that economic penetration alone would have destroyed the social ground work of the Indian race.

The second cause for the disorganization of the Indian social order is purely legal for which the Church is not even remotely responsible. The legal status of the Indian has been and still is one of the most confusing and baffling to legal experts. The allotment law of 1887 made all Indians citizens. The law of 1906 restricted citizenship. By the executive order of President Coolidge in 1924 all Indians became citizens of the United States. But strictly speaking, and by pronouncement of the Supreme Court of the United States, citizenship is not incompatible with wardship. The result is that the Indian is amenable to the white man's law according as state or federal governments have jurisdiction over him as to place and as to person. What are the constituted authorities going to do with a so-called "fee patent," citizen Indian committing a crime on restricted federal land? In such a case jurisdiction as to person makes him amenable to state courts. Jurisdiction as to place makes him amenable to federal courts. Where Indian reservations are checker-boarded by federal and state supervision there is a dual government in spots. With conflicts of jurisdiction in law plaguing county and district federal attorneys they have generally left the Indian severely alone.

Add to this confusion the lack of funds in county treasuries in the great areas of non-taxed Indian lands in many organized communities of the West, the difficulties of law enforcement become apparent. In domestic relations counties are slow, flatly refuse or plead lack of jurisdiction. The federal government will do nothing to unravel the tangle in marital affairs in case of all "fee patent" citizen Indians.

As a consequence the Indian has for years been thrown into a sort of no-man's-land in marriage relations where no government will enter and where no social sanctions prevail. Feeble attempts by the federal government have been made by the device of recognizing every sort of union as "Indian custom" but it has only resulted in greater confusion and has given license to those who wish to dignify every sort of temporary union as "custom marriage." Every church organization carrying missions to Indians views this state of affairs with keen apprehension and solicitude. It can easily be seen what social menace is in store for a tribe where no less than one hundred couples are temporarily living together without sanction

* Crawford, Mary M.—"Native Missionary Leadership." *Women and Missions*, August, 1931. Page 183.

of ceremonial, civil or custom marriage. So long as this legal confusion as to jurisdiction and authority continues, just so long will the Church be hindered in its objective to stabilize the Indian home.

VI. *To Promote Health and Healthful Living.* Within the last three years Indian health has been the one great concern of the government and the Church.* The Indian has been pushed into civilization too fast. Culture is a matter of exceedingly slow growth. The rapid destruction of Indian culture, incident to dispossession of the Indian's economic basis of self-support, has placed undue strain upon the powers of a race to endure. Lack of sufficient food, proper diet and other healthful habits, along with poor housing, have contributed to the heavy toll on Indian lives. The country awoke suddenly to the grave seriousness of Indian health only three years ago when, for the first time, a comprehensive and expert health survey was made for Congress and the President.* Since the publication of this report, both the government and the Church have redoubled their efforts to bring health to the Indian population. Sufficient time must elapse before the nation and Church can feel satisfied with their health crusade for the Red Man. "To heal the sick" was one of the commands of the Saviour of the world. To carry out this great objective the mission boards have set for themselves high standards.

In all the health centers under the Division of Schools and Hospitals of the Board of National Missions, the nurse must be able to adapt her program to a simple, almost primitive home life. She must also be versatile, as she will have to teach hygiene and sanitation in the local school, examine the children's tonsils, look for symptoms of tuberculosis and under-nourishment, and recognize the various children's diseases. She must be prepared to assist the doctors and surgeons at the clinics, prepare the patients for operations, and care for them afterward. Then, even after a strenuous day, she must be ready, if called at night, to officiate at a birth or care for the dying. All these duties must be performed cheerfully, so that through her ministrations the missionary nurse may interpret to the people the Great Physician. In isolated communities where doctors are twenty-five and thirty miles away, the nurse has to meet many emergencies. Often there is not time to send for a physician, and the patient would die if the nurse were not prepared to act. It is because of such conditions that the mission boards feel that only the most thoroughly trained nurse can meet the demands placed upon her. Young women who consider mission service through community nursing are required first to graduate from a standardized school of nursing, and are urged also to take a course in public

health. The community nurse must also be prepared to minister to the spiritual needs of her patients.*

A refreshing experience for any American, for patriotism and reaction to divine love which Christ preached on earth, is to go to the Navajo country in Fort Defiance, Arizona, and witness our government utilizing there the world's foremost Japanese experts to combat trachoma and then to go a few miles further into the desert to Ganado and see a magnificent hospital under Church auspices relieving pain, suffering and dispelling the gloom of life. Both of these institutions have been established and maintained from gratuitous appropriations.

VII. *To Discover the Means of Promoting Understanding and Cooperation Between the Indian and White People.* By reason of the picturesque character and ethnic interest the Red Race holds for the Caucasian some seek to preserve the Indian as he is. No legislative fiat or hands-off policy can ever succeed in keeping Indians in *status quo*. One of the most relentless forces is the changing economic order. With increase in population, even the semi-desert places now inhabited by Indians in America, will become objects of great desire. With irrigation projects in gigantic proportions now looming in the distance, this part of America may also have its congested populations. The cherished customs of today will become the treasured memories of tomorrow. In discovering means for inter-racial cooperation, missions to Indians will not foolishly condemn every Indian practice and custom but rather will seek diligently to foster and preserve those elements of Indian culture which will enrich the common inheritance of American civilization. Paradoxical as it may seem some missionaries have been found fighting against their own God by their wholesale denunciation of everything Indian. To so fight is to proclaim to the world that God is incapable of revealing Himself to races other than the Hebrews and Caucasians. God as a God of love must seek means of approach to His children by revealing Himself as they are able to understand Him.

Christian missions to Indians will aid the present movement between state and national governments for cooperation in Indian education and health and in law and law enforcement. The Church, while not neglecting its program of evangelism, will bring enrichment to all life and service. Its ministry and program will lead the two races to discover their common humanity through the common worship of the one Great Eternal Spirit who was clearly revealed through Jesus Christ His Son.

* See Report of Meriam and Associates, Johns Hopkins Press.

* Scott, Anna M.—"For Their Sakes I Sanctify Myself." *Women and Missions*, August, 1931. Page 166-7.

A New Day in Indian Education

By the REV. FLOYD O. BURNETT,
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THE dawn of a new day for the Indian will, we hope, result in bringing about better living conditions, higher social and moral standards, and will preserve, not as a "ward of the state," but as a strong and sturdy race of citizens, the first American—the Indian.

During the past few years good progress has been made in liberating the Indian from the bondage of legislative and political machines. This means that he is to be in a more liberal environment, free to think and act for himself. On the individual is placed the responsibility for making his own choices. He is slowly coming to a place where he experiences that "inner urge" to progress which is the root of all advancement.

This "urge," in the hands of the Master Builder and His agents, serves as a means of bringing happiness and material success. It should enable Indian youth to assist themselves as never before.

The idea of doing things for the Indian rather than encouraging and enabling him to do for himself, has been over-emphasized in the past. He will still need guidance, but too often this has been interpreted and applied in a way that has left no outlet for self-expression. The Indians have, at times, taken an attitude of "wait and that will be done for us." Our enthusiastic desire to be of service to a people has too often led us to hinder their progress by taking away their incentive to undertake for themselves.

True religious education should lead the individual into a rich and complete Christian experience. It should provide for him the necessary equipment with which he can solve his simple everyday life problems and be ready to render helpful service to others according to the spirit and teachings of Jesus Christ.

Institutions for training Indian youth have grown in popularity until the time has come when restrictions are being placed upon the number of students that can be enrolled in a school. Hundreds must be turned away next autumn, unless the Indian Bureau makes a change in its present policies of admission. This shows that at last there has come an awakening. The urge for a better life is beginning to manifest itself, so that

leaders need no longer strive to create the desire for education but can devote their energies to guiding Indian youth in further progress. Religious education has real value as one of the courses of study in this guiding process.

A Great Opportunity

Scattered throughout the United States are Indian schools: institutions financially supported by the government through annual appropriations, and administered by the Commissioner of Indian Affairs under the direction of the Secretary of the Interior. These institutions are of several types: (1) day schools, (2) boarding schools on the reservations, (3) non-reservation boarding schools.

The Commissioner of Indian Affairs in his June, 1929, report says: "Estimated number of Indian children eligible for school attendance—6 to 18 years of age—is 81,500; estimated number of children in reservation boarding schools 12,700; estimated number of children in non-reservation boarding schools 11,800; and children attending government day schools, 4,600."

At present there are nineteen reservation boarding schools; fifty-five reservation schools; 131 government day schools and six non-reservation boarding schools which, at the present time, offer academic work through the twelfth grade.

Thousands of these bright-eyed, smiling (but somewhat perplexed) dark-skinned children file through the campus pathways seeking an education or an understanding of this "heap big world" that the "pale face" has "brought along with him." They offer splendid opportunities for a well developed religious educational program for Indian youth. Here is a challenge for service and an opportunity to give justice to a people of a deserving, but badly neglected, race. Indian youth, enthusiastic and full of interest in life's problems, stands on the highest mountain peak of the Red Man's development and views the wonders of a new civilization difficult for them to understand. They are bewildered at every turn and rely heavily on the advice and recommendations of those who they feel are their friends. From the free and easy life on the reservation, they enter our schools to

learn, if possible, the difficult process of how to make life's adjustments.

The Indian Child and His Adjustments to Life

Through the long centuries the Indians have been undergoing certain social, psychological, and religious adjustments, and have developed habits and social customs peculiar to their own nature. They have gained their livelihood from the soil and have accepted the fact that "the earth is the Lords' and the fullness thereof." The Indian's love for the wide open spaces, without fences or landmarks, led him to feel that the land and all its contents belonged to him. Fences, rules and regulations were introduced by another and a stronger race. Individual ownership had no place in the Indian's philosophy of life. Once a brave had succeeded in bringing down a deer, all members of the tribe joined with the victor in rejoicing. All shared alike in the benefits of the hunt.

In his religious thinking, the Indian youth of today falls heir to the beliefs of a thousand years. To him the gifts of the Great Spirit are shared by all regardless of personal conduct. Indian youth must "unlearn what he has learned" when he accepts the white man's civilization.

Religious educators, knowing these problems and recognizing the importance of religious training for the building of character, must thoughtfully work out their programs for the benefit of the child. The courses of instruction must center around the need and capacity of the child. Many elements of the present day creeds and religious practices of the white man will be of little value to present day Indian youth.

In the process of making many changes in habits and thought there come serious and painful questions which must be answered. It is difficult to adjust their native free out-of-door attitude toward life to the white man's closely organized method of living. This is the result of educational and social adjustments dating back thousands of years. Certain changes in living, in conduct, and in religious practices must, however, be made if the Indian youth are to adjust themselves to modern life.

Such changes bring about certain character developments. Indian youth begins to seek the guidance of friends. It is vitally important that religious workers cooperate with other educational agencies in assisting the Indians to make right choices that will lead them into a wholesome and serviceable life.

Before we attempt to guide one in solving problems of misbehavior, we must study the individual. There is no good "hit or miss" method in dealing with such problems and in making adjustments.

The basis of misconduct on the part of many of our Indian youth is their desire to conform to a belief or a practice of another race entirely foreign to his own beliefs and customs. In attempting to bridge the gap serious mistakes are made because of the urgent desire to "be like their white brothers." When the bridge breaks, into the chasm of despair falls the poor, helpless, struggling soul. Christian instruction should have been able to prevent the catastrophe. Many splendid Indian young people have thrown to the four winds their interest in life's problems and have returned to the old ways because they were not able to make certain adjustments in life. The complete family and life history of a child should be taken and careful records made of his development, with repeated character and mental tests to help us deal with the child. Religious workers are tempted to be influenced by the "annual report," and to resort to high pressure salesman methods of "making Christians."

Racial characteristics are big factors that have a prominent bearing upon the problem of teaching another group, with its thousands of years of different backgrounds and influences.

Many Indian young people have not had the influence of Christian teaching and know very little of the Bible. They therefore find it difficult to appreciate the importance of Christian standards of living. Their religious experience is limited and their knowledge meager, so that these must be developed. The teacher of religious subjects must give his pupils informational Bible lessons. A beginner's course is often best adapted to young people that have reached the eighth or even higher grades. Better equipment and lesson materials are needed because in many instances there has been no previous missionary instruction, or it has been only in the form of sermons. Well directed Bible stories put into pageantry form are found to serve a definite and constructive place in religious education for Indian youth. Well selected standard Bible courses, properly presented, create a religious warmth, receptiveness, interest, loyalty and enthusiasm that will serve as aids to bring about a better social adjustment.

Because of their desire to adjust themselves as quickly as possible, Indian youth are anxious to understand the Church and the relation of religion to life. They want to know how Christian truths can serve them in their daily problems. Courses in religious education should provide this definite and practical information.

The greatest of care must be taken that the religious education courses are not beyond the thinking capacity of the pupil. Too often religious workers take it for granted that the Indian child understands religious terms that are familiar to

the white child but which are unknown to the Indian, and are falsely interpreted in the light of his tribal background.

The idea of the "Great Spirit," about which we have heard so much, is not in some tribes related to our idea of God. It is therefore important that a religious educator, working among the Indian people, should be familiar with the tribal beliefs and religious practices, and above all with Indian religious terminology. For example, when missionaries and directors of religious education



THE CHRISTIAN ASSOCIATION OFFICERS AT SHERMAN INSTITUTE

cooperate with, other Christian leaders, and to develop an appreciation for study and for good books.

Every one expecting to do religious work among the American Indians should study their cultural, religious, and economic background, as well as their present status and future possibilities. If missionary work is to be done among the older Indians on the reservation, a conversational knowledge of the language of the tribe is important. Missionaries and directors of religious education should appreciate the Indian's problems and be able sympathetically to assist him to solve them. Special courses in Indian history, Indian psychology, and a study of racial characteristics and environments are of great value. These differ with each tribe.

Cooperation is needed if a program of religious education is to be successfully put into operation. The missionary must cooperate with the employees of the Indian Service as he would expect them to be sympathetic toward the religious work. Conferences dealing with matters of moral and general welfare should be held frequently between groups interested. This will help bring about a better understanding between parents, employees, religious workers and students. Denominations



OUT-DOOR BIBLE CLASS AT SHERMAN INSTITUTE

It is generally best to avoid the Indian terminology and to explain our Christian terms so that the child can fully understand. Materials used, methods followed and suggestions offered must fit the individual need rather than attempt to conform the individual to the material or method.

A program of religious education for Indian youth should provide the following: (1) A knowledge of the Bible; (2) Experiences; (3) An appreciation of the life and teaching of Jesus which, when rightly understood, will assist the individual in accepting Christ as personal Saviour and Friend; (4) An enthusiastic and intelligent understanding in how each one can help build a Christian community; (5) A sense of victory in taking the stand for Christ and the Church, in spite of tribal and clan opposition and resentment; (6) An opportunity to accept leadership in social and religious work; (7) Leadership training, not only as church school teachers, but as leaders of Boy and Girl Scout activities, Y. M. C. A. and Y. W. C. A., organization work, Mother's club, and health (elementary first aid) courses; (8) A knowledge of how to become acquainted with, and

cooperating through the joint committee on Indian work for the Home Missions Council and the Council of Women for Home Missions carried on religious educational programs in the non-reservation schools interdenominationally. Opportunity is also given each child to know the work of his own denomination. Eight religious work directors are giving part or full time to this type of interdenominational service.

Due to the nature of the situation, interdenominational religious work should be a part of all the non-reservation boarding schools and in some of the reservation boarding schools. Pastors and missionaries, representing the cooperating denominational groups, should be free to make con-

tacts with students from their respective missionary fields of service.

At least one religious service each week should be held for Indian students and they should be free to attend the denominational services of their own choice. It is hoped that arrangements can be made in the near future to place more religious educational directors in non-reservation boarding schools.

The religious program on the reservations should be so organized as to provide for all groups from the cradle-roll to adults. This can be done through the cooperation of the denominations in charge of the religious work and by placing missionaries in charge of certain districts. A far more effective religious program could be conducted if we could avoid over-lapping and competing work and an unprofitable use of missionary and social service funds. The Indian missionary work of California has been allotted to the denominations interested in the Indian missionary enterprise by the State Federation of Churches.

Religious educational work of a very high type has been conducted among the Nez Perce for nearly a hundred years. As a result, they now have their well organized churches, pastors, Sunday schools, and Young People's Societies functioning almost as effectively as in the average white man's church. But with most of the California and other Southeastern Indian tribes we find the situation very much different.

Usually where the pupils attending reservation boarding schools are from nearby tribes, the religious work can be adjusted to care not only for the youth but also for parents and other members of the family. Week-day courses of this kind in religious education should exert an influence beyond the boundary of the campus into the hogan, the hut or the tepee.

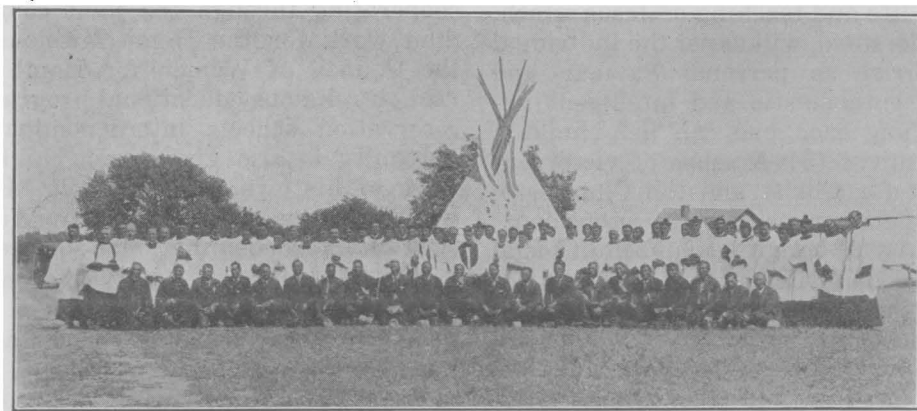
In government day schools we have teachers in charge of some 4,600 pupils who live at home and attend school during the day. The grades range from the first through the fifth and occasionally

through the eighth grade. These government schools are generally located at centers where missionaries are already carrying on a religious program. Much of the religious work can be satisfactorily kept a part of the local missionary work and be far more effective than by trying to follow the plans suggested for institutions of higher learning.

The non-reservation boarding schools have an enrollment of 12,000 students. Courses in Religious Education in schools of this type should be closely related to the educational scheme of the institution. At Sherman Institute, out of 1,250 students, 850 were listed as Protestants. This being a vocational school, the courses in religious education are related to the trades taught.

In our study of religious training for the Indian we have found: (1) That a new day has come in Indian education. (2) The new emphasis is upon the phrase "Let the Indian learn to do for himself, with helpful advice and encouragement." (3) The Church, because of the recent changes, finds a great opportunity for missionary work on the Indian reservations and in non-reservation and reservation schools throughout the country. (4) Indian youth, on the whole, is ready to assume places of responsibility in leadership. (5) Everywhere, they are rapidly making commendable adjustments in spite of old tribal religious beliefs and customs. (6) Religious education has values that should be recognized and given place in the education of the individual. (7) Cooperation is called for between all forces at work in Indian education. (8) Care must be exercised in choosing the right type of courses for week-day education in Indian schools.

Whether these courses are offered in a Sunday school class, or in a week-day course, or in a home study hour, the emphasis should be to prepare the individual for a rapidly adjusting social order. He must learn to think for himself, to meet new situations and to make decisions wisely.



AN INDIAN CHRISTIAN CONVENTION IN SOUTH DAKOTA

Indian Romance and Reality

By ATALOA of the Chickasaw Tribe

INDIANS are not all alike in spite of what most people believe. Thinking he had discovered India or the East Indies, Columbus called the natives of this western hemisphere "Indians." Historians did not correct him, and so this name has become permanently attached to the natives of America. There were more than three hundred nations or tribes when Columbus came, and today more than two hundred little nations and remnants of nations remain in America. These speak many languages and hundreds of dialects. They do not look alike, nor dress alike, nor do they live in the same kinds of "houses." There is, of course, a strong kinship in characteristics, customs and traditions, but many stages of development are found when various tribes are studied.

It is not my purpose to even suggest the long list of Indian "wrongs," nor to dwell on those pages of history that all want to forget who think with a Christian conscience. But I appeal to you to save the Indian from further exploitation of his land, money, and his personality. It will take just and wise deeds to blot out these pages. Sentimentality cannot be substituted for international-mindedness, nor can it be substituted for a constructive program dealing with the Indian. We must have honest men in the Indian Bureau, honest, business-like agents and superintendents on the reservation. We must have just laws and just lawyers to protect the Indian land titles; we need Christian teachers and neighbors who are willing to teach the Indian a new moral and social code. So long as the white man talked one way and lived another, the Indian asked, "Why bring us your 'White Man's Book' (Bible) in one

hand, and with your other take away our land?"

The Indian is not a "vanishing race." It is true that the picturesque and somewhat romantic character of tribal life is changing because the Indian is no longer isolated. But the strength of his character does not shift so easily as his environment. Because his life was simple and natural, he was not conquered, even though subdued, by

superior numbers and superior weapons of the white man. He has now reached the stage, a rather tragic one, where he is torn between the old and the new. His trend will be determined by his training, and by his contact with the white man's civilization. To the race that has taken the responsibility of changing his civilization, he must look for guidance and help, if the best of his culture is to be saved for America's sake.

Is it possible for the white man to conceive and build an educational program for the Indian that does not thrust the white man's culture on him, and at the same time rob him of his own? This question is too deep to discuss fully here. But of this I feel sure—the only possible hope for the Indian of

tomorrow is the right kind of education; an education "from the shoulders up," and not "from the shoulders down," as in the past. The reason he has not changed the life of the reservations when he returned from government schools (which until the last few years only covered the elementary grades), was because no radical difference had been made in him by his contact. We have not had leaders of men sent to us as teachers and agents, and leaders have not come back to us. Our schools should be a combination of the best that the white man's training can give, together with

Ataloea, a Chickasaw Indian, is devoting her unusual talents to work for her people. Several years ago, while attending a one-room district school of the Chickasaw nation on the Oklahoma prairie, she declined a career on the concert stage in order that she might serve the under privileged members of her race. A rigid college course included a degree from the University of Redlands and Columbia University. Feeling that Bacone College approached her ideal of an institution suited to train Christian Indian leaders, Ataloea is working with that school that she may share with Indian youth the advantages that have come to her.

the best from the Indian's own culture. It is possible to work out such a plan if enough interest, thought, energy, and money are expended.

Supplying native leadership is the greatest contribution that any school can make to the Indian. Bacone College, in Muskogee, Oklahoma, the only college for Indians in America, is answering this challenge by training for Christian character and leadership. Its curriculum embraces grades from the kindergarten through junior college. It was founded as a mission school more than half a century ago, and is maintained through a small endowment and by some tuition gifts from friends. Bacone College has courses covering scientific farming, poultry raising, and domestic science; tribal arts, songs, and legends are also being preserved. Students are fitted to go into government or other schools to teach. In its earlier years, Bacone College was open to students other than Indians, and during this period the present Secretary of War, Colonel Hurley, was graduated. While he is not an Indian, he has perhaps developed an Indian consciousness from his long years of association in Indian territory that will not be lost even in the whirl of national and diplomatic life. More than two hundred and fifty students were turned away last fall for lack of rooms and funds at Bacone. These are more than figures to me; they are hearts that I can see going back over long trails, discouraged, and not facing tomorrow with much hope.

I have wanted to have a workshop for native arts and crafts at Bacone. An Art Lodge is now being constructed on the campus, the gift of a woman who believed in my dream. For the fireplace I am collecting stones from every Indian nation and every historical place (significant to Indians). Perhaps some day you will come and sit by our fireside, and let these rocks tell you the story of a race that is not vanishing.

There are 16,000 summer camps in America which have built their programs around Indian art, ceremonies, dances, and traditions. It seems strange that the very thing the people had marked "uncivilized," they are now taking to "civilize" American youth. But if American youth is to be saved from the noise of city streets, it must go back to the greatest of all teachers—to nature, and to nature's God. The Indian knew a consistent program of living with nature, and to him educators have turned for ideals and romance. A double responsibility to the Indian is found here. If Indian ceremonials, dances, and folk lore are to be saved from degeneration into the vaudeville and circus type of entertainment, they must be interpreted and taught by someone who knows and feels the sacredness of Indian rites. These spiritual gifts are the last things that the Indian

has to lose, or to share in his contact with other races. They are the heritage of all Americans tomorrow and must be kept sacred if they are to serve his ideals. If American boys and girls realize that the hundreds of acres of lakes, mountains, and rivers have been shared with them by the Indians who no longer have free hunting grounds, they may want to share in turn. If youth sees



AN INDIAN PRINCESS, ATALOO

this truth and assumes the responsibilities, a just relationship with the Indians may follow. When I started training Indians to serve as counselors in summer camps, it was only a small group, but it has proven a very happy and successful plan. Now I am placing large groups in summer camps. This is a part of my art project at Bacone Home.

Suppose you knew how to take blades of grass, strips of bark, crushed berry juice, and could put

these together into an exquisite basket, which the world calls its most beautiful basket; suppose you could take clay, mould it, color it, and fire it with only the crudest of implements, and the world called this its most beautiful pottery; suppose you could take raw wool, dye it, and weave your most sacred thoughts in rainbow tints and sunset hues, the flash of lightning, and the dark of thunder, the story of how the world began, and how death came to be; and—suppose you could take shells, rocks, feathers, and animal skins and make them into ceremonial robes in which you tried to find the Great Mystery of life; and then—one day, some people came and took all these things away? They built great buildings for them which they called “museums” and “art galleries,” but they forgot to leave anything in the place of the things they took away. Perhaps you would understand the crushed hearts and hands of the Indians who did not create beautiful things to be stored away in attics with moth balls.

In your great museums I have heard people say, “Surely, savages didn’t make those beautiful things!” No, savages did not make them. They were made by people who understood the simplicity of nature and necessity. If the original arts and crafts of America are to be preserved, they must be taught rather than displayed in museums. America and other nations are beginning to realize that the Indian art has intrinsic value. May some catch a larger vision than those who took the Indian’s art away to put in museums.

Indians might add to the historian’s list of American statesmen and heroes the names of

Apushmataha, Tecumseh, Chief Joseph, Piomingo, Sequoyah, Samoset, Red Jacket—as well as Sacajawea and other Indians who have followed the trails that lead to the high mountains of courage and strength. These, as well as Washington, Lincoln, Roosevelt, and Wilson, are a part of the inspirational heritage of American youth.

To that group of American philanthropists, far-sighted educators and Christian statesmen, whose eyes are searching for new frontiers of service to humanity, I bring the needs and the contributions of the First Americans.

It is this group and not the sentimentalists who will blot out the “massacre” pages of American history. Will you help us save the strength and vitality of our old moral codes; the mysticism and beauty of our old religion; the simplicity and naturalness of our old life; the symbolism and uniqueness of our arts and crafts; our music and fine old traditions? But—teach the Indian to think for himself in the new civilization into which he has been so quickly thrust. Give us a better moral and social code, for ours is inadequate for the new and complex problems we now face. Send us strong Christian leaders who will dare to practice the high moral standard which the Christ taught.

Since we are building a new nation out of the old from many nations, should we not say that what each brings is the heritage of the other? It is thus that the Indian’s heritage is America’s. The First American has shared a country, his moral and material traditions. If later Americans share in turn, the race will not vanish.

The Need of a Missionary Ministry

Too many pastors are uninformed and uninterested in missions, both at home and abroad. They are not informing or interesting the churches they serve. They accept a budget quota, an apportionment, to be raised if possible, but it is all impersonal, bloodless, lifeless. It would take an expert burglar with an extraordinary good set of tools to jimmy his way with a missionary speaker or a missionary program into a Sunday morning service of such a minister.

All honor to those pastors who lead their churches into larger knowledge, fuller fellowship, deeper consecration and more devoted cooperation in Christian world-wide work! There are some things in any program, doubtless, which can be criticized, but there are so many things that are worthy and challenging that any church ought to be able to designate its gifts to these objects.

The need for an evangelical, evangelistic, aggressive, optimistic, red-blooded, forward-looking, Christ-centered ministry is here. The world needs such a ministry, the churches need such a ministry—a ministry, loyal to Christ, loyal to His Word, loyal to the denomination which they serve, ready to meet conditions in the home, the city, the State, ready to spend and be spent in seeking to get the Gospel believingly into the hearts of men and women and applied in business, social, civic, national and international affairs, and sent on its way to the ends of the earth.

W. L. FERGUSON, D. D.

Indian Views of Missions to Indians

By W. DAVID OWL, Iroquois, New York
A Native Cherokee Minister Among Six Nations

ANY one who is acquainted with the progress of the American Indian and who has a sympathetic understanding of the struggles of this people to reach a position where they could enjoy the finer things which the nation has to offer, will not hesitate to register a tribute for the civilizing influence of Christian missionary work for the Indians.

Men and women who felt peculiarly and divinely commissioned to carry a message of God to this people have been sent to Indian tribes everywhere within the borders of the United States, regardless of their isolated location or nomadic habits. Every Indian now understands the meaning of the Cross and what it symbolizes, though every one may not be able to explain the intricate systems of faith and organization which cluster about the central theme. Pioneering missionaries have taken to the Indians in all parts of the country the story of Christ; they have enlisted new converts to help carry forward the program of the Church—healing the sick, comforting the afflicted, supplying encouragement for purer living, and the building of better and happier homes. To the native beliefs in the “Great Spirit” the Christian missionaries have added the fresher and more buoyant faith in a personal Heavenly Father and in a friendly universe.

The work has been supported by the generous gifts of missionary-minded white people in many churches. Rich and poor, by their interest and gifts, have quietly and prayerfully supplied vast spiritual resources and power, without which there could be no front lines and no unique examples of self-sacrifice.

Where long residence on one field has been possible the progress of the tribe has been steady and respondent with the Christian achievement. One of the finest tributes ever paid these faithful champions of the Indian was made by the late James Mooney, ethnologist representing the Smithsonian Institution, who spent the greater portion of his life defending and encouraging native Indian ceremonials. Though not an enthusiast for missions, yet he set down this beautiful tribute:

In the four centuries of American history there is no more inspiring chapter of heroism, self-sacrifice and de-

votion to high ideals than that offered by the Indian missions. Some of the missionaries were of noble blood and had renounced titles and estates to engage in the work; most of them were of finished scholarship and refined habit, and nearly all were of such exceptional ability as to have commanded attention in any community and to have possessed themselves of wealth and reputation had they so chosen; yet they deliberately faced poverty and suffering, exile and oblivion, ingratitude, torture and death itself in the hope that some portion of a darkened world might be made better through their effort.

American Indians surely have received a priceless heritage from the hosts of saintly souls who have gone among them doing good. We are the heirs of a genuine sacrificial spirit.

The evangelization of the Indian has depended on two main policies and features of the work. On the one hand many missionaries have insisted that Christian Indians must sever themselves entirely from the aboriginal practices. Native dress is discarded, participation in the feasts and ceremonials is prohibited; even occasional full Indian dress entertainment is discouraged and there is a complete separation from the plumed and decorative features of Indian life. These missionaries teach the Indian that in becoming disciples of Jesus the old life must be buried or entirely subordinated, and that the traditional racial background cannot be trusted to form any part of Indian religious loyalties. Secular education and contacts have tempered this process of remaking the Indian in such a way that Indians themselves have realized that they have something constructive to contribute to American Christianity.

Other missionaries recognize that the Christian Indian is definitely in possession of certain racial traits and characteristics which may well be used as allies of the Christian faith and life. This attitude toward the finer heritage of the racial past permits the younger members of the race to cherish the romantic background so much loved by people the world over. They find in the Indian religious systems a reverence for the creative genius of an invisible Being and they discover that the worship of that Being is often sincerely entered into during certain seasonal ceremonies which serve as a practical outlet of appreciation and thanksgiving.

Other vital Indian traits, such as hospitality

and generosity, are used by the missionary to serve not only in the restricted religious sense but in the larger social and economic contacts as well. This approach helps to preserve some of the finer racial characteristics, increases race pride and keeps alive some of the sacred traditions and customs which are rapidly vanishing into the unknown.

The following narrative shows how Indian generosity may be lifted out of its native setting and placed within the category of self-surrender and stewardship. During a meeting around an Indian camp fire, which a missionary was conducting, an elderly man is said to have given his testimony in these words:

"I have listened to what you have spoken and it makes me feel good inside," patting himself on the bosom.

A few days later the same Indian came to the missionary with the finest blanket he possessed and, handing it to him, said: "I give you this because you make me feel good inside."

The reply from the understanding missionary was: "Not enough."

The Indian was puzzled and departed, but returned with his rifle.

"I give you," he said, "because you make me feel good inside."

The answer was the same, "Not enough."

The next time he came on the finest pony he could find. "I give you because you make me feel good inside," were his earnest words.

But the missionary again replied, "Not enough."

Then the Indian rode away slowly, confused and extremely perplexed. The missionary began to feel that perhaps he was making the Christian life too difficult and complicated for the Indian. Finally, however, the Red Man returned empty handed, with a lighter step and with a new light in his eyes. Without a moment's hesitation he fell at the feet of the missionary, who was satisfied and said, "Enough."

Missions to rural Indians, like mission schools, have always imparted something vital to those who came within their influence. As one travels over the Indian country visiting their homes, seeing them at work and hearing of their Christian heroism in the midst of the moral and social quicksands of reservation life, the impression that Christian work among Indians is not in vain registers indelibly with the choicest loyalties of life. The few, however, and not the masses have fully experienced the satisfactions and joys that accompany the true Christian life.

Indians are like other Americans in their desires and hopes, and, when given the same advantages of education and environment, there are increasingly members of the race who come to real-

ize their own ability to share the opportunities offered in every field of endeavor. This is naturally more true of the advanced students than of unschooled residents of the reservation. The spirit of unrest and desire for change is not so much against native traditions and customs, nor against the unprogressive members, rather, it is directed at the whole Indian situation. The Indian office of the Government, which is the legal guardian of the Indian wards, becomes the target for criticism from erratic exponents of dissatisfaction, but the Christian enterprise also receives its share of verbal pommeling. A queer psychology, very much akin to divine discontent, seems to take possession of these young Indians. It is in part the result of the institutional and political control to which most Indians have been subjected during the last three decades. This attitude on the part of Indians themselves has retarded the growth of Christianity among Indians more than any other acquired trait. When the student element of the race neglects to vitalize their own institutions, or when they shun the enrichment of their native culture, the loss is truly great. But when spiritual skepticism is allowed to seep into the life of the student body, the loss is even greater. It amounts to spiritual race suicide.

Scores of Indians of every tribe have been led to expect something for nothing rather than to earn their own living and to create material and spiritual possessions for themselves. The fact that only a few Indian churches are self-sustaining and only a few are benevolent-minded is not wholly the fault of the Indians. Missionaries and government agents have sometimes encouraged them to "eat, sleep, and sit on the floor," by not giving them anything they could do well, or by not developing in them a sense of personal ambition to accomplish something difficult. Indians, like other peoples, catch a heavenly vision only as they begin with the improvement of the inner life. Every forward looking Christian Indian is a personal testimony to the enduring worth and the uplifting influence of missions to Indians. Thousands of these Christian Indians are scarcely ever heard of because they are engaged in the serious business of quietly earning an honest living, and incidentally are making a better world. The average American is not interested in them. They disappoint the thrill seeking tourists who, from childhood days, have longed to see the noble Red Man, living like a savage in his native habitat. When these tourists discover that Indians live in comfortable and sanitary homes, in place of tepees; that they eat wholesome foods, wear clean clothes, raise beautiful, healthy and intelligent children, and even speak correctly the English language, then the romantic name "Indian" loses its charm.

The present generation of American Indian youth should not be disheartened in their efforts to educate themselves. They need more than ever to rely on the friendly assistance of the Christian missionary. When they become American citizens they cannot depend upon their race membership to sustain them or give to them victory over their environment. There must be lodged in the hearts of all Indians those spiritual resources upon which the pilgrims of every race have depended through the centuries and which the Christian missionaries have been sharing with them through the years.

TESTIMONY OF A SIOUX

I am a Sioux, born and raised on the Sisseton Reservation. From my own experience and from what I have learned through the older Indians who were leaders of different bands, and who have had considerable experience with the missionaries, I am convinced that the missionaries have been friendly mediators between the Indians and the government. They have also exerted great influence in bringing about a better understanding between the Indians and the white people. They have sympathized with them, often helping make peace, assisting in treaty making, and have formed the intermediate step between the savage and civilization. Their influence helps maintain peace and friendly relations with other people.

The missionaries have also put the Dakota language into writing and have taught the Dakotas to read and write. In this way they have enabled them to study books that have been translated. This has induced them to seek more education and has made a number of fine leaders among their own people.

The missionaries have won the confidence of the Dakotas who believe with their whole hearts that these white people are their true friends. The Dakota people have the utmost confidence in the missionaries and appreciate their friendship. They have always depended upon the missionaries to guide them in their dealings with the government, and in their tribal and public affairs. The missionary can talk to the Indian in his own language.

The Dakota people used to be provided with cattle, horses, clothing and rations every two weeks. They were happy and prospered but now they are confronted with new problems, for they are thrown upon their own resources. The cattle, horses and rations are gone and they are required to make their own living on their allotments by tilling the soil. If the Indian ever needed a friend and a spiritual guide in his daily life it is right now.

The missionaries have already secured the confidence of the Dakota people and are able to help

them solve their problems by keeping them at work so that they may become self-supporting, self-dependent, respectable citizens in the community. With the influence he has gained the missionary can do a wonderful work in helping his struggling brother the Red Man. The best way to help is by setting the proper example, giving an encouraging word, and showing the importance of raising good gardens, poultry and cows. The missionary comes in contact with the returned students and can help them solve their problems. He can visit their homes and encourage them in cleanliness. He can exchange ideas with them, sympathize with them, try to understand them and know the conditions of the individual families in the community.

The Indians look upon the missionaries as their only true friends so that they have a wonderful opportunity to help the government solve the Indian problem.

SIMON J. KIRK.

ANOTHER INDIAN'S VIEWPOINT

Pima Indians were very superstitious, ruled by the medicine man who claimed to have power to kill and make alive. We had chiefs and sub-chiefs, but when sickness broke in, the medicine man was chief of chiefs. I remember, when a little boy, the chiefs and elders of the people met at my father's house to tell the old story of creation—in wintertime. They told the story, sang, and repeated their poetry. No one in the audience was allowed to sleep. They cleansed themselves before starting the story; afterwards they washed and stayed clean four days; eating no meat, salt, or fish; alone in the bushes, with paints on their faces, fasting. In this story the Indians for many years expressed their traditions, religious beliefs, customs, ways of living.

Then came the Rev. Charles H. Cook. The interpreter was poor and at first the Indians did not understand the new religion. After twelve years, the first convert, Manual, was won and with his converted father, became a great help. As the work grew Dr. Cook called us young Indians to be helpers—Edward Jackson, Thomas Lewis, Horace Williams. We were happy in the harvest fields. At his house every Wednesday we studied the Bible and talked about what we had been doing in the fields. He said, "Young men follow me, as I follow Christ; obey God's voice."

As the Gospel spread he built three Indian churches which are still standing today. He never bossed the work, but worked with us in the mud with sleeves rolled up. He never complained if anything did not go right. He taught us to be open-handed, ready to give to the poor. His clothes were usually patched. He died poor, but his treasure was laid up in Heaven.

One wonderful thing I will never forget. When the first twelve converts met at Casa Blanca, at a faithful woman's place, they made their pledge to be clean like the Great Teachers. They would have no part in heathen dances, in gambling, in horse races, foot races, in Indian games and sports; no part in drinking strong drinks; no part in smoking tobacco. They kept their pledge and led many Indians to cleanness of life.

Dr. Cook greatly desired to have a Bible school to train young Indians for leadership. He said the Rev. George Logie will be in charge of the work and in 1911 the Charles H. Cook Bible School was started. Now its students and gradu-

ates are a great help to the churches as Sunday school superintendents, teachers, and preachers. They work among many tribes—Pimas, Maricopas, Mohaves, Apaches, Navajos, Papagos, Comanches, Yaquis, Mexicans. Four ordained ministers have come from that Bible School and its influence is felt in all our Indian churches.

We expect and pray that in days to come the Spirit of the Lord will cover the Indian land as water covers the seas.

By HORACE WILLIAMS, Phoenix, Arizona.

Pima Indian, age 66; long an assistant to Dr. Cook. Missionary among Pimas and Maricopas at Lehi.

A Missionary View of the Problem

By the REV. A. F. JOHNSON, Mitchell, South Dakota
Presbyterian Missionary to the Dakota (Sioux) Indians

THE Indian problem is the offspring of unfamiliarity with the actual local conditions. The wonders of this giant's domain furnish readable magazine articles and thrilling platform orations. As a result, enthused investigators rush to the Indian reservations—and they always find what they seek, unless, perchance, the monster has outgrown their preconceived ideal.

But is it fair play to the Indian to thus exhibit our brother man as a curiosity to the nation? Everybody knows that deplorable conditions exist, but we plead for a more normal attitude in applying the needed remedy. We shall have an Indian problem to solve just as long as we insist upon treating the Indian as an *Indian*. Conditions call for a simplified program providing for the development of an independent *manhood*. Let us visualize him as a *man*, and forget that he is a "ward."

Originally, the Indian welcomed the commerce of the white man; adopted his citizenship and religion; and willingly signed a treaty of peace. Progress seemed assured until suddenly the Indian problem injected itself from some unknown source and assumed command. Economic independence is an outstanding local factor in the history of all the live, helpful churches of the Dakota (or Sioux) Mission. These churches, whose members have experienced a transformation of character and are radiating a divine light to the surrounding community, have had a historical background of sacrificial giving which has developed a personal independence and a resourcefulness reaching forward towards self-support. This personal proprietorship in the institution revolution-

izes the entire organization, and a reflex action is manifested also in the home. The church is necessarily the community center, and the scene of a varied number of welfare activities. Many local congregations of these Dakota mission churches have been inspired to construct guild houses, beside their houses of worship, for these secular activities.

The responsibility for these meetings is assumed by the Dakotas themselves, so that it becomes an institution of the people, by the people, and for the people. Local leadership is evident, but the leaders have forgotten they are Indians. This is not a theory for discussion, but a narrative of present-day affairs.

Last summer the Dakota Presbyterian churches of Montana heard much about a wonderful evangelistic campaign held by Dr. Billy Sunday in a nearby town of Havre, Montana. They decided to have evangelistic services in all their churches. A special evangelist was impossible as they had no funds. Despite an unusually severe drought last summer, and the consequent depression, an Evangelistic Committee was selected to cooperate with their general missionary from South Dakota, with all available local help. Special evangelistic meetings were conducted in each of the eight local churches; large congregations were in attendance, and much interest was manifested in things spiritual. It was a genuine revival. Participation in responsibility for home affairs is of even greater importance when the intricate and vexing problem of moral and social difficulties has to be solved. The people themselves can help to save a home, or an individual, from ruin.

A Good Indian Agent

By the REV. HARRY H. TREAT, Anadarko, Okla.

SUPERINTENDENT J. A. BUNTIN'S term of service ended officially at Kiowa Agency on March 31, as an employee under the Indian Department, according to the rule passed by Congress relating to men and women in Indian service who reach the age of sixty-five years.

John A. Buntin has seen many great changes during his period of service. During the past ten years at the Kiowa Agency approximately 900 homes, with many outbuildings, have been constructed, or rebuilt, for the Indian families so that, while formerly they lived in tepees or huts, today eighty-five per cent of them have reasonably good homes, well screened against flies and mosquitoes, a good water supply and sanitary arrangements. The number of families working gardens and field crops and raising poultry has increased. The work of the women in housekeeping, sewing and canning has been excellent. Mr. Buntin has al-

ways maintained that the basis of civilization is a home for each family, properly planned outside and inside, within reach of employment so that the family may earn a creditable living, and adjacent to church and school facilities.

The Indian population has increased twenty per cent in ten years and they have improved their home and living conditions.

Mr. Buntin has endeavored to teach the Indians the sound business principle that men and women in the prime of life cannot afford to sell their property to get funds for living expenses, but should support themselves through profitable employment. He believes that, with continued supervision of the Indians by the government, missionaries, and other good citizens, the task of educating, Christianizing and uplifting the Indians will be accomplished and they will ultimately become self-sustaining, self-respecting American citizens.

A Government Agent's View

By JOHN ALLEN BUNTIN
A Government Agent's Testimony

MANY of the leading missionaries have recognized the impracticability of separating the work of Christianizing the Indians from supplying their needs in education, health, providing them with homes, outbuildings, water supplies, and employment. Many of the missionaries have not only taught the Indians religion but have done much to promote the agricultural and industrial activities and to improve their living conditions.

I have spent nearly thirty-nine years as a government employee in the Indian Service in various positions. About twenty-eight years on the Kiowa Reservation near Anadarko, Oklahoma, in school and reservation work in close contact with the Christian missionaries. During the past ten years of my Indian Service, I held the position of Superintendent of the Kiowa Reservation and had, under my supervision, 136 government employees and seven tribes, containing 5,725 Indians. Work among these were nine white and six Indian

missionaries, looking after the spiritual welfare of the Red Man.

About as large a proportion of true Christians are found among the seven tribes of Indians of the Kiowa Reservation as would be found among the same number of average white citizens of the United States. The views and conduct of the Christian Indians on marriage, divorce, morality, gambling and right living, will average noticeably better than among the non-Christians.

A large part of the homes are well furnished and neatly kept by the Indian women. Their advancement in farming, gardening, poultry raising, home economics and Christian life, has been correspondingly good. For the splendid progress these Indians have made under government supervision, the missionaries are entitled to much credit, especially the progress made in Christianity. The Indians have been particularly fortunate in having excellent cooperation between their missionaries and the government employees.

Twice Born Indians I Have Known

By the REV. BRUCE KINNEY, D. D., Denver, Colo.
*Director of Indian Missions, American Baptist Home
Mission Society*

WHITE ARM is a Crow Indian who thirty years ago had never heard of the Gospel. In fact it is not known that any of his tribe was then living the Christian life. When he first heard the story of Jesus it sounded good to him; he gave up his allotment for the use of the missionary and took another not as valuable. Several years passed before he could make up his mind to walk in the Jesus Road. Finally he went to a great convention with the missionary and was so impressed that he accepted Christ. Some Indians there, not of his own tribe, helped him to understand the Gospel by means of the sign language.

White Arm was asked, through an interpreter, how he knew that he was a Christian. The Indian has a habit of thinking before he talks much on any important matter—not a bad habit. After considering he told the following experience:

"I knew I had a bad heart. It was not necessary for the missionary to tell me that. But I did not know how to get rid of it. The missionary told me to pray to Jesus and He would give me a new heart. I prayed and prayed but it did not seem to do any good. I believed the missionary would not tell me a crooked story so I kept on praying. It was like a dark room, no windows, no light. I could not see. I kept on praying and all of a sudden, just like a man strikes a match, I could see."

White Arm had never read God's Word in any language. He had never heard "The entrance of thy word giveth light," and other similar passages. But this untutored pagan described in his own language the change that had taken place in his soul.

* * *

BUFFALO MEAT was a Southern Cheyenne warrior who led his people in the "last outbreak" of that tribe against the white man. He was considered so dangerous that, when he was captured, he was taken in chains and kept a prisoner in the fortress at St. Augustine, Florida, lest he incite his people to new wars. When finally he was released a mission had been established near his home and his keen mind was not long in detecting

the difference this influence had made in his people. He became a Christian and for years led an exemplary life. He was elected a deacon and could be seen serving the Lord's Supper with dignity.

GOTEBO, long a Kiowa warrior, standing on a chair at a great meeting, speaks to more than a thousand Indians of different tribes assembled together. Holding up a walking cane, he says, "When I cut this stick in the forest it was so crooked that it looked as though it could never be made straight. I wet it and twisted and bent it and put it in the sun. Then, after it had been in a vise for a long time, I whittled and polished it. Now see how fine and smooth it is.

You see me. I led a crooked life for a long time. I used to go on the raid with my tribe and would attack an Indian camp or a white settlement and plunder it. When I found a sleeping baby of an enemy I would grab it by the heel and throw it into the air and catch it on the point of my spear. Then Jesus took me in His hands and twisted me. How it did hurt at times! Finally he made me straight enough so that I could walk in the Jesus way. Then Jesus took me in. I was a wicked man. I do not see how Jesus could forgive a man like me but He did and He will forgive you if you will follow him. When I was young I never heard of the Jesus Road and the forgiveness of Jesus. Perhaps that was some excuse for me. But you have heard it so that now you have no excuse. Don't put it off longer but take Him today."

* * *

JOHN FROST, another Crow Indian, had only gone through seven grades of education but when he was converted he at once began to preach. He had never even read the Bible but a good woman who knew her Book, taught him to apply himself and before long he was given charge of a station among his own people. He has accomplished more for his Lord than many a college and seminary graduate with long training. Listen to him plead with an Indian congregation.

"At one time," he said, "all of us worshipped the eagle. Some part of his body was good medicine to us. Not long ago when I was visiting up

in the mountains, at the home of a Christian friend of mine, who did not worship the eagle, I saw that he and his boys had caught a young eagle and had chained it to a small platform. I told him that he ought to let it go free for God meant it to soar in the clouds and not be tied down. After some talk they cut it loose, but it did not seem to know that it was free to fly. It walked around eating scraps of meat that had been out of its reach. They tried to scare it away but it would not go. Finally one of the boys took off his coat and whipped it. It looked surprised and then tried its wings and was off. It soared in the air and finally lighted on the topmost peak of a nearby mountain. That is like a lot of our own people. They live tied down to earth by sin, eating scraps of food that they can pick up by the way. They do not know that Jesus has paid the price to set them free from sin, but some are finally startled into action. They find that they are really free and raise their wings to fly aloft."

* * *

SHERMAN COOLIDGE, a full blooded Northern Arapaho Indian, was found by General Coolidge on the battlefield. The general adopted him and in due time sent him to school. Later he was graduated from college and from Seabury Divinity School, was ordained a priest in the Protestant Episcopal Church, and served as a missionary to his own tribe for almost twenty years. He became a rector of a white congregation, and was advanced to the position of Canon in the Episcopal Cathedral of Denver where he served until his death in January, 1932. His story is told in *Who's Who*. He was known far and wide for his gentle Christian spirit, fine ideals and earnest purpose to serve his Lord.

* * *

DR. CARLOS MONTEZUMA, a full blooded Apache, was captured by the Pima Indians when he was about a year old and was sold to a white man for thirty dollars. This man took him to his home in the middle west and treated him like a son. The first language he knew was English and, as he proved very bright, his friend gave him educational advantages. In 1884, at the age of seventeen, he was graduated from the University of Illinois as Bachelor of Science. He studied medicine, was graduated, married a white woman and settled in Chicago where he became an active member of the First Baptist Church. In 1918 when the "flu" got into the Baptist Missionary Training School, Dr. Montezuma was asked to take charge and, although nearly every one of the faculty and students numbering sixty-five contracted that disease which carried off so many thousands, he did not lose a single case. Dr. Montezuma was at

one time professorial lecturer in two medical colleges in Chicago. He was devotedly interested in the Indians, their civilization and in Christian work among them.

* * *

CHIEF LEFT HAND, a war chief of the Southern Arapaho, was converted late in life. He made a touching Jesus talk at the Northern Baptist Convention in Oklahoma City in 1908. As he sat down a white haired old preacher arose and said, "Forty-four years ago I lived in Denver and enlisted in the army to fight the Indians then on the war path. At the battle of Big Sandy, Left Hand led the Arapahos. I sought his blood that day, but today I am his blood brother in Jesus Christ, our Lord." These words created a profound sensation so that the great audience called the preacher to the platform and those two old men, one time warriors and enemies on the field of battle, embraced each other with joy. That is what the Gospel does for the Red Man, and for the white man too. Bob Burdette, describing this scene to one who had not witnessed it said: "It impressed me so much that I believe I will be telling that story over and over again after I have been in heaven a million years."

* * *

HUGO BONNAHA, a full blooded Yavapai, has some education. He found Jesus Christ as his Saviour and for many years was a faithful employee in the smelter at Clarkdale, Arizona, winning the confidence of white and Indian employees. For several years he studied under a nearby white pastor five or six times a week, and for three years now he has devoted his whole time to Christian work. He has two organized churches and drives thousands of miles seeking otherwise neglected groups of Indians.

* * *

Time and space limitations do not allow me to tell of David Owl (Cherokee), Gabe Parker (Cherokee), Henry Roe Cloud (Winnebago), Arthur Parker (Seneca), Ruth Muskrat Bronson, Ruth Hicks, Richard Aitson and other outstanding Indians who have done great things for God and humanity because of their love for Jesus Christ. A great host are graduating from schools and colleges or are taking graduate work to fit them for teaching, preaching and other forms of useful service, all in the name of Christ. One such teacher wrote: "For a long time I was in doubt what I should do. Today, in this government Indian school, I have 100 young Indians in my classes in the regular day school and in Sunday school. I have found my life work and when I see their eager brown faces looking up into mine, I am thrilled at the opportunities to lead them into better ways."

Indians Who Have Made Good

AN APACHE WHO STOOD THE TEST

Some Indians have made good as farmers; some as interpreters; others as gardeners and fruit growers; many more have acquired cattle in herds. But among the Apache Indians who has made good with God or by the grace of God? A number of Apache Christians come to mind, among them Cecil Haozous down in Arizona.

When he returned to the San Carlos Indian Reservation from Hampton Institute, where he had attended school after his preliminary training on the reservation, he quickly became a leader among his people. It was his wish to help bring the Apache to greater advancement, industrially and socially. In a short time he was the leading speaker in tribal councils and enjoyed the confidence of his fellow-tribesmen to such an extent that he was chosen chief representative of the San Carlos Apache Indians and was sent by the tribe to Washington to confer with the Commissioner of Indian Affairs in regard to the allotment of land and cattle to the Indians. His quest for his people was not realized, and disappointed he had to seek means of support off the reservation.

The vibration of a compressed air rock drill, which he was handling when he was injured while working on the construction of the highway to Horse Mesa Dam, was too much for him. Though treated with medical and hospital care, his constitution had suffered such nervous shock that he was brought back to the reservation an invalid. He never fully recovered. At times he rallied and hope revived that he might help his people. But when strength failed he asked: "With my people making no material advancement, and I wanting to serve them, with my family needing my support—*why* must I lie here unable to do anything?"

God knew how to prepare a chosen vessel for His service. The wasting plague consumed him more and more and for a long time his faithful and devoted wife, his aunt, the government physician, his missionary pastor and his wife were the only ones who paid any attention to him. Finally his kinsfolk and fellow-tribesmen realized that the life of their spokesman was slowly ebbing away.

Then his faith was put to the firetest. Unconverted Indians came begging him to yield to old Indian religious custom and tradition. They insisted that the best so-called Indian medicine men practice their witchcraft over him. He knew that refusal meant the scorn of all so-called "good" Indians in the tribe. It meant ridicule. It meant

being forsaken by friends. A refusal would be proof that he had adopted the white man's religion. The Indians were willing to pay all expenses, but he would not yield to their entreaty or even to their threats. He confessed his faith in Christ and told the Apache Indians repeatedly, "I know in whom I believe. Be it unto me as He wills, I am content. You cannot shake my conviction. I trust in Him above all things. His promises are sure." His wife also confessed with him, nursing him day and night for over two years. They also brought their four children to the Lord in Holy Baptism. Thus Cecil Haozous, Apache Indian of old San Carlos, Arizona, made good.

ALF M. UPLEGGER,
Lutheran Apache Mission, Globe, Arizona.

A LITTLE INDIAN CRIPPLE

Little Esther, a child in a southern California mission Indian home, was crippled from birth. It seems sad to be so handicapped but "Never have I had greater encouragement in forty years of missionary experience than from this crippled little girl," said the late Rev. W. H. Weinland, a Moravian missionary among the southern California Indians. The child had to be carried everywhere and so drew out more of the love and sympathy from her parents than a normal child. These Christian parents practically never missed church from the time their baby was old enough to go for she grew to love the worship in God's house so much that she insisted on being taken every Sunday. With rapt attention she listened with wide-eyed interest to the sermons of her beloved missionary pastor and was able to discuss the sermon at home. Her bright face, sparkling eyes and intelligent listening attitude was a great encouragement to pastor, parents and other worshippers.

Esther helped form a Junior Ladies Aid among the girls of the congregation and this was the cause of not a little stimulation to the mothers and sisters. Even the men were stimulated to more loyal service for their church by the courage and ever present smile of this cheerful embodiment of the Master's Gospel of good cheer.

G. F. WEINLAND.

YELLOW BIRD—A CHIPPEWA INDIAN

One day when Osawepenas, a Chippewa Indian boy, living on the Flathead Reservation in Montana, was six, he chanced to see his great aunt with a book in her hand.

"What are you doing, grandmother?" he asked.

"I am reading a book," she answered.

"What is that?" came a second question.

In her simple Indian fashion the great aunt showed the boy how a book was able to speak to those who were able to read.

That day a new school was opened with one pupil and this good old grandmother as teacher. She taught Osawepenas ("Yellow Bird") the first principles of the Cree syllabic system which reminds one of shorthand. That Spring the teacher left with a band of Indians for a long trip across the Rockies, but before leaving she tore a number of leaves from her book, bound them together in a rawhide cover and gave her pupil the key to the Cree system and the parable of the prodigal son, so that he might study in her absence.

Late in the Fall when the Indians returned from their long trip, Osawepenas could scarcely wait for his family to visit the aged aunt. He was the first to greet her, exclaiming with a voice of triumph, "Grandmother! I can read!" She expressed great delight and surprise when she found he was able to read. But there was nothing to read except occasional letters from friends of the family. His teacher had taught him all she knew and shared with him her library of one book.

* * *

At the age of fourteen (in 1904) Osawepenas began to work for a white rancher. "I often think of my first white boss," he said later. "He was so different from other white men that I thought he was funny, but I liked him because he was kind. He always prayed at the table and I thought he was a little foolish. When we were working together and I mixed up my English with dirty and swear-words, he would stop working and look me right in the eye and say: 'Yellow Bird, that is a bad word, don't use it.' I thought that English had to have those extra words to make it sound good, for everybody spoke that way excepting my boss. So I learned to speak two kinds of English. The one I used when with my boss and the other when away from him. Later I learned that there were two kinds of white people—something that is very hard for my people to learn."

If all who have come into contact with the Indians during the past four hundred years had been of such a character as this white rancher, the story of the Red Man would be far brighter in the annals of American history.

In 1917 Osawepenas relinquished his rights on the Blackfeet Reservation from which tribe he had taken a wife. They were enrolled with the Rocky Boy band recently established in the Bear Paw Mountains in Montana. He had taken a new name and is now better known as Malcolm Mitchell. At Rocky Boy he came in contact with Rev. E. D. Burroughs, missionary of the National Indian As-

sociation, who won his interest and admiration by kindly acts in a time of sickness and death of a child.

Through the consecrated efforts and earnest prayers of Mr. Burroughs, Malcolm Mitchell was induced to act as interpreter at the Christian services and eventually gave his life to the service of Christ. He says:

"I did not like to stand up by the side of the missionary and preach his sermons in Cree. My friends made fun of me and called me 'the preacher,' but I could not refuse the missionary who had been so kind in our sorrow. I felt that I could not interpret well enough and after every service I decided not to go near the mission again; but the next Sunday I found myself there. I could not stay away, though I did not like the job. It was hard to find the right word and the missionary had to stop many times to explain words to me. Then I began to pray to God for help. My wife and I both prayed during the week and on my way to church on Sundays I prayed that God would help me to say the right word. All at once I noticed a great change. God was helping me. Now it is easy for me to interpret and I like to do it."

Malcolm Mitchell is now considered one of the best and most accurate interpreters. He has a good memory and a mind that is quick and alert. It seldom becomes necessary to explain a new word a second time—remarkable for a man who has never had the advantage of an education. Eager to learn and prepare himself for greater usefulness among his people, he has followed a course of study under the direction of the missionaries, looking toward his appointment as a lay reader, and eventually to the ministry.

When Mr. and Mrs. Mitchell became Christians they encountered much criticism and ridicule from the other Indians. When they suffered sickness or some adversity a neighbor was sure to tell them that the affliction was the result of their connection with the mission. Their faith was severely tested but they remained true. Today they are respected and honored by all and the Indians have chosen Mr. Mitchell as their official interpreter and elected him president of the Indian Council. They seek his advice and judgment in many matters. He is also the honored judge of the Indian Court in which capacity he wields a strong and wholesome influence. He carries the United States mail over the star route between Rocky Boy and Box Elder.

Mr. Mitchell has been connected with the mission almost from its beginning and has grown to be an integral part in all its activities. In him the missionary has a most loyal and faithful supporter. His advice and judgment are solicited on all new projects and are rendered most humbly.

He and his good wife have a fine Christian home and their value to the Church in her missionary endeavors at Rocky Boy cannot be estimated.

The REV. WILLIAM H. GABLE, Rocky Boy, Montana,
Missionary of the United Lutheran Church.

THE STORY OF SITTING CROW

Peditska Amakish ("Sitting Crow") was born in 1861 at the old Fish-hook village (Fort Berthold). The Mandans, the Hidatsas, and the Rees had come to live there together. At eight years of age, he was a little boy, hunting birds and gophers with a bow and arrows. He was a grand-



SITTING CROW—A CHRISTIAN INDIAN

son of the old Mandan chief Red Cow and a nephew of Iténape, a son of the chief. So by birth he was in line for leadership in his tribe.

His uncle Iténape, "One-who-turns-away-his-face," was of a reticent habit, but though shy, had broken away from his Indian life and gone nine hundred miles down the Missouri River with General C. H. Howard and spent a year in the home of Dr. Alfred L. Riggs. He was not a Christian, but when the first missionaries came among his people in 1876 he was a friend and interpreter.

Sitting Crow was at that time a boy of fifteen, but the attitude of this uncle, twenty years older, who still clung to his tribal inheritance, did not seem to have had any effect on the lad. He was a part of the life which Mandan boys had

lived for hundreds of years. When he was sixteen, he tried to take part in the Napikeh, the so-called sun dance, for he wanted not only to be like the young men but to excel them as good fighters, "he-men." They wanted to pass the torture tests that would give them repute as brave and patriotic. After fasting two days and nights, hunger got the better of Sitting Crow for a time. Later he entered the arbor, made of posts and poles and green boughs, with a shaggy, gory head of a buffalo on a high pole in the center. A dry buffalo skull was on a mound of dirt at the side opposite the entrance. Naked men daubed with white clay, with eagle feathers hanging down their backs, danced about. For three days and nights they had been sitting before their totems in the arbor without food or drink. Now they danced and blew whistles made of goose bones. A band of older men chanted to the rhythm of drum beats. Soon they had to rest, then they danced again. A leader danced back and forth between the head and the skull till he fell. Then he revived and danced again till he fell again, revived and danced again till at last he lay in unconsciousness.

One of the dancers stepped out to the middle. It was Sitting Crow. An older man slit the flesh of his back, inserted a wooden skewer, tied a raw hide to the skewer and fastened the other end to the nostrils of the buffalo head. Sitting Crow danced, jerking at the cord, while men chanted and whistles blew. A crowd of men, women, and children watched from outside the booth. He rushed in a circle and wound himself around the pole, howling and with eyes fixed on the bloody head. He reversed and wound the other way. Then he fainted. Did he see a spirit which would give him success in hunting or fighting or driving away the evil spirit that caused sickness? Others believed that they saw a spirit embodied in some animal form, a bear, a hawk, an eagle, or a snake, and got help to win honors, to be patriotic and aid the tribe. Sitting Crow went away to sleep and to be fed soup when he awoke.

When he was eighteen years old, his father urged him to go and seek his protecting spirit on a hill across the Missouri River from the Indian village. Sitting Crow went in December, without food or drink for three days. He crawled into a hole in the side of the bluff, like a coyote. On the third night, he fell into a sleep of exhaustion and was rewarded with a dream. A man came and gave him an eagle feather. Then he went home, wondering what the interpretation would be.

Some time after this an uncle who had gone to live with the Crow-Flies-High band of Hidatsas at Fort Buford, one hundred miles up the river,

came to visit and Sitting Crow went back with him. While he was at Fort Buford a roving band of Sioux drove off a bunch of the Hidatsas' horses and Sitting Crow was with a party which chased the enemy. He succeeded in striking one of the Sioux with a stick which was more glory than killing with a shot at a distance.

Thus Sitting Crow earned the right to wear his first eagle feather — his *croix-de-guerre* — his medal.

In 1884, when Sitting Crow was twenty, herds of buffalo had become scarce, but he went on two or three hunting trips before hordes of white men came and slaughtered all the buffalo.

When Sitting Crow was twenty-two, he went with a hunting party as far as the Powder River, in Montana, more than three hundred miles away from their village. There they found a large herd of buffalo and returned to camp with plenty of meat. Sitting Crow stayed behind, as he had again decided to drag a head. This time he was left alone in the dark. As he started along the beaten trail, his load grew heavy. Perhaps this trail was one the buffalos disliked, and their spirits made the burden heavy. He left the trail and went on the untracked prairie. The burden was still grievous. A storm came up. He dragged on wailing as he went. He was lost. The storm passed. Dawn came. He climbed a hill and sighted the camp five miles away. He moistened the dried wound on his back with spittle. He got the rawhide cord untied. He set the buffalo head on the hill. He said to it: "We have spent the night together. Now I leave you, Sacred One. Some day you will help me and make me brave."

When he reached the camp, the people were eating; but his grandfather, the old chief Red Cow, was sleeping. The old man had spent the night keeping up a fire on the hill that his grandson might find the camp.

After this, Sitting Crow was again on a hunt when an angry bull turned and knocked down his horse. He escaped, and the horse was only bruised, as the bull ran off with the herd. At another time, in the melee, some one shot, and he felt a bullet whiz by. It had gone through the loose flapping end of his shirt. He felt that it was through dragging the head of a buffalo that twice he had been saved.

At another time, when Sitting Crow was with a war party chasing some Sioux who were driving off a bunch of horses, he recovered two of the horses. He thought that this success was given him by a spirit because he had dragged the head of a buffalo during a long night.

Sitting Crow has now come to believe in the all-powerful God. Many years ago, he was baptized and given the name of Henry. He is nearly sev-

enty. The grip of the old ideas and customs of half a century ago was not at once shaken off. Even now he has a scalp lock and the stuffed skin of an enemy's hand among his treasures. His father left them to him. Remember the shell cases, helmets, swords, and masks our white soldier boys brought from France, and the cannon on the lawn in a peaceful park. Such souvenirs persist, though they might better be "for burning, for fuel of fire," or melted into harvesters now that we look for the "Prince of Peace."

Sitting Crow found it hard to stand up and be independent under the new order which destroyed the old means of living. But he has gradually yielded. Tanned buckskin grew scarce and cheap factory clothes easier to get. Stoves and windows made other changes necessary. Plows banished bone hoes.

White people are more or less in bondage to fashion, and they made Indians think that a man could not be civilized till he cut off his braided hair. But the missionaries took pains to make them understand that it was "heart work" that counted.

Sitting Crow has gradually yielded more and more to the Christ. The grit which kept him persistent in self-torture, now helps him to hold fast to what he grasps of the new way of life. Henry has found that all his persistent efforts at self-immolation had only racked his body and left his soul empty. He has learned that the Father of our suffering Lord Jesus Christ can alone satisfy.

Henry bares his soul in this tale that his fellow Christians may understand him and his people and may be inclined to help them in their struggle to reach the Christian goal.

C. L. HALL and MRS. R. D. HALL.

HOW AN INDIAN FOUND GOD

Poor Wolf was born in one of the five Hidatsa villages on the Knife River where it empties into the Missouri. His uncle, "Road Maker," (Adi-hidish), was a leader among his people when Lewis and Clark visited the villages in 1804-1805. Poor Wolf reckoned that he was born in 1820 and as a little boy remembered seeing white soldiers come up the river in eight wooden boats which they pulled with ropes from the bank. These whites made an agreement with Indians about their hunting grounds. The little boy recollected saying to his father (Buffalo-hide-tent), "Will I be a white man now?" His father said, "Yes." In old age, Poor Wolf looking back would say, "I have been a friend to the whites ever since."

When a child, only four or five years old, Poor Wolf prayed to animals and to sun, moon, and stars. He was afraid of the enemy in the dark.

Through a trader, his father had heard of the white man's Great Spirit, and in this way had some dim knowledge of God. He used to be afraid of the white man's teaching.

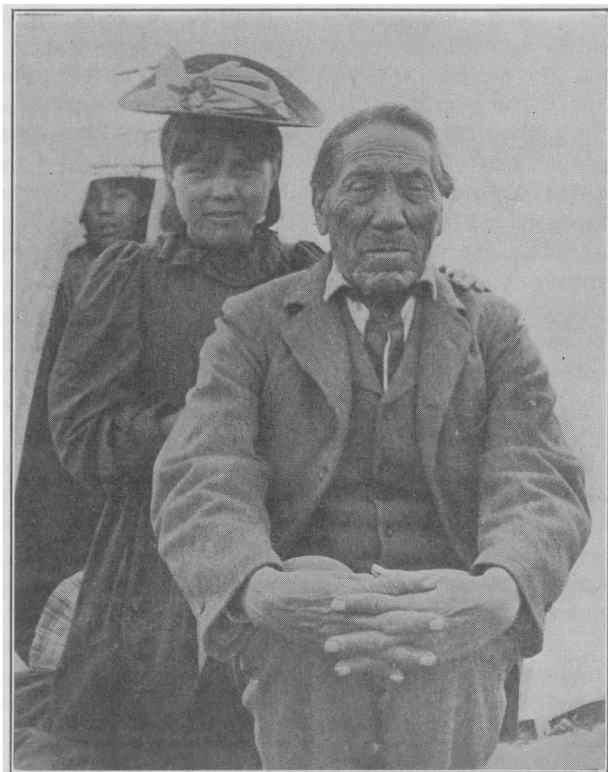
When Poor Wolf was seventeen he had smallpox—the scourge of 1837—and many of the people died. The others abandoned their villages and stayed away until three mysterious figures in black told them that it was safe to return. Poor Wolf was left alone, helpless, with swollen face and eyes half closed. A bear came in and walked right to where he was, sat down with his back pressed against him and began to scratch his breast with his forepaws. By and by, he got up and walked out of the lodge. Was Poor Wolf dreaming, or did it really happen? Then the bear came back and, while Poor Wolf trembled with fear, went through the same motions again. The boy thought surely the bear had mercy on him, and when his father returned, they talked it over and agreed that the bear pitied him. After that, he worshipped the bear, in the dance, wearing anklets of bear's teeth.

When the boy was nineteen or twenty, and still unmarried, he fasted for twenty days, going without food and not smoking for four days, on the fifth day eating a little and then fasting again. During this time he went about crying aloud, and after he ceased to fast, he still went about crying for a year. He would stand on a buffalo skull and cry out until his throat was dry. At the end of this fast, his father cut four pieces from his upper arm and four from the lower arm, as a sacrifice to his gods. After these wounds were healed, the youth entered a lodge, where there were many old men, and, with great ceremony, was tattooed on his arms and all over one side of his breast and back. Two men did the work of pricking in the patterns, while the men would sing, "Let his body be pictured, his spirit also, O, White Father in heaven and ye four winds, make him blue. Let him not be bitten by rattlesnakes, etc." It was thought that he could not be struck by bullets from an enemy; that he could suck out poison without harm; that the tattooing would give him protection and make him courageous.

Recounting his history, the old man said, "Once a hundred warriors, out on a trip, became very hungry. I had a piece of fat buffalo meat concealed, which I had carried along. This I roasted and gave to them, and they were saved from starving. In consequence one of the warriors, who had taken part in a sun dance, gave me the name of 'Poor Wolf.' He had continued dancing for four days until all others stopped and then had kept on for another four days. In a dream he saw a wolf that told him he would have a long life." So

he gave the name of Poor or Lean Wolf to the one who had saved his life.

An eagle-hunter was reckoned a man of distinction among the Indians. There was a bluff near the village where they used to worship when they went on such expeditions. Poor Wolf once caught twelve eagles on one hunt, three in one day. There are very strict rules for hunting, but Poor Wolf did not observe them all. One rule was that the most successful hunter should return to the camp



POOR WOLF AND HIS GRANDDAUGHTER ROSE

with his eagles, weeping. Poor Wolf came back happy. They prayed to the fibre rope with which they caught the eagles. Two leaders in an eagle hunt wear eagle feathers around their necks and sing songs in the night. Poor Wolf liked to go about the business in his own way and had an eagle claw tattooed on his right hand. His uncle put it on so that he could grab a Sioux.

It is plain that Poor Wolf was a religious man as well as political leader. He believed in his gods and greatly influenced his people, who in turn rewarded him for his spiritual services.

When the Christian missionary came in 1876, Poor Wolf was among the friendly Indians. Two years later Captain Pratt came to get the first pupils from the reservation. Poor Wolf was asked to let his children go to Hampton, Virginia. He said, "If I had sons, you could have them. I have only daughters and cannot let them go." Later

Poor Wolf joined a delegation of Indian leaders who went to Washington and Hampton. He was impressed by the works of the white people and the opportunities of the children at the school and after his return home, wrote to one of the Indian girls of his tribe telling her to be diligent in learning the white woman's ways. Later, when the missionary collected a company of seven children to go to Santee, Nebraska, Poor Wolf's little girl Otter was the only girl among six boys. Otter prospered at Santee and was able to send messages back that encouraged him, so Poor Wolf sent a second daughter a year or two older, to join her sister. These girls spent three years at Santee and became followers of the Christian way. The girls prayed for their father that he might follow them in their new experiences and thus Poor Wolf became a regular attendant at Christian services. He was useful in repeating to others the Bible stories he had learned and his friendship went so far as to make him a herald for the missionary. According to Indian custom, he would go around among the houses in the village calling out: "Come and sit for Ho-waste" (the missionary's Indian name). Apparently he was still the "medicine-man" of the tribe.

When his daughters came back from school, Poor Wolf found he had a new problem on his hands. The old village was not a fit place for them to live. The younger one, Otter, found a temporary refuge in the missionary boarding school. The older one, Miriam, had grown into a Christian woman, much appreciated by her matrons and teachers. In August, 1885, Poor Wolf, his wife and two daughters were part of a company who went with me across the trail to Devil's Lake, one hundred and thirty miles. With white men's ways he was not so familiar and once when there had been dampness in the region and lizards were plentiful, Poor Wolf found a nice dry, sandy place for the night. I was obliged to change the location for they had made their bed between the rails of the railroad. At Devil's Lake the matron from the Santee school took the girls in charge. Then the old couple, having escaped from the perils of civilization started on their lonely way home.

Poor Wolf was sixty-five years of age, and there was a great struggle within the old man's mind. We were troubled in those days with Indians from the North, and especially with evil white men, who would drop down the river in a skiff or raft and get away with our horses. White settlers formed a "vigilance committee" and one offender was found hanging on a telegraph post. One night the old man came to my house and said: "I have been watching for horse thieves. I saw your light and came in. I was thinking much of this religion

of the Son of God, of which you have been telling us, but there is much that I do not understand. I was brought up in a different way."

Then he told me about being saved from the smallpox, the bear, the bullets of the enemy, and mysterious powers that protected him. I told him that it was our Father in Heaven who had spared him, so that he might hear about His Son, the forgiveness of sin, and the way of everlasting life. The old chief went out into the dark—thinking.

Later, one Sunday night, he came and spoke to me as follows: "What will I have to do to belong to God's people? Tell me plainly. Many years ago I gave up fighting, stealing horses, and other bad deeds. I have obeyed the white man's laws as far as I know them. You tell me that I must give up conjuring. That will be difficult, for I get presents and pay from the patients who are cured. Must I give up going to dances? By joining in these dances and feasts and worship of spirits, I can get horses, ornaments, and fine clothing which are given to the visitors. Must I give up the old Indian songs, which are a part of the life of our people? Must I give up the charms that I have carried on my body for years and which I believe have defended me from demons? My body is tattooed to show my allegiance to various spirits. How can I cut these out of my flesh? Ever since I was a little child I have looked upon the many things of nature and thought they were great supernatural beings. Now you tell me that it is the great God who made these things, and who causes the sunshine and the thunder and rain. I have gone about the village calling upon the people to come and pray to God."

Poor Wolf's two daughters returned the second time from school, and the problem of how to take care of them and adjust himself to the new conditions became acute. The girls were Christians and had been praying for their father. He saw that some new environment was needed for them and yet he felt that it was impossible for him to break away from his past. One day he said to his daughter Otter, "I notice Christians all say 'Our Father' in prayer. I have done so many wrong things and been for so many years so far from God's ways that it does not seem right for me to say 'My Father'."

His daughter gave him the Bible words, "To as many as received Him, to them gave He power to become the sons of God." Then Poor Wolf said, "If He gives me the power to be His child, then I may call him 'Father'."

In April, 1887, eleven years after our first landing at Fort Berthold, Poor Wolf proved his new faith by throwing away all his old fetishes—a dried turtle shell, muskrat skin, mink skin, red muscles, crane head, otter skin, besides pepper-

mint and other herbs. For these, and the songs and ritual connected with them, he had paid eighty buffalo hides besides guns and ponies. He kept the turtle shell and the muscles because they belonged to his father, but he did not worship them. He paid one hundred and eighty buffalo hides, ten decorated with porcupine quill work, knives and ponies for a bear's arm, a crane's head, an owl's head, a buffalo skull, sweet-grass braided to represent a snake with two heads, the long hair of the buffalo near the jaw, owl claws, and an image of an owl in buffalo hair. Such things were used at the buffalo dance for conjuring, with the belief that they give the strength of the buffalo in fighting. They also bring the buffalo when food is scarce and cure wounds. There is corn in the ear and in a basket, red foxes and swift foxes, arrow heads and things to make the wind blow right. All these conjuring things he took out to a hill, talked to them, told them he did not need them any more, and threw them away. For doing so, Crow Breast, the Gros Ventre chief, called him a fool. The people prophesied dire calamities because of his forsaking his gods. Their predictions seemed to be fulfilled. His wife was struck with paralysis, which crippled her for some time. His team of horses was killed by lightning and he became blind. But his faith was not shaken. He knelt and prayed: "O God of my daughter, be my God also!" After a time he partly recovered his sight, and his wife's health was restored.

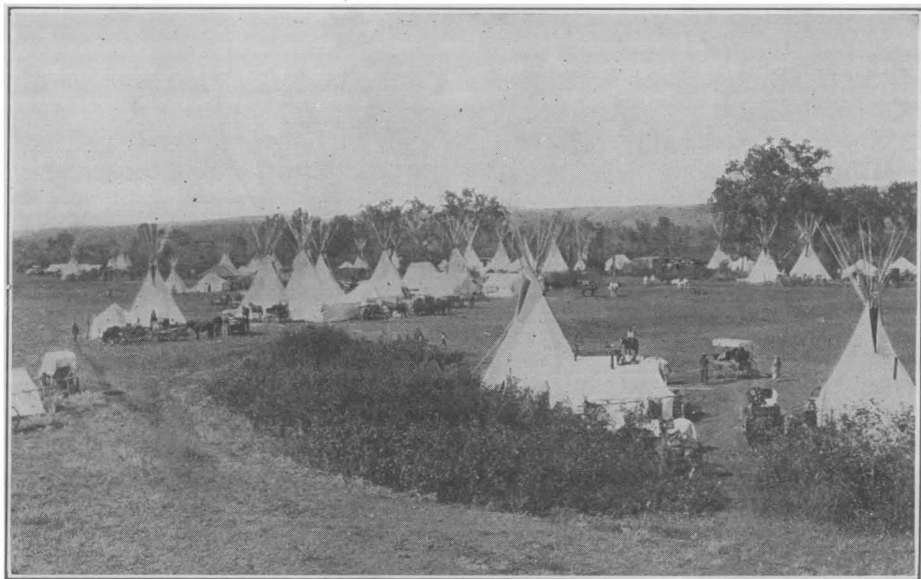
Poor Wolf made a trip of three hundred miles to Cheyenne Agency that he might meet with Dakota Christians. He was one of the first to break away from the old village and start a home on his individual allotment. From that time he was a great helper in the work of the mission, but it was not

until six years afterwards that he received Christian baptism. In that year, 1893, a council of our white missionaries from all over the Dakotas for the first time found their way to our distant post. We had a Communion season, and seventeen, nearly all parents of our school children, were received into the church—one for each year of our mission life. It was like the breaking up of the river ice in the spring, the whole community seemed to change.

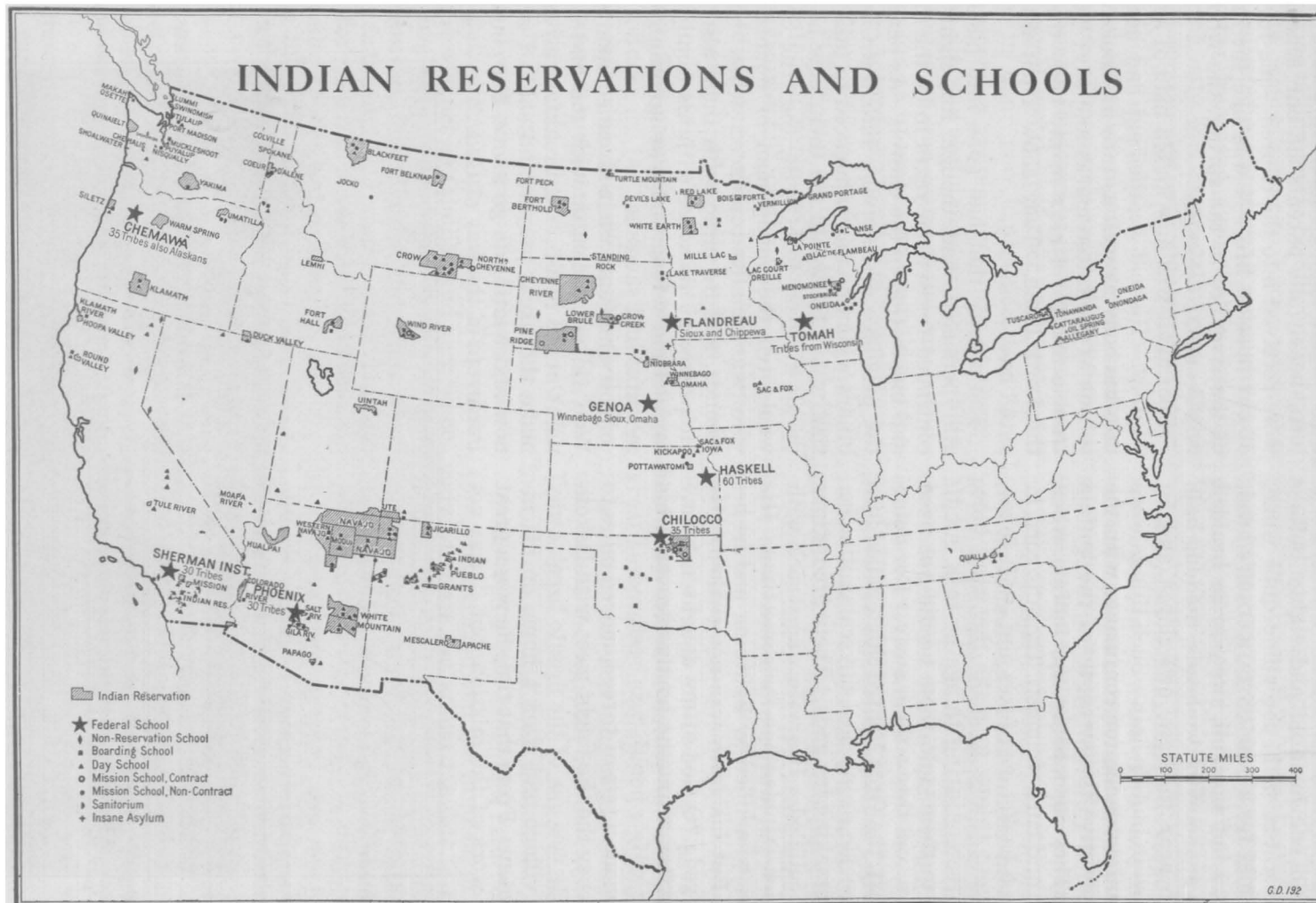
Poor Wolf was now an old man of seventy-four winters. His old heathenism had been inserted into his body as well as into his soul. I told him to look at the tattoo marks and say: "Let no man trouble me, for I bear in my body the marks of the Lord Jesus. They show from what He has saved me."

The energy that had gone into his Indian life still persisted, and though his sight failed, he continued for sixteen years to be the main helper and inspiration in the church. As deacon, he had the privilege of receiving into the Church many others whom he had influenced to take the Christian way. He would tell them how he had given up all his past for Christ, the true Saviour. He would tell the young man of doubting Thomas who was finally convinced when he saw the wounds, and he plead with them also to believe. He prayed at his house with his family and would say: "I did wrong and was ignorant, but God is merciful and saves us."

Wolf Chief said when he called upon him: "Poor Wolf talked at length with me and I stayed all night at his house. At breakfast he asked me to make the usual prayer and said, 'I am very old now and waiting to go above, but you are young. Persevere in the way of God.'" C. L. HALL.



A TYPICAL CAMP OF CROW INDIANS ASSEMBLED FOR A "JESUS MEETING" ON THEIR RESERVATION IN MONTANA



OTHER INDIAN RESERVATIONS AND SETTLEMENTS ARE FOUND IN FLORIDA (SEMINOLES), IN MAINE AND OTHER STATES

Where Are the Unevangelized Indians?*

By G. E. E. LINDQUIST, Lawrence, Kansas
*Missionary-at-large, Society for Propagating the Gospel Among
Indians and Others in North America*

THAT there are still unevangelized groups of Indians in the United States may seem surprising to those who believe that for so-called Christian nations the missionary enterprise, according to our Lord's command, began "in Jerusalem," then continued "in Judea and Samaria" and so to the "uttermost parts of the earth."

In the survey launched in 1919, under the direction of the author, 46,000 Indians on forty reservations were found who were uninfluenced to any large extent by any church. It became evident that *neglect*, rather than duplication of effort, is the sin that might well be laid at the door of the Protestant churches in their mission work for the Indians. Following the discovery of these unreached groups it became the task of the fifteen conferences, which were held in various parts of the country at that time, to formulate definite requests that mission boards extend and strengthen their work so as adequately to reach these neglected groups. Since then a number of new fields have been entered and specific allocation of responsibility assumed.

Then, almost on the heels of the new ventures which promised so much for the future, came retrenchment policies characterized by sporadic efforts falling far short of the objectives set. Thus the decade that followed the first comprehensive survey made of Protestant Indian Missions saw a general let-down in religious interest and zeal which affected the first Americans as well as all Americans. Recent years, and even the last few months, have marked the withdrawal of missionary personnel, the closing of mission schools and hospitals, and the virtual abandonment of some entire fields.

In *Oklahoma* two tribes (Iowa and Otoes), who ten years ago were well manned, are today without missionaries. Certain sections of old Indian Territory, for a century the habitat of the Five Civilized Tribes, show plainly the signs of retrogression. Indian churches have been left to themselves, segregated from wholesome contacts with the white churches, with little or no supervision and with an untrained and poorly paid Indian

ministry. In other parts of *Oklahoma* the insidious Peyoté cult, the adherents of which use the habit-forming drug, has made large inroads on the constituency of old established missions.

In *Brown County, Kansas*, there are 69 families of the Kickapoo tribe (numbering 291), as well as scattered Iowas, who are entirely without religious oversight at the present time.

Socially, these Kickapoo Indians are on a low plane and are regarded by government officials as the most backward and retarded of the four tribes under the agency. A large percentage of them have been granted patents-in-fee to their land and have quickly disposed of it. Only three families are affiliated with any church, that being the Roman Catholic. Some say that they go to the Indian "Drum" church. At present there is no organized social life among them and practically no community gatherings. There is no center for religious work, and no Sunday schools for the children. There is an old church building still standing which is owned by the Indians and is used occasionally for funerals. At the Kickapoo Day School, where there are a number of bright and intelligent children, there is a good opportunity not only for Sunday school but for regular religious services. I visited this field last fall and made an urgent appeal to a missionary society, engaged in work on adjacent territory, to assume responsibility for this neglected group. Previously overtures had been made to the Kansas Council of Religious Education, but there is no visible evidence that the appeal was heeded.

In the category of the unevangelized are bands of Chippewas in *northern Minnesota*, not far from the international boundary line, in the region north and east of the Red Lake Indian Reservation. In the days of Bishop Whipple, who was "a friend of the Indians when it meant something to be a friend," these Chippewas were influenced by the missionary zeal of the Indian clergy raised up under his wise leadership. Today these have passed on and but few have been found to take up their fallen mantle. Of recent years representatives of the Swedish Evangelical Mission Covenant have carried on itinerant work among the Indians in the Ponemah and Rainy Lake dis-

* Due to the limitations of space only certain representative groups are discussed in this article. However, these are indicative of general conditions and needs. G. E. E. L.

tricts. The Rev. Alrick Olson, the field missionary, reports that fully 1,500 are still without the ministrations of the Gospel.

The Florida Seminoles, though small in numbers, have presented a challenge to missionary endeavor for over sixty years. There are three groups of them—those of the Okeechobee camps (150), the Miccosukee of the Big Cypress Swamp (400), and those in and around Dania and Miami (40-50). As early as 1870 an independent missionary, Mr. Frost, attempted to establish a school among them but the project was soon abandoned. The National Indian Association launched a work among these Everglade Indians in 1891, but later turned over the field to the Protestant Episcopal Church. In 1913 the Creek Baptist Association of Oklahoma sent native missionaries to seek their brethren in the Florida swamps. Due to the nomadic life of these Indians they found it seldom possible to get the same group together twice, and it was even difficult to see the same person more than once. They reported four Christians among the Seminoles, three women and one man; they also found that the latter were much opposed to all strangers, whether Indian or white, partly due to their fear of being removed from their homes or having their children taken away to distant boarding schools.

The past unhappy contacts with representatives of the white race have unfortunately prejudiced the Seminoles against "the white man's Christianity." The Creek missionaries give this version: "One (white) man came during the hunting season and promised to get white man's price for the otter and alligator hides. He left with the hides and has never been seen since. They believe that the man who took their hides and that those who bring them in to the 'commercial villages' at Miami, St. Petersburg and other centers, where they are debauched by drink and exploited in various ways, are Christians, and so they will not listen to anyone with a Bible."

Roy Nash, a special representative of the Commissioner of Indian Affairs, made a survey of the Florida Seminoles in 1930. With regard to Christian missions among them he states: "For at least sixty years the waves of organized Christianity have been lapping on Seminole shores. At the end, as in the beginning, the Seminole stands like a Rock of Gibraltar unshaken in pagan pride." This investigator, though he gives scant consideration to missionary work or its need on this field, would perhaps admit that the barriers of pride, of race and of language might yield to friendship and a sympathetic understanding. I am convinced that any missionary who comes to the Seminoles imbued with these qualities, plus a large measure of patience, showing a wise adapta-

bility and an unconquerable faith in God and the eternal verities, will find a response as genuine and whole-hearted as among those of any other tribe.

Scattered widely in small groups over the large state of *Nevada* are more than 4,900 Indians, mostly Paiutes, Shoshones and Washoes. They constitute an appreciable proportion of the state's population. Aside from work among those on fixed reservations, like Walker River and Pyramid Lake, and those in Colonies, like Reno-Sparks and Dresslerville, very little has been done by Christian agencies to reach the various bands throughout the state. Isolated, distressed and scattered, "like sheep without a shepherd," they have been left to shift for themselves—without the Bread of Life and the consolations of the Christian religion.

Earl Y. Henderson, Secretary of the Board of Indian Commissioners, in a recent report describes the area traversed by these groups as follows:

The Lincoln Highway running east from Reno passes through the middle of Nevada, a vast and almost uninhabited region of great desert valleys, barren mountain chains and salt encrusted dry lakes or "sinks." A lone mining claim on the side of a rocky hill, a few bands of sheep foraging in the sage brush and an occasional jack rabbit are the only signs of life seen for miles along this route. The best known settlements in the center part of this area are Austin and Eureka, famous and prosperous camps when great quantities of silver and other metals were being mined between 1862 and 1885. These places, in the old territory of the Shoshones, are now partly abandoned.

About fifteen years ago I strongly urged that missionary work be undertaken among the Fort McDermitt group in Humboldt County, 90 miles north of Winnemucca on the *Oregon* line. This is an old military reserve, constituting an area of 5,800 acres, of which 3,200 acres are known as public domain allotments and were obtained in 1895. There are approximately 300 Paiutes in that area. Congregationalists, who at that time carried on work at Fort Bidwell (California), Baptists, Episcopalians and Methodists were appealed to but the field still lies fallow and untilled. Unquestionably the difficulties of missionary occupation are great, but some means of extension work should surely be applied to this area so long neglected. The government agent at Carson, who exercises a sort of oversight of these groups, believes that Sunday school work and kindred activities could be launched among these people by an itinerant missionary with very little trouble as far as the natives are concerned.

In the Pacific Northwest, especially in the *Puget Sound* region, one finds additional groups of neglected and unevangelized Indians. As a result a brand of religion known as Shakerism has

found a footing among these tribes and remnants of tribes. Indian Shakerism is a peculiar mixture of Christian principles and pagan superstition. Shaker rites are exemplified particularly in the ceremonies attendant on efforts to heal the sick and to make converts. Timothy George, an Indian rancher, living near Hursum, Washington, gives the following version of what the members of the Shaker organization do: "We all good Indians. Help one another. When one sick we all shake his hands. Shake all the time until he gets well. No medicine. We also shake hands with each other when some one sick. That makes him well. We take care of family when some one sick. All good Indians."

What might be termed "a recrudescence of paganism" among the Indians of the Northwest is the so-called "Feather Church." This is distinctly an effort, though a feeble one, to stem the tide of waning interest in the old pagan faiths and practices. Here the ceremonies and superstitions of a fast passing order are taught and a great deal is made of "sings" and dances. The manifest differences in the morals of the Christians and the Feather Church adherents have been so apparent that the latter is clearly a travesty on the old Indian religion.

Characteristic of the Puget Sound groups are the Indians known as Quileute. Briefly described, this is a Chimakuan tribe, now the only representative of that linguistic stock, whose main seat is at Lapush at the mouth of Quillayute River, about thirty-five miles south of Cape Flattery, on the west coast of Washington. A small division of the tribe, the Hoh, live at the mouth of the river of the same name, fifteen miles south of Lapush. Since they have been known to the whites the Quileute have always been few in number, but being of an independent and war-like disposition and occupying an easily defended situation, they have successfully resisted all attempts of neighboring tribes to dislodge them. Their most active enemies have been the Makah, of Neah Bay, and until they came under the control of the United States petty warfare between the two tribes was constant. The Quileute are noted for their skill in pelagic sealing and are the most successful in that pursuit of all the tribes of the coast. They are also daring whalers, but have not attained the proficiency of the Makah. Salmon are caught in considerable numbers and constitute an important article of food. Roots and berries of various kinds are also much used. Although the woods in their vicinity abound with deer, elk, and bear, the Quileute seemed to have hunted them but little and have confined themselves to a seafaring life. There is evidence that a clan system

of some sort formerly existed among them, but is now broken down.

Their customs, as well as their mythology, indicate a possible connection with the tribes of Vancouver Island. The Quileute together with the Quinaielt, by treaty at Olympia (July 1, 1855, and January 25, 1856), ceded all their lands to the United States and agreed to remove to a preserve to be provided for them in Washington territory. The tribe has gradually diminished till now it numbers but slightly more than 260. They are under the jurisdiction of Neah Bay Agency.

It would seem that either the Methodists from Everson or Tulalip as centers, or the Presbyterians from Neah Bay, could carry on extension work among the Quileute as well as other unreached Indians in the coastal area.

There remains for brief consideration the great virile tribe of the *Southwest*, known as the Navajo. Numbering over 40,000 and apparently increasing in population from year to year, these people are known as self-supporting, industrious and independent individualists. They live on a large reservation, encroaching on four states, but even though large the reservation cannot contain them all. They roam with their flocks of sheep and goats over vast uninhabited areas. It is said that in the Black Mountain country, near the southern Utah line, there are Navajoes who have never seen a white man. Religiously, the tribe is spoken of as the "last strong-hold of paganism." While a number of denominations are represented in the missionary work among the Navajoes, there is still great need for camp workers, those who can penetrate to the remote hogans, in the mountain-fastnesses. Of recent years efforts have been made to enlist native workers to reach their own people, and with their help an increasing number of the books of the Bible have been translated into the difficult Navajo language. Rev. F. G. Mitchell, long a missionary among these people, speaking of "the romance of evangelizing the Navajo," says:

A number of converts to Christianity, both educated and uneducated, have accompanied workers of the mission on deputation work in the churches and in attendance upon the Presbyterian General Assembly. The testimony of these Christian Indians has both thrilled and gratified the members of the churches as they see the value of their investment in the missionary work that is being done among them.

* * * * *

The above recital indicates that there are still many unevangelized groups of Indians scattered over large and widely separated areas. Furthermore, because of their nomadic instincts and wandering habits, the effort to establish permanent work among them is beset with many difficulties. It has been noted that the slow progress

of Indian evangelization must include not only neglected fields but the retrenchment policies adopted by church boards and causing the loss of much ground gained by the pioneer workers in the past. Thus there has been retrogression on some fields. Among other retarding influences, at work within the past twenty-five years, has been the introduction and use of peyoté among the Indians of the Middle West.

In the work of evangelization there are, then, the above mentioned hindrances and set-backs, peculiar in some respects to the Indian field, but more or less applicable to primitive peoples wherever the Church has planted missions. As one views the unfinished task it is well to examine into the reasons for past failures and to profit by the mistakes of yesterday. Difficulties there are to be sure, but what are difficulties, for if not to be overcome, as Dr. John R. Mott has so often said.

After more than twenty years spent in Indian missionary work, I desire to emphasize two aspects of the missionary effort in behalf of the orig-

inal Americans. The first has to do with our obligation as Christians in the face of present and ever-challenging opportunities. It may be stated in the following terms, which sums up the *noblesse oblige* of missionary endeavor:

It is the obligation that the strong owe to the weak, that the educated owe to the ignorant, that the rich owe to the poor, that the wise owe to the superstitious, that the free owe to those who are in bondage, and that every Christian owes to every non-Christian.

Furthermore, the Christian churches of America owe a debt to the Indian which proximity and the claims of neighborliness bring. The discharging of this debt calls for a constructive program of advance instead of sporadic efforts and retrenchment policies. It requires vision which admits difficulties, identifies adversaries and overcomes in conquering might. What shall be our response? Clear and unmistakable must be the answer. We must enter in and possess the land in Christ's name.

Indian Missionaries to Indians

By MRS. MARY M. CRAWFORD, Lapwai, Idaho

*Missionary of the Board of National Missions,
Presbyterian Church, U. S. A.*

IN the olden times the Nez Perce Indians of northern Idaho fished and hunted for a living. They managed to subsist in some way, or died of hunger, for they were too proud to accept rations from the government. They clothed themselves and made their tents from the skins of animals, living largely on roots and wild berries.

It was four Nez Perces who made that memorable journey to St. Louis one hundred years ago in the winter of 1831-1832. They had heard that there was a God that was true, and that the white men had a book that told how to worship Him. (We have their descendants in our churches today.) They started out from Kamiah, one of their most beautiful valleys, with faith in their hearts seeking the "White Man's Book of Heaven." Two died and were buried in St. Louis; another died along the Yellowstone on the homeward journey. One returned home thinking the search had been in vain; but he carried one note of encouragement, for some one had promised to send a man with the Book. Each year the Nez Perces went out on the mountains looking east, expecting the promised messenger. At last in 1836, at the Green River rendezvous, they were overjoyed to meet Dr. and Mrs. Marcus Whitman and

Mr. and Mrs. Spalding. A mission was established among the Cayeuse Indians, but in 1847 this tribe massacred the Whitmans and eleven others.

The Spaldings went on 120 miles up the river and established the mission among the Nez Perces bringing with them "The Book of Heaven." Mr. and Mrs. Spalding were alone among a wholly heathen people, and in eleven years laid a good solid foundation on which the work has been built.

During Mr. Spalding's eleven years' stay among them, many of the Nez Perces became Christians and he would often take them with him to preach the Gospel to the surrounding tribes. Thus very early in their Christian lives they began to share the "good news" with others. During the twenty-four years when they were without a missionary, this giving of the Word ceased and they almost lost it—in fact they did lose all except two of the "great commandments," "Remember the Sabbath day to keep it holy" and "Thou shalt not steal." Mr. Spalding came back to the Nez Perces about 1870, but four years later was taken sick and died. He is buried near the Indian church which now bears his name.

Miss Sue L. McBeth, who came to the Nez

Perçes one year before Mr. Spalding's death, began the work of training native Christian workers for the churches which were then being organized. In the next twenty years ten Nez Perçe Indian men were ordained to the Gospel ministry, taking their places in the presbytery beside the white ministers, with the same rights and privileges. For fifty years McBeth Mission has carried out the policy of training an Indian Christian leadership. The mission has believed in the Indian and has trusted him, and has trained him for service.

With these trained leaders they have not only cared for their own six Nez Perçe churches, but have continued the work of giving the Gospel to other tribes. Parties would go out—men, women and children on their ponies—taking long journeys over mountains and plain, sometimes without water, except what they carried with them. They would camp out at night, worshiping morning and evening by the way, going on and on to Shoshones, Bannocks, Lemhis, Spokanees, Umatillas and others, preaching everywhere the good news of salvation through Jesus Christ.

Later these Indians began to take regular work in the surrounding tribes and through a period of at least ten years the Nez Perçe ministers filled the pulpits of the two churches among the Spokane Indians in eastern Washington. For more than forty years there has been a Nez Perçe Indian pastor or assistant pastor among the Umatillas in Oregon.

Some years ago the missionary of the United Presbyterian Mission among the Warm Springs Indians in Oregon called for one of the Nez Perçe ministers to take his place during a leave of absence for three years. A Nez Perçe minister also did regular work under the Reformed Church among the Winnebagoes in Nebraska and among the Apaches in New Mexico. The same man worked for some years at Ft. Hall in southern Idaho, and another man has had charge of the work there for the last four years. A Nez Perçe has charge of the mission among the western Shoshones at Owyhee, Nevada, and a Makah Indian (trained here) has the work among his own people at Neah Bay, Washington. A Spokane Indian was for five years in charge of work among the Quinault Indians at Taholah, Washington.

Besides serving their own six Nez Perçe churches, and conducting regular work in other tribes, the Indians have gone out to assist missionaries in holding evangelistic meetings in almost every tribe in the Northwest. A few years ago they had calls from eleven different tribes, and by dividing their forces they reached nine of these tribes in one year, traveling over five states and working under four denominations.

The McBeth Mission believes in a native lead-

ership because they can reach their own people in a far better way and more quickly than any white person. The Indian knows his own people and how to reach their hearts; he knows their temptations and their sins, and where to strike the blow against them.

A few years ago some of our Nez Perçes were preaching among the Cheyenne Indians in eastern Montana, which is a Mennonite mission. One night during the service an old medicine man rose up from the back of the church and said, "Oh you Nez Perçes had nothing to give up when you became Christians. Your religious system, meaning the old heathen superstition, was not so fine as ours which was given to us by God, and no man can take it away."

I asked one of our elders whether it was true that the Cheyenne had what they call a finer religious system, and he said, "Oh, when we worshiped the sun and the moon it was far worse heathenism than the Cheyennes ever had."

But the Indians who knew the old heathenism and had struggled almost to the death to come up out of it and leave the old degradation rose up and condemned the old religion so boldly that the medicine man was put to silence.

Another time when the Nez Perçes were among the Crow Indians, where there is a Baptist Mission, an old man rose up in the back seat. A Christian Indian never takes a back seat unless he backslides. This man rose and said, "I have known the commandments for many years and have tried to keep them, and now if you can tell me of one that I have broken I will listen to this Gospel you are preaching." One of the Nez Perçes was on his feet at once and said, "You have been breaking the first commandment all your life, because you have been trusting in your old heathen religion instead of worshiping the true God."

The Indian knows where to begin when he denounces sin among them. He knows exactly what they are doing. It might take a white man several years to find out these things. We are coming more and more to believe if the Indians in general are ever brought to Jesus Christ, it will be when their own people lead them to Him.

The Nez Perçes are not held up as patterns of godliness, for they are "just folks" with a simple faith in God and His word. The Lord has done much for them, and through them is reaching out to their Red brethren. The Rev. James Hayes, D. D., perhaps our greatest Indian evangelist, at his death in 1928 had reached twenty-five tribes with the Gospel, not only going once but again and again, so anxious was he for the salvation of Indian people. He had gone to nearly every tribe from the Canadian border to Arizona.

The Need for Christian Cooperation

By the REV. G. WATERMULDER, Lawrence, Kansas
Field Secretary for Indian Work, Reformed Church in America

IT is not difficult for the Indian to believe in the supernatural, as presented in the Christian religion. On the contrary, it is strange to him to see an attitude of indifference on the part of his white neighbor; or to hear of a religion of mere humanism or cold materialism. As a primitive man he has responded remarkably well, sometimes eagerly, to the teachings of the Gospel as revealed in the "White Man's Book."

It is very difficult for him to understand the differences in our religious faith, the various denominations and sects, or even the difference between Catholics and Protestants. He sees things in the concrete rather than the abstract. He is constantly saying to Christian workers, "Do we not all worship the same God, the same Jesus? Is not one church as good as another?" The peyote cult, which has had such a rapid growth and developed such surprising strength, obtained much of its impetus from this belief in the universality of the Christian religion.

It has been a great pity that the Christian religion has come to the American Indian through many denominations, oftentimes stressing non-essential differences and obscuring the vision of Jesus. Notable pioneer missionaries blazed the early trail. We will never forget the names of Edwards, Brainerd, Eliot, Zeisberger, Penn, Williams, Riggs, Williamson, Hare, Whitman, Whipple and many others. The whole country was their field. In that early period mission boards had not yet been formed as they exist today; nor had the nation entered upon that period of exploitation and greed for land, as it developed later. With the extension of white settlements and the changing location of tribes, denominational rivalry gradually developed in many sections, bringing confusion and disruption—the Indians wondering why. In some instances one tribe has a number of missionaries from various denominations, while a nearby tribe is still almost destitute of Gospel privileges.

At the Washington Home Missions Congress in 1930, Mrs. Ruth Muskrat Bronson, a Cherokee, gave her own experience. Her father was an hereditary Southern Baptist, her mother a thoroughly converted Methodist. The community in

which she lived, largely Indian, had only one church building. On the first Sunday of every month a Methodist filled the pulpit; on the second Sunday the Southern Baptist; on the third a Seventh-Day Adventist; on the fourth a Holiness preacher. She said: "When my sister and I went away to school we felt that we must join some church, so we joined the Presbyterian because it was one we didn't know anything about! To none of us six children does sectarianism mean anything at all. I think that is true of most Indians, even those who are most steeped and drilled in denominational loyalties." Although Mrs. Bronson's experience is extreme, it can be duplicated in some instances.

There is great need for a united church to face the many Indian problems today. Reservation life is rapidly disintegrating. The younger generation is not so much attached to the old mission church because it belongs to a certain denomination. Indians are interested in the church that is helping them, or where they can help themselves and assume responsibility. The economic pressure is terrific and they must stand and fight it out together, with a united church to furnish the strength and inspiration. This era of transition calls for a unified program where prejudice and rivalry have no place; where all can come and drink of the one Fountain of Life and can go to their homes on their changing reservations, or to other settlements and to the cities upheld by divine strength, with a vision of the great indwelling Christ who is adequate to deal with all sin and all social mal-adjustments.

Already much has been accomplished in cooperation and unity; and there are heartening signs that greater things will come soon; that we are approaching a new era.

The Home Missions Council was organized in 1908 and was later joined by the Council of Women for Home Missions. The joint Indian Committee of these organizations has begun a splendid work of cooperation. Unreached tribes have been allocated to various church bodies; surveys of fields have been made; conferences of Indian workers have been held; directors of religious education in government schools have been

appointed; cooperation with the Indian Bureau of the government has been encouraged.

The first American Indian conference, comprising missionaries and workers and board officials of all denominations engaged in Indian work in the U. S., was held in Wichita, Kansas, in 1919. It was a notable gathering. It visualized the entire field with all its needs and opportunities, and gave an impetus for detailed studies and for larger and better work along real cooperative lines. Missionaries to the Indians will never cease to thank God for that conference when a beginning was made to face the new conditions in a new era.

The twelve regional conferences in 1921-22 held in various sections of the Indian field were of equal importance. They brought together workers of different denominations in the same or adjacent fields who had never met in conference before. Together they discussed the changing conditions, the awakening of a new race consciousness and the great task. For some years annual local conferences also have been held by the missions of various churches, not only for Bible study and spiritual inspiration but also for the study of local and nation-wide Indian problems. This has greatly helped to bring more unity in the work, developing a spirit of fellowship, comradeship and cooperation. The annual Western Oklahoma Conference of Indian Missions, the Southwest Bible and Missionary Conference of Indian workers at Flagstaff, Arizona, and the Dakota Conference have been the largest and most active. These organizations will again meet in late summer and early autumn, affording splendid opportunity for the discussion of the changing conditions and needs and how to adapt our mission program to meet these needs.

But beyond all question, the finest piece of cooperative work for the Protestant church can be done in the reservation and non-reservation government Indian schools, where thousands of Indian boys and girls attend. The government now maintains seven large non-reservation boarding schools doing high school work, supplemented by special vocational, industrial or more advanced academic or commercial courses. In these schools many tribes are represented, coming from all sections of the United States. At the same time their religious affiliations represent many different denominations. The Home Mission Councils have sent full-time religious work directors to some, and part-time work is done in others. Thus much splendid and far-reaching work has been accomplished. It is a bright chapter in the cooperative work of Indian missions.

While we rejoice in this achievement, although belated, let it be noted that many schools are with-

out this special organized help, and the religious work depends solely upon the voluntary service of interested government employes, local friends, and such service as nearby missionaries, already overburdened, may be able to render. Yet these schools offer the greatest opportunity for inter-denominational work at the most crucial period of a student's life, at a time of most tragic social and economic changes, when all of life should be interpreted in terms of the teachings of Jesus Christ.

The importance and urgency of this work in the schools cannot be overstated.

We have already passed the pioneering stage and have reached a period of rapid assimilation. It has been said that "the Indian is the most unfortunate racial group in this country." Will not the Church of Christ in this decade—not the next—in this decade, while the opportunity is ours, hear the call and give these eager young people the spiritual nurture and direction they so much need as they face the inevitable new order? It is time for earnest consideration of an immediate problem and a candid and courageous effort to meet it.

It is heartening to realize that the Church and the federal government have never visualized the need and the opportunity as clearly as they do today. Resolutions must now become actions. The North American Home Missions Congress in 1930 gave this cause a great impetus. It defined the objective in these meaningful words: "Our task is pre-eminently spiritual—the bringing of every Indian into allegiance with our Lord and Saviour for worship and service in His Kingdom, that, with Christians of other races, they may interpret and accept the full meaning of His Lordship in their lives." In its recommendations, the Congress urged "comity and cooperation in the Indian fields." In connection with the need for religious instruction in the schools it made the challenging statement, "We believe this to be our greatest single opportunity for advance now open to our boards in the field of Indian work."

The future of the work of the Church for the American Indian never looked brighter. It is an era when new objectives will be found—new adjustments made and men enlisted who are adequately equipped for the work. The words of Professor Steiner have real inspiration: "Christianity has in its spirit the solution of class and race problems, but in its practice it is lamentably far from solving them. He who wishes to enter into the fellowship with race or nation with which he lives must free himself from all isolating practices. Entrance into such a large human relationship has to be bought with a price, and the price is worth paying, for there is scarcely any experience loftier than being one with mankind."

The Indian Speaks for Himself

AT THE PARTING OF THE WAYS

AN old Apache medicine man, who belonged to the days when Pimas and Apaches were enemies, was visiting a Pima camp meeting. He remembered well the days when hatred, jealousy, superstition and fear prevailed, and naturally he wondered about what he saw on this visit when Christianity was exterminating the old spirit among the Pimas. To his amazement he found himself respected, treated as a brother, and his heart was so stirred that he could not hold back what was in it. Through an interpreter he said, "You Pimas have something we do not have. Won't you send one of your Christian young men to tell us what it is?"

So a Pima missionary began work among Apaches.

The power of Christ can change the inner life of the Indian from hatred, fear and superstition to a feeling of love and goodwill. Much has been done for the Indian's outward life, but not until his inner spirit is touched through contact with Christ will he become loving, kind, gentle, thoughtful, intelligent and industrious. Then his outlook for the future will be bright and hopeful.

We stand at the parting of the ways. The old trail is ending; before us stretches the white man's road, which we must travel whether we like it or not. As the Indian looks at the new road he is troubled, not knowing whether to go forward or backward. The young educated Indian is not satisfied with the old methods that have been followed in the mission church and school; in their primitive social and public life. He is realizing his own responsibility to help change these conditions.

His greatest handicap is the lack of a trained native Christian leadership. When they have been to school and go back to their people they often fail because they are not ready to carry responsibility. In school the high qualities of leadership have not been developed in them through constantly having to overcome difficulties and accept responsibility. Our Indian churches often have no definite program for the young people, and because there is no adequate provision for their needs, they go somewhere else in search of what they want. What they find often destroys their character and ideals instead of building them up. The time has come when our Christian leaders must have adequate education, and when the spirit of Christ must be revealed in their lives.

We have still far to climb, but one day we shall reach the heights of achievement. Hold on to the rope and keep pulling us up to the top of the hill. We need the help of our white brothers, and you need ours. Your church, your country, can never be a complete success unless you are lifting those who sit in darkness up into the light we begin to see. We are one great family and when we obey the great command, "Love thy neighbor as thyself," race prejudice and fear will die, peace and goodwill shall reign in the hearts of white folks and of Indians.

By ESAU JOSEPH, Phoenix, Arizona.

Graduate of Tucson Indian Training School; of U. S. Indian School, Phoenix; of the Charles H. Cook Bible School; Assistant in the Presbyterian Indian Mission.

THROUGH THE EYES OF THE YOUNG INDIAN

I love to picture St. Paul at Troas where a vision appeared to him in the night. There stood a man saying, "Come over and help us." He immediately responded to the request and was led to cross the narrow strait and to carry the Gospel from Asia into Europe. He realized that the work of Christ's followers was to bring all men into one spiritual family; that all men should love one another; and that all should come into the belief of the One Supreme God as He is revealed in Jesus Christ.

The second thing about St. Paul's life was his eagerness to proclaim the Gospel to all men. His slogan seemed to be: "Woe is unto me, if I preach not the Gospel." He had to go through many hardships and sufferings but finally he was able to say: "I have fought a good fight, I have finished my course, I have kept the faith."

The Macedonian cry rings in our ears today and will always confront the Church. Some of us who hear the call should follow the example of the Apostle who gave all his devotion and loyalty to extend the rule of Christ among men. This Macedonian cry comes from the American Indians today.

The Church of Christ is called to lead the spiritually inclined Indians to know and appreciate the love of God. In many places the Church has been a faithful mother to my people and has been a standard of helpfulness to the Indians throughout America. Christian religious education is needed by Indian boys and girls today in the non-reservation government schools. This enterprise should have the support of those who love Christ, and

who pray and give that His kingdom may be enlarged.

Generosity and hospitality, two virtues handed down from parents to children, stand out at the Indian Christian convocations. The Indians love to give offerings to support the Church. Now a higher prized treasure has come into his possession—the faith by which they are able to know that they have a God to love, neighbors to love, and a Church to love.

The Ashley House Correspondence School, started in connection with the Ashley House Indian Divinity School at Mission, South Dakota, gives courses in the Old Testament, Prayer, Church History, the Harmony of the Gospels, and other subjects. These lessons help my people to read and study about the history and doctrines of the Church.

In less than a century we have the Bible, Prayer Book and the Dakota Hymnal translated into our own language. Other leaflets are being prepared, translated and printed and distributed to the people. But we are just beginning to create a new undertaking which is to have the people do more reading and studying about the Church. The early missionaries had the same insight. One Bishop used to say to the young priests who were impatient for notable results, "It took three thousand years to civilize Europe; we can't expect to Christianize the Indians in ten."

In the Indian country "Old things are passed away; behold, all things are become new." Buffaloes no longer roam the prairie; lakes are not teeming with fish as in the former days; fur-bearing animals are more and more scarce as the years go by. The Indian languages and customs are gradually dying out, yet in the midst of all these changes we have found One who is unchanging and who has said, "I am the Lord, I change not." We know that Jesus Christ is "the same yesterday, today and forever." This is a comfort to us.

Christians in our country can still help the Indian people in many ways. We are spiritually in need as truly as are the millions in far away India. To supply this need will take time, prayers and money. More Indian young men should be encouraged to enter the ministry to help others follow the New Trail that leads to God. Then we will all become united in one Great Family, with true faith in one God and love for one another.

By CYRIL C. ROUILLARD, Pierre, South Dakota.

THE FUTURE OF THE AMERICAN INDIAN

The census of 1930 shows that there are approximately 340,000 Indians within the continental limits of the United States. The geographic divisions include the Plains area, the Eastern Woodland area, the Southwestern area, the Cali-

fornia area, the North Pacific area, and the Plateau area.

Conditions among the Indians as a whole are decidedly different from what they were a few years ago, since an act of Congress made every Indian a citizen of the United States. Many are adapting themselves to the general scheme of the present civilization, but many others are adhering to old customs and beliefs.

The future of one group may not be the future of another; if we consider language, climate, environment, and the numerous tribal divisions, we are at a loss to state what the Indian's future may be. Although there are certain marked characteristics among the Indian people, the moral and social influences that surround them have a tremendous part to play in their future.

The attitude of the American public toward the Indian as a race will have much to do with his future. Some people prey upon the Indian and commercialize his tribal ceremonies and his religious rites. Others still adhere to the historic conception of the Indian as a race. Lack of information causes them to continue to class the Indian as a curiosity. Others are led by the motion pictures and Wild West shows to think of the Indian mainly in his picturesque regalia.

Lack of accurate information causes the public to overlook the fact that the Indian is human and is subject to all the influences that dominate the present civilization. Many do not know that the Indian as a race is trying to educate himself to meet and take advantage of modern conditions.

The educational policy of the United States will play an important role as to the Indian's economic future. The missionary efforts of religious sects will continue to influence his spiritual future and his response to Christian teaching will increase his usefulness as a citizen.

The Southwestern area seems to be the center of the present Indian problem. In this area the tribes seem to be slow to accept modern standards. But as the light of Christianity continues to penetrate into the heart of the pagan, the skeptic and the medicine man a better day will come when the Indian as a race will appropriate the higher things of life—economically, socially, and spiritually.

STEWART LEWIS, Phoenix, Arizona.

Pima Indian; Head of the Printing Department, U. S. Indian School, Phoenix; Elder in Phoenix Indian Presbyterian Church.

THE HOPE OF THE INDIAN

The hope of the Indian in America lies in the Indian youth of today, who will be the Indian of tomorrow.

Much is being done to help the Indian and to remedy some of the mistakes made in the past.

Only by building on the foundation of Christ will the Indian youth be able to make good citizens and become the leaders in whatever field they may choose.

Our forefathers lived their lives and many were leaders. We are thankful for the heritage we have. The Indian is a natural leader and every effort ought to be made today to help cultivate this heritage.

The future looks bright for the Indians, and many of our young people are having the opportunity never before given them. If they fail it will be no reflection on our white friends.

The dole system has been the one great drawback in past years. How much further we would

have been in civilization today if the dole system had never been brought to our country. Gradually this system is being taken away. The future Indian men and women will work shoulder to shoulder with any other race and earn an honest living, as God put us into the world to do.

Every Indian young man and woman today should have a knowledge of the Word of God and build his life on this foundation. Only then will our future Indians be a blessing, as all nations should be. We who are in Christian work should help put this knowledge before them.

We need the cooperation of the Church and the Government to make the future Indian of America a blessing in leadership.

GRACE EASTMAN MOORE, Flandreau, South Dakota.

Some Indian Christian Leaders

WILSON WALKER—On a Sunday morning in April, 1932, the Apaches listened reverently to their Pima Indian missionary in the stone church at Ft. McDowell, Arizona. "God calls to you," he said, "as to the men of old; go forward where He leads you; do not run away when the task grows hard; trust and hold on."

In October, 1917, Wilson Walker had answered the appeal for a young Christian Pima to go as a missionary to the Apaches, the Pimas' old-time enemies. During the next three years while attending the Cook Bible School, he spent week-ends and summer vacations among these Apaches and for twelve years he has been their resident missionary.

Attendance and membership at the stone church have increased and there has been growth in Christian spirit and service. The Pima missionary has won the affection and respect of an alien tribe. An Apache head-man who tried to keep Christians from getting work, became a Christian a year later. Another young Indian, swaggering in chaps and spurs and disturbing the meetings, became a helper. Mrs. Walker, a Choctaw, ably supports her husband in church and Sunday school, in choir and missionary society. She is a good musician, and a former student at the Cook Bible School. Ten Apache men and women from Ft. McDowell have attended the Bible School and are loyally supporting Mr. Walker, who has made good through the stress and strain of fifteen years. Now his health has broken, and there was anxiety in the Apache stone church and in the Pima-Choctaw manse, that April Sunday.

RANDALL K. BOOTH—His father was Ku-na-ha, Mohave medicine man. At Ft. Mohave School, Randall came under the influence of the mission-

ary and of a Christian Pima baker who helped him to believe that Christianity was good for an Indian. After completing the eighth grade, he took two years of training in a Bible school at Los Angeles, and then one year in the Phoenix Bible School. Now for twenty years he has been in charge of the Mohave mission church at Parker, Arizona. He helped build, amid the mesquite, the first little stick and mud church, and then the present neat structure, with grass and trees around it. He helped develop a spirit of comradeship among the Christian Indians, resulting in higher ideals, better homes and farms. You could now guess where the Christians lived, as you drive along the reservation roads. Out of this group have come six Mohave men and women to attend the Cook Bible School, their comrades at home caring for house and farm and stock.

Mr. Booth has a fine spirit, genial and patient. He is an outstanding influence for good in his tribe. He is a ready speaker, a good musician—able to play organ, piano, cornet, and to lead choir or band. He is frequently invited to help in evangelistic services among Yumas, Maricopas, Apaches. At forty-three, the best years may still lie ahead for him, his Papago wife and eight fine children.

GEORGE LOGIE.

Superintendent of the Charles H. Cook Bible School and Phoenix Indian Mission, 1911-1932.

CAPTAIN JOHN MORONGO was the chief of a small tribe of mission Indians on a southern California reservation. A missionary was looking for a favorable place to locate a mission under the auspices of the Moravian Church and the Women's National Indian Missionary Society. Forces of

darkness, ignorance and sin had closed several promising fields against the entrance of the Gospel and the question of locating on the reservation where Captain John held sway was being considered. It was no easy matter to settle. Many of the Indians were suspicious of the newcomers, and many held bigoted prejudices or did not want to be disturbed in their lives of sin.

Captain John bravely took his stand in inviting the mission to locate on his reservation. Through the rest of his life he stood loyally by his decision. He ruled his people with fairness and common sense, mixed with a generous amount of kindness and appreciation for the higher values of life.

Sunday after Sunday Captain John interpreted the sermon of the missionary so that the older Indians could understand. He had not taken his stand as a Christian but was willing to help bring whatever was good to his people. One Sunday, after the interpretation, he continued to speak in an earnest way and was followed closely by members of the congregation both young and old. After the service the missionary asked Captain John what he had said after the sermon. "I just told them," he replied, "that I had decided to be a Christian and would look to God to help me live as a Christian man." For the rest of his life Captain John showed that he meant every word. In the midst of carelessness, ignorance, sin, prejudice and unfairness he was a splendid example of Christian fidelity.

G. F. WEINLAND.

The REV. JOSEPH ROGERS, an honorably retired but still active Christian worker for Christ, is seen, with his faithful wife, at all important meetings of the Dakota Indian Presbytery. He wears the Presbyterian National Board's button for long service, which represents forty-two years of consecrated ministry.

Joseph Rogers is a man of vigorous character, and has exhibited qualities of leadership in a marked degree. Fearless in expressing his opinions, he follows what he believes to be right lines of conduct, regardless of opposition. He is a "silver-tongued orator" and can tell stories with wonderful effect. As an advocate of temperance he has been unusually active, persuading his people to take the pledge and urging them to faithfulness.

Although he uses little English, he has frequently been called upon by white people to conduct funerals in their families in the sparsely settled communities in Montana. At one time, when returning from Montana, the train was stalled and the passengers passed the time singing and telling stories. Finally Mr. Rogers was asked to give an Indian war-song; but he responded by producing his Testament and hymn book and by giv-

ing them an account of his life as a Christian minister.

Last autumn, at the great annual conference of the Dakota Presbyterian and Congregational Indians, he was selected, with the veteran Congregational minister, Rev. Thomas Riggs, to administer the Sunday morning Communion Service.



REV. AND MRS. JOSEPH ROGERS, FOR 42 YEARS A CHRISTIAN MINISTER

Last summer he took a prominent part in the Y. M. C. A. Conference held at Pine Ridge and on this occasion the Dakotas honored Mr. and Mrs. Rogers by congratulatory speeches and songs. Passing before them, the delegates dropped flowers in the laps of the pastor and his wife—a touching tribute of affection and appreciation of their long years of faithful service. They have a warm place in all hearts and wield an immense influence for righteousness among the Dakota people.

The REV. JOSEPH EAGLE HAWK, as a Dakota boy, fled from the scene of the Custer Battle,

that most memorable and tragic encounter between Indians and white people. His band of Dakotas took him to Canada and after some years he returned to what is now Pine Ridge Reservation.

Under missionary influence he became a Christian, taking the name of Joseph; was a charter member of Makasan church and was elected elder. Before this he cut off his long hair, a badge of heathenism.

In the hostile camp of Sitting Bull's people he helped the missionary, the Rev. A. F. Johnson, to create the nucleus of Makizita church in which sons of leaders on the warpath became officers.

Later, an opening for missionary work presented itself in the camp of Chief Tasunkekokipapi (Not-afraid-of-his-horses), and he and his good wife, Agnes, were selected as native workers for that important field. He helped the missionary to construct a log church and manse. The salary was small and discouragements many but when the chieftainship fell to him, he resisted the worldly temptation and said to Mr. Johnson, "*Cinye* (brother), I would rather work for Christ than be chief."

Joseph's religion is part of his daily living. Sundays found him preaching in the log church, holding his audiences spell-bound by his graphic pictures of Bible events and the application to their lives. On week-days he successfully cared for his stock, his farm and his garden. His neat home is adorned with flowers. Always progressive, he helped his people raise money towards a new church by sacrificial gifts, sales of their handiwork, suppers and entertainments.

Joseph, kind and sympathetic, loves children. He was ordained in 1930. When he was selected by presbytery as the only pastor competent to minister to a congregation afflicted with serious divisions, his people were unanimous against his removal. "He has been a father to us," they said. "We love him and cannot get on without him. Do not take him from us."

A neat, frame church now standing beside the old log building is "A memorial to Joseph Eagle Hawk." To the leadership of noble men like Joseph, the Church can safely trust the future of her Indian youth.

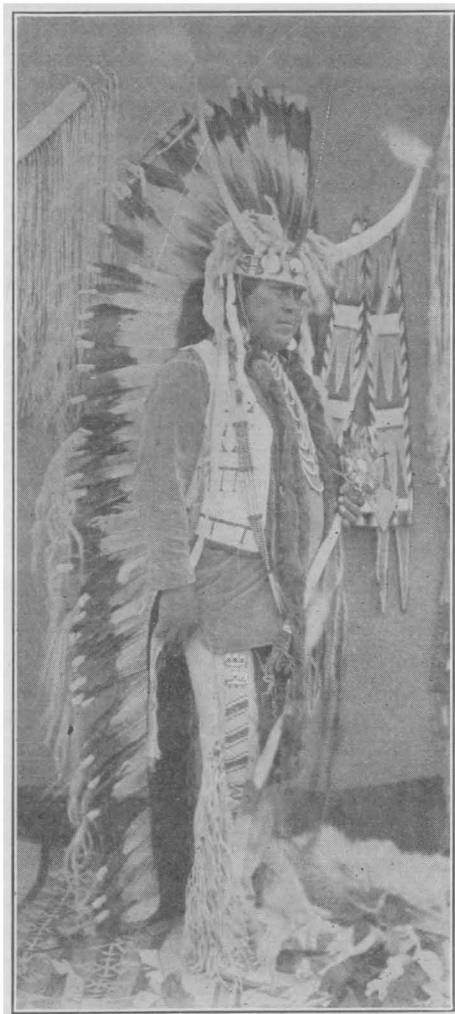
PETER ST. PIERRE was a Sioux Indian of understanding.

Recently he was suddenly taken from us by an automobile accident, but his influence will go on, bearing fruit to the glory of God. His name stands for the trust of Dakotas seeking his counsel, and the confidence of white missionaries consulting him about their many difficult problems.

In many ways he has hastened advancement among his people and he proved himself a trust-

worthy and progressive citizen. Yet he has held to the best in Dakota national life, voicing strenuous protest against giving up the use of the Dakota language in the church services. He realized that the Dakotas, like all other peoples, could worship best through the medium of their mother tongue.

The confidence of his fellow tribesmen was evinced by the fact that nine times they selected



PARSON MATANIC OF THE
CAYUSE TRIBE

him to go as lay commissioner to the General Assembly. As deacon, elder, and lay missionary his influence has been widespread. On the National Missions' Committees, of which for many years he was a member, and in all missionary projects for which money has been needed, he has always been a most persistent and persevering leader. The congregation of the fine brick church of Yankton Agency owes much to his untiring efforts in helping to raise over \$10,000 for the edifice.

LOUISE A. JOHNSON.

Missionary of the Board of National Missions Presbyterian Church, U. S. A., at Mitchell, South Dakota.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

SUMMER CATERING

The skilled dietitian modifies her menus according to the season: likewise, missionary organizations which run their meetings through the out-of-doors period of the year will do well to introduce more relishes, "greens" and appetite-whetters than usual in their programs. A few suggestions gathered from here and there may prove timely,

Wherever possible, out-door gatherings are recommended, not only for hygienic reasons but also for added attraction and effectiveness.

Devotionals for Summer Services

Use Psalms of the Out-of-doors, Friendships of the Bible, Mountains of the Bible, Christ by the Lake and by the Seaside, Down-to-date Fishing, Trees and Flowers, or Birds and Animals of the Bible, Following Christ through the Fields and the By-Paths, Great Days by the Sea, Parables of Nature, The Bible an Anchor to the Storm-Tossed, Lessons on Growth. Citations for the foregoing are surely unnecessary to readers of THE REVIEW.

Seasonable Appetizers

A simple patriotic luncheon, either as an indoor or a picnic feature, is appropriate for a summer meeting, especially in July. But be sure to give it a missionary focus. Decorations, music and menus easily suggest themselves. Topics for toasts or program talks (material easily obtainable in any public library): (1) When is Flag Day and how did it originate?

(2) The story of Betsy Ross' flag. (3) The story of Old Glory. (4) Changes in the flag—1795-1818. (5) When our state (local) was added to the flag. (6) Home Missions the highest patriotism. This last, which is the main theme, may well be based on the study book, "The Challenge of Change." Intersperse with music and brighten with costume if desired.

An Out-of-Door Garden Party is always attractive. From reliable sources, like THE REVIEW and your denominational missionary magazines, collect a variety of information. Type a series of questions to which the facts will be the answers, the facts themselves being on separate cards or slips of paper. Pin all the slips around promiscuously on trees and bushes. At a given signal, turn the company loose among them, a missionary book or magazine subscription being the prize for the one who secures the most correct answers within the time limits. This may be worked out in teams of two. At a picnic, the development might be carried still further with an ensuing camp fire on the fagot plan, with one continuous story relayed or short ones told while individual fagots are burning.

At the Peddie Memorial Church, Newark, New Jersey, a program was given in the garden of one of the members. The chairman was introduced as the Head Gardener and she directed the ensuing features. She read a song of praise calling upon "fruitful trees and all cedars" to render their

tributes; gave the One-thousandth Psalm (by Edward Everett Hale) and offered a prayer of thanksgiving. Musical features were the singing of "This is My Father's World," "Trees" and "A Garden." "Some Seeds Sown in Our Reading Books" proved to be reviews of seven books on the required reading list, the high lights only being given. The closing prayer was for special guidance during the summer months. Each person received as a favor a tiny card bearing on one side a painting of a basket of forget-me-nots and on the other a plea for prayer for the program committee as it plans the work for the coming year.

Either of the foregoing garden suggestions may be used indoors, at any season of the year, the enjoyment of a pretended garden party in winter being second only to the real thing.

NEW TECHNIQUE FOR PROGRAM-BUILDERS

When your committee meets to arrange the schedule for the year's work, whether it be among juniors or seniors, have as many sheets of blank paper as you expect to have meetings. Put the dates for the meetings at the tops of the respective sheets. Then talk things over, letting each person fill in her sheet with the data decided upon, such as places of meeting, hostesses, leaders, big events and celebrations, features you have decided upon stressing in the year's work, etc. Discrepancies, clashes in dates, faulty distribution of

features, failures to conserve the values of calendar events (such as February for patriotic programs), lack of cooperation in the plans of the pastor for the whole church, etc., are more likely to show up in the hands of the several committee members than if one person were writing the schedule. And the plan also distributes responsibility. The secretary may organize the whole and prepare it for the printer later.

A fundamental point in all such planning should be to develop the resources of your organization by getting as many people on the program as possible within the time limits. A one-woman or girl society, with one brain weaving all the plans and managing several gifted members to carry them out may make for brilliant programs but eventuates in a parasitic organization with training for leadership sacrificed on the altar of that one woman's efficiency. Distribute responsibility for the music, the decorations, the news items, the posters, the invitations, the refreshments, even at the risk of lowered efficiency "in the short run." Needless to say, natural endowments must be considered in such a regime. The main talks or addresses should be assigned to those able to make them effective. It may prove to be constitutional to some very efficient workers in other lines to turn a rose garden into a miniature Sahara, if asked to present the program topics. But every person with average sense has some line of service to which she may most profitably be assigned. Suggestions for observance of special occasions and presentation of outstanding features will be given in this department in ensuing issues. *But get busy with your preliminary and general plans long before the time for activating them; and keep eyes and ears open all summer for suggestions as to the ways in which others are making your line more efficient. Good meet-*

ings don't just happen. They are the logical outgrowth of much prayer, pains and planning.

FOR A MISSIONARY-MINDED PASTOR

By ROBERT LEONARD TUCKER,
Ph.D.

Pastor of Indianola Methodist Church, Columbus, Ohio

A college professor received a copy of the first publication which a former student of near-ordinary ability had mailed to him. With a fine insight into life he acknowledged the gift and said: "The older I grow the more I marvel at the ability of some seed well sown to burst forth and eventually to bear much fruit." The missionary enterprise in the Christian Church suffers today because certain germinal ideas are not being planted in the soil of the human mind and nurtured so as to bear fruit. Indeed the missionary enterprise is not something set apart from the rest of the program of the Christian life. It is a normal expression of the very genius and spirit of the Church.

The forces which prevent the pastor from projecting an effective missionary program in his church are the identical forces which would prevent his projecting any church at all, if they had their sway. "Secularism"—so the Jerusalem Conference felt—is the arch enemy of the Christian religion today. It is one of the supreme foes of the missionary program. It expresses itself in politics by setting a ranting sort of nationalism over against a thoughtful type of international cooperation. In economics it expresses itself in the lust for power and greed so characteristic of our present order. In science it is revealed in the provincial-mindedness which declares that is most real which can be seen with the eyes and handled with the hands. In religion it is revealed mostly through negatives that deftly eliminate God, love, altruism

and the like. The Christian Church over against this sets the spirit of Christ. Upon the shoulders of the minister rests the responsibility for arousing his people to understand and to oppose secularism. If they cannot be made to see this issue no amount of aesthetics or prestige will save the church. If the minister can make his people understand what this secularism is about, then nothing can persuade them against a hearty support of missions. They will plainly see that secularism is worldwide. The first privilege of a minister is to say to his people: "What shall it profit Smithville if it save every last inhabitant from the blight of secularism and lose the whole of the Church with its three hundred millions?" Strange to say there are brains enough in Smithville to understand what this means if the minister will only take time to state the issue.

The idea of democracy is riding heavy seas these days. Fascism is against democracy. In Japan such life as there was in the body of democracy is being ruthlessly squeezed out by a group of militarists who at present will brook no interference. In China a neck-and-neck race is taking place between democracy and communism. Democracy has lost in Russia. It now begins to look as if it might lose in China; and if it is lost it will not be regained in a century. Democracy, as expressing itself through race consciousness, is very restless in Africa, in India and other parts of the world. In a peculiar sense, Jesus was the world's greatest democrat. Only as men can be made to see in Him some spiritualized form of democracy and brotherhood is there any hope for the future. His convictions of brotherhood have been found valid. But if democracy is rejected by the world outside of the United States, none could be so vain as to believe it would survive in this land of

ours. Let this issue be plainly stated by the pastor and the time will come when his congregation will see that missions are essential in Anglo-Saxon life to preserve its civilization from retrogression. One cannot have democracy go down in the Orient and have it thrive in the Occident. Let the minister make it clear that the support of missions is essential for the perpetuation of such spiritual values as reside in democracy, and the money for missions will be forthcoming.

At first sight there might seem to be no relationship between missions and a Christian social order. But these issues stand or fall together. If women and girls work in a Chinese hair net factory for a mere pittance, hair nets will be sold so cheaply that western maidens cannot compete with them. If the tariff wall be raised so as to keep such hair nets out of the country all sorts of bitterness will result. Tariff settles nothing permanently. I do not see how in America we can hope to conduct commerce and industry upon a reasonably rewarding basis for fair wages when in other parts of the world social injustices are the order of the day. We cannot escape the African and Chinese diseases that result from poverty and ignorance when intercommunication is so intimate. If the industrial mind establishes business in South Africa or Shanghai rather than in New York or St. Louis because it can be conducted more cheaply in the former, one cannot see how the citizen of America is benefited. Yet the missionary is the only vehicle which the Christians of the western world have to convey the tidings of a just social order to the eastern world. Surely the present world-wide depression must impress the dullest mind that we all sink or rise together. Let the pastor master the details and present this fact to his people and, as the weeks pass, the sowing of

this germinal idea will bear fruit. It will require courage to discuss plainly the crass greed characteristic of so much American business which has been taken to the Orient. The social Gospel is not popular with the rank and file of the Church. But if the minister does not cooperate with the missionary to bring sanity to the world, the hour will strike when "chickens come home to roost."

One Lone Sermon

The missionary program depends upon making the knowledge of the world situation prevalent throughout a church. One lone missionary sermon each year will not serve. For a pastor to understand the needs of the Kingdom in his own church or in his own denomination is not enough. The acquaintance of the Christian should be as wide as the interests of the human race. Upon seeing the needs of the world it will gradually become clear that the old racial religions simply cannot meet the demands of the hour. The presentiment that these faiths cannot help China, India, Africa or others will ripen into a conviction. The statement that people in non-Christian lands are getting along pretty well will be seen to be untrue. The conviction will grow that "nobody at any time or in any place can ever get along comfortably without Jesus Christ."

Now when, through sermons from week to week, through a carefully supervised curriculum in the church school, through the mid-week devotional service, through the discussions which take place in organized adult classes, the facts are known, it will dawn upon the minds of people in local churches that so great are the needs that nobody except Jesus Christ can meet them. When any church can thus be made to see that Christ is inescapable, that without him we drift into chaos and that with him new life may actually begin

in our own era—when a church actually believes this, the day for missions has dawned in that church.

Thus the missionary spirit does not depend on any single activity in any church. Nor should it be made to rest upon a lot of clever enterprises, devices and schemes to arouse a flagging interest. For years these stunts have been experimented with in the local church in the face of a declining missionary interest. They have interested participants for the time being, after which they have gone their way. To be interested in a thing does not mean that one is convinced that the situation is desperate and that Christ is utterly necessary. But when the facts are borne home week after week, when the Gospel is declared and discussed in terms as wide and deep as the cataclysmal happenings of this century, then the very need of people and the capacity of Christ to meet these needs will persuade thoughtful Christians of the moral imperative for them to share Christ. They will see as an inevitable truth that one who does not share Christ loses, and that if one does share Christ, enthusiastic and sacrificial giving to missions is inevitable.

Well am I acquainted with the fact that there is little glory and much discipline in any church when its parson sets out to try to persuade his people to rethink the Gospel in terms that are world-wide—to make men see that the world is utterly lost without a Christ who can be shared with those in need. But this vision must mark the renaissance of a missionary spirit which is abiding and will never flag. The method is slow but it is sure. It obliges this provincial-mindedness which afflicts American Christianity to flee away. In its stead it plants the mind of Christ. Without him we can do nothing. With him—and this must be an actual conviction—we "can do all things."

OUR HOME MISSION STUDY TOPIC

While it may be aesthetically attractive to build programs featuring tribal dances and other primitive, non-Christian customs, it is of doubtful spiritual value to stress such points of differentiation in an era when our aim is to develop Christian cooperation and unity of spiritual purpose. As a recent writer says:

Our missionary task among the Indians is preeminently spiritual, to bring every Indian in those fields for which we have accepted responsibility into allegiance with our Lord and Savior for worship and service in His Kingdom, that with Christians of other races they may interpret and accept the full meaning of his Lordship in their lives. The latest development in work among the Indians is the effort to secure full cooperation among all the agencies working among the Indians—health, education, industrial, agricultural and religious—to minister to the total need of the Indian. The younger generation is being educated, some in the government boarding schools and some in local day schools. The government theory of education is that as far as possible they should receive their education in company with white people.

The best Indian music furnishes desirable atmosphere and may well serve as background material. In addition to familiar songs arranged by good composers,* "The American Indians and Their Music," by Frances Densmore (price \$2.50 in cloth) will be found excellent. "Women of Trail and Wigwam," by Flora W. Seymour (\$1.00 in paper), affords valuable program material.

The flexible framework for an Indian program among young people or in women's societies is furnished by one of our contributors. If used by the former, it would lend itself readily to a presentation of the study book, "Indian Americans," by Winifred Hulbert. This book being an expression of the thought and aspirations of the young Indians of many tribes. The title might well be:

An Indian Peace Pow-Wow

Invitations, given out on Sunday previous to the meeting: Yellow cardboard paddles on which is inscribed, "Paddle your own canoe to the pow-wow at (place, date and hour). Bring present for papoose" (if a shower for some missionary object is desired).

Luncheon (optional): Serve on tables covered with brown paper or imitation of birch bark, the decorations being small tepees, lakes and deer. Food served in wooden butter boats. The menu may consist of buffalo meat (beef cut in cubes, with gravy), baked squash, corn bread or parched corn, fruit.

Program: Repairing to the assembly room, the guests are seated in chairs arranged in semi-circles facing a tepee constructed of poles and blankets; in front a camp fire made with a red electric bulb placed under a pile of twigs or fagots. In each chair has been laid a brown paper canoe (cut in canoe-outline and pen-sketched) opening like a book, with eight white canoe-shaped pages inside containing the program. This serves as a charming souvenir of the meeting. Then to soft Indian music all program participants enter and seat themselves Indian-fashion about the camp fire. (Camp fire girls' costumes are obtainable in most communities, or, lacking these, the garments may be easily fashioned from brown cloth beaded or fringed as desired.) The devotionals may be on "The Indian Golden Rule"—Matt. 6:12—with the solemn question, "Have we done unto the Indians as we would have them do unto us?" Then should follow a series of brief, pointed talks by an optional number of Indian impersonators who pass an incense-filled peace pipe from one to another as in an actual pow-wow, using the subject matter of whatever study book is under consideration. From time to time, an Indian maiden or

brave rises unannounced and breaks into suitable music. Close the program with earnest prayer that all God's children—white and red—shall unite to bring peace upon earth and co-operative action to extend His Kingdom among those of all races.

VISUALIZING WOMAN'S WORK

An attractive and instructive tea was given by the auxiliary of the Clark Street Methodist Episcopal Church in Toledo recently. The reception room represented the office of the Woman's Home Missionary Society, with typewriters and other equipment. Here the hostess, assisted by the committee, received the guests and explained the purposes and aims of the Society.

Next the guests were ushered into a room where they were instructed in the work of the training school for missionaries and deaconesses. Pictures of the school and outlines of the same were given. A working deaconess and a graduate of the school helped make this phase more interesting.

The next room was devoted to the schools and homes of the Society, and was ably presented by a former teacher of one of the Negro schools.

Following this came the hospital and nursery departments which were demonstrated by two trained nurses in uniform, who explained the work while ministering to their charges.

The handwork of students from one of the schools was next examined, and it deserved great praise, especially as people of foreign birth had participated in the exhibit.

A prettily appointed tea table was presided over by a group of hostesses in still another room, and here an informal reception completed a delightful afternoon. Thus the phases of work carried on by the Society were presented in a practical manner.

* Send to your denominational literature headquarters for either of the above volumes.

Through Eye-Gate

The poster for the meeting (first used in the vestibule as an advertisement, then placed at the front near the leader's desk during the opening service) may well be a large railroad crossing sign inscribed: "*Stop! Look! Listen!*" Have four lesser signs like those used as guide posts, holding up the appropriate one at each of the italicized phrases given below. These may be cut from cardboard and mounted on a slender standard with supports of its own, or be held in the leader's hand. But they will be more impressive if lined up on table or platform as used.

The theme for the devotional talk is "The Bible," whose presence in the leader's hand is its own illustration as she speaks somewhat as follows:

The Bible is the road map whose directions all travelers would do well to heed. We are promised safety and security if we follow its sign posts along the way—if we stop, look and listen where danger lies in wait for us or where a clear view is difficult. Careful instructions mark the way to the Father's house so that even through dark places one may expect to arrive safely. Seven points of caution should be given careful consideration.

1. "*Slow down*" upon approaching an important decision. Lift your heart to the Father for the light that never faileth. (Here read John 16:13.)

2. "*Slow down*" when we meet those of less Christian experience than we have had. We do not know whether they have been taught to drive well or steer their lives into safe roadways in an emergency. (1 Cor. 8:11.)

3. "*Slow down*" when approaching parked lives which seem to have been stranded. Perhaps God led you that way on purpose to give you an opportunity for service. (Dan. 12:3.)

4. Come to a standstill ("*Stop*" sign) when drawing near pedestrians, especially little children or aged travelers. Do not seek the right of way if it would injure or cripple anyone in his spiritual life. (Roms. 15:1.)

5. "*Look out*" for the unexpected entrance of temptation into your life. Some person, hurrying recklessly along life's highway may scatter obstacles that will surely wreck a traveler who is not on his guard. (James 1:12.)

6. "*Change course*" when traveling if by so doing you can help to carry a burden too heavy for another. (Gal. 6:2.)

7. "*Stop! Look! Listen!*" Stop while there is yet time. Look carefully at your road map. Keep it always by you. Listen to your conscience. Ask God to guide and guard you. (Ps. 25:4.)

SECURING MAGAZINE SUBSCRIPTIONS

Since the presentation of "Madame Missionary Review," in the April number of THE REVIEW, we have received several other excellent plans for adding to the list of regular readers. These are well worth activating. *The best thing you can do to accelerate the missionary pace of your church is to get good monthly publications. Your own denominational magazines need to be supplemented with one furnishing the unlimited world view. In this THE REVIEW is unique.*

The following Methodist device is well recommended: A dinner was served. All guests who were already subscribers to the magazine being promoted had tiny keys pinned on them as they entered the door. This was to awaken the curiosity of others. At the close of the dinner a special song composed for the occasion was rendered; then the leader arose and holding up a key explained that the magazine was a key to both interest and information. Several persons dressed in the costumes of the countries concerned appeared and told in an interesting way the main points of articles in a recent number of the publication dealing with those countries. Next, two persons displayed a copy of the magazine with its pages pasted together end to end, to show how much the subscriber got for his money. Representatives of the magazine dressed in crêpe paper costumes liberally decorated with pages of its contents took subscriptions from the audience, pinning on each new subscriber a symbolic key from a pile ready to hand on the table.

And here is a Presbyterian device: The Secretary of Literature in a local woman's society selected five women each of whom prepared herself to give some item or tell some story from the magazine to be presented. None but those in the secret had been informed what the program was to be, the secretary merely asking if anyone present had a letter to read or a story to tell, whereupon, one after another, the women previously primed rose and gave their subject matter. After each item, the secretary asked, "Where did you read that, if I may ask?" the replies all being in terms of the publication majored.

AN OLD INDIAN WOMAN

By LOUISE A. JOHNSON, Mitchell, So. Dakota, Missionary to the Indians.

Daughter, she, of chieftains proud;
Wooded by all with praises loud
For her beauty and her grace.
Princess, she, of noble face,
Many braves her favor sought,
But her hand could not be bought.
It, to him, should given be,
Who showed most of bravery.

One there was, a warrior tall
Whom she loved the best of all.
Wooded he her with silent glance,
Oft they met, as if by chance.
In the dance his stealthy tread
All the other dancers led.
On the hunt for buffalo
He was always first to go.
Or, when war-cries echoed shrill,
He was foremost o'er the hill.

But the years have sped away
Leaving her old and bent and grey.
Now the road with iron rail
Where was once the blood-stained trail.
And the country all is changed
White men's homes where Sioux once ranged!
Now her children's children go
To be taught by the white foe.
To the white man's God they pray—
She has never learned the way.
She must potter round and work,
Doing what the others shirk;

Bring the wood, and water haul,
(Clad in faded gown and shawl,)
Make the fires, stir the soup.
Others rest, but she must stoop
O'er the kettle, keep it hot,
Eat the dregs left in the pot.

In a corner she may lie
Crooning of the life gone by.
Late I saw her on the road
Bending neath a heavy load.
Just a woman, old and grey,
Trudging, lonely, on her way.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

RESEARCH IN AN INDIAN LANGUAGE

By ELLA CARA DELORIA

Miss Deloria is the daughter of a tribal chief who became an Episcopal clergyman in charge of work on a large reservation for forty years. She has a degree from Columbia University, was on the staff of the National Board of the Y. W. C. A. for three years, taught at Haskell Institute, and for four years has been working partly under the Department of Anthropology of Columbia University and partly under the Research Council in American Languages.

Under the able direction of Dr. Franz Boas, head of Anthropology in Columbia University, I am doing research in the Teton-Dakota language, which I have used concurrently with English all my life.

Because it represents my care-free, play age, Dakota has ever held my affection. Now that I am discovering daily some definite underlying rule which governs its grammar, so neatly that we observe it religiously in our speech while ignorant of its existence, I am coming to admire and respect Dakota as well. And to be amazed by it! To think that this homely and natural tongue, to which I used to turn for comfort whenever Latin sub-junctives or English "shalls" and "wills" got too perplexing, had its share of rules too! Unwritten, to be sure, yet functioning in the speech of an unlettered people all of whom, discounting children and individuals of mental abnormality, speak grammatically correct, unconscious of why. A paper, pointing out newly-found rules of which Dr. Boas and I are the authors, will shortly appear in the *International Journal of American Linguistics*.

Of more general interest should be the human side of my work. It was first necessary to get an abundance of text out of which enough examples could be assembled to establish each grammatical rule. So I spent three winters on the reservation, recording phonetically everything I heard—myth or true story, discussion or joke or song. Because I am related to everyone in the

know the Dakota language but who know phonetics.

My people have excellent memories. They speak a sentence and then smoke quietly while I type it; then they will pick up the thought where they left off with the correct transitional word or idiom. I have yet to hear an informant say, "Let me see, what was I saying last?"

Occasionally something entirely new has to be explained to me. In the main, though, I know at least something about every subject that comes up. When, as a child, I lived at the Standing Rock Episcopal Mission where my father was priest in charge for many years, I spent all my waking hours in the camp where the people came together for the week-end to draw their government rations on Friday, visit with their mission school children on Saturday, and attend services on Sunday. Happy days for grownups and children alike! I ran races and climbed trees or played a Dakota dramatic game, "Why did you kill my dog?" with as much vim as the other children. But I used to leave any game to listen when the men sat down on the grass to smoke and tell tales of war and the hunt. I joined anybody's campfire to hear some grandmother relate the tribal myths that could be told "only after sundown." I did not know then why those stories always attracted me, but I think now that it was so that I could record them for anthropology and study their grammar later.

My friends sometimes ask, "Why record a language that is dying out so rapidly? Now all



ELLA CARA DELORIA IN INDIAN DRESS

tribe, through the Dakota system of social kinships, information was readily given.

I always record on a typewriter, taking down each sentence as it is spoken, later adding with a pen the accents and numerous other marks necessary to give phonetic values to the consonants. This is for the benefit of students who do not

Indians are learning English." My answer lies in their question, "Because it is dying out so rapidly." If we are to know anything about pre-historic America, we can only do it through those things that survive—ruins, mounds, arrowheads, bits of pottery, yes, and bits of language; it is the only way to enter into the thinking, ideals, customs and beliefs of the people closest to that dark age.

Dakota, commonly called the Sioux language, is an important member of the language stock known as Siouan. Although a Dakotan cannot understand the speech of one of the cognate language tribes, morphologically the languages are closely related. A complete analysis of Dakota would furnish valuable comparative data to a student undertaking research into any of the others. Some of these cognates are spoken by such tribes as the Omaha, Winnebago, Oto, Kaw and the Biloxi in Mississippi, and the Crow. They too are Sioux, and to think how we used to fight them! In those days, and in ignorance, did we kill our brothers or at least our cousins—and they killed us.

I cannot close without paying a tribute to those faithful missionaries, Riggs and Williamson of the American Board, and Dorsey, Cleveland and Ashley of the Episcopal Church, scholars as well as messengers of Christ, who took the time to make the first records in dictionary, texts, and translations of the Bible, and the Book of Common Prayer. The results of their labor, undertaken in a day when the language was undoubtedly in a purer and richer state, provide source materials of value for any study we make today.

* * *

AN ALASKAN INDIAN RULE

Luxuries for none until there are necessities for all.

JULIA GIVEN HUNT

By HARRIET ROGERS KING

Here is sketched the victorious life story of Julia Given Hunt, a Kiowa Indian. Mrs. King is well fitted to tell the tale as she herself has lived and worked among the Kiowas for several years as the wife of the minister at Rainy Mountain Baptist Church.

At the death of their father, Satanka, Chief of the Kiowa, Buckskin, the warrior's son and a little daughter, *Odeletadi* or "Spliced Hair," were adopted by a young government physician and given the names of Joshua and Julia. Later Joshua was sent to the school in Carlisle, Pennsylvania, while Julia stayed in the home of her aunt, Mrs. Stumbling Bear. But Joshua remembered his sister and soon sent for her that she might be surrounded by the fine educational and cultural advantages of the East. Julia became so expert at cooking, sewing, washing, ironing and other household arts that she went by request to a New Jersey home where she soon forgot all the old Indian ways and lived as a white girl, surrounded by beauty and culture. She wore next to her heart a little silver cross which showed that the daughter of a chief was now a daughter of the King as well.

In 1893 Julia came back to the great plains of Oklahoma and, with two earnest missionaries of the Woman's American Baptist Home Mission Society, lived in a little house near the Big Tree Crossing. The missionaries had neither wagons nor harness and rode horseback from camp to camp, telling the story of Jesus. Carefully and patiently Julia began translating many Scripture verses into Kiowa so that the Indians might "hide them in their hearts." She put into their own tongue also the hymn "Come to Jesus," and how their faces shone as they sang it. The Kiowas were great gamblers at this time, and the missionaries did not hesitate to walk boldly into the midst of

their circle and there they knelt down and prayed that God might put an end to this evil. The young men who understood English were ashamed and one by one crept from the tent. So the prayers of these women did much to drive gambling out of the tribe. The old Ghost Dance, too, was largely given up through the untiring efforts of the two white women, with Julia Given at their side.

It was not all smooth sailing, however, for the Kiowas were intensely suspicious of Julia, believing that she was in league with the government in an attempt to bring about the allotment of land, up to this time held as one large reservation. Yet Julia never wavered. Her days were made beautiful by continued service as she traveled on horseback from camp to camp, teaching the Indian women how to make real homes, interpreting to the Kiowas not only the words of the missionaries but their thoughts as well, teaching the white women words of the Kiowa language, and helping to translate a part of the New Testament into the Indian tongue. Best of all she lived Christ so consistently that she herself was the best interpretation to her fellow Indians of what it means for the daughter of a warrior chief to become the daughter of the Saviour King.

Julia Given inspired many to turn from the old path of sin to join the pilgrims on the Jesus Road. Among those who left the old way was a young Kiowa Indian named George Hunt, a bright, enterprising young man with a good education, who loved this young woman with the Christ love in her heart. And so Julia Given changed her name once more and became Julia Hunt. Into the new home she carried the strength, love and beauty which had characterized her work as Christian Interpreter. There was one of the happiest of Kiowa homes, a shining picture

for the many Indians who visited it on business when the husband was engaged as Indian farmer for the Government.

Many changes came to the tribe and to the little church of which Julia was a faithful member so many years. From a small group this church grew to a membership of two hundred and thirty-eight. Mrs. Hunt was the leading spirit of the Woman's Missionary Society, and took charge of the little folk in the Sunday School. Her mother heart and winning tact made her loved by these many little Kiowa as she was loved also by their fathers and mothers. She always stood solidly for the things that meant progress for her people, ever opposing what held them back.

By no means the least important results of her strong Christian life are the son and daughter who bear testimony today to the strength and wisdom of their mother's love. Ernest is active in Sunday school and Baptist Young People's Union. Iolata has just completed the last year of her college work at Keuka College. Caroline, a granddaughter, is at Bacone.

The fragrance of Julia Hunt's life, made beautiful with the Christ love which permeated it, rises today like sweet incense in many Kiowa hearts.

MARGARET FRAZIER AND HER FAMILY

By RUDOLPH HERTZ

Below the present site of Minneapolis and St. Paul, the Mississippi River widens to form a long narrow lake called Lake Pepin. Some eighty years ago an Indian baby girl was born on the shores of this lake. The father left the mother soon afterwards. When the little girl was in her teens, she and her mother first came under the influence of Christian missions and both joined the

church, the little girl receiving the name of Margaret. After a while, she fell in love with the son of the first ordained minister among the Dakota people. His father was named Ehnamani, which means Walks Amongst, for he was a tall man who walked among his people like a chief. The young man received the name of Francis and the family name of Frazier, from the white blood in his veins. Francis and Margaret were married about 1870. Francis had learned the miller's trade and for some fifteen years the government employed him in the old mill on the Santee Reservation in Nebraska.

Though he was a man of little education, Francis decided that he wanted to follow in the footsteps of his father and become a minister. Francis attended school only two winters. There are really only two requirements for leadership. You must be ahead of the people whom you lead and must still be in touch with them. Francis Frazier and his wife fulfilled these requirements, so the missionaries sent them to Ponca Creek on the eastern part of the Rosebud Reservation to an Indian settlement, which had hardly been touched by Christianity. Here the two worked for over fifteen years and when they left, there was hardly a family in the community which had not joined the Christian Church. After a year on a homestead, Mr. and Mrs. Frazier went to our mission school at Santee, Nebraska, where Mr. Frazier became pastor of the Pilgrim Congregational Church. I have known many college and university pastors but I doubt whether any has had closer relations with pupils than Mr. Frazier. From 1920 on Mr. and Mrs. Frazier lived with me in my home at Eagle Butte, South Dakota, where Mr. Frazier became my associate and Mrs. Frazier kept house for us. Hardly a day passed that Mr. Frazier did not receive a letter

from some old student telling about his success or failure and asking for advice and encouragement.

Their children all went to our mission school at Santee. The eldest son, George, went on to Hampton, Virginia, which in those days took Indian as well as Negro students. He decided that he wanted to become useful to his own people so he went on to a medical school in Denver, Colorado. After graduation, he did not go right into the Indian Service because he was afraid that some people might say that he was all right as an Indian doctor, but—. So he established himself in a white community, and in competition with a white doctor he succeeded in securing the larger part of the business. After he had proved his competence, he entered the Indian Service and for many years has been a physician to his own people.

Next was a daughter who had a very fine voice, and with the help of the missionaries she attended the New England Conservatory of Music. Unfortunately, that disease, which has taken so many promising Indian boys and girls, became fatal and she died of tuberculosis and was buried in the East.

Alice, the next daughter, went from Santee to Northfield Seminary. After graduation, she came back home and married.

The last of the family is Philip. From Santee he went on to Yankton Academy and Mount Hermon, then entered Dartmouth College, which was founded in prerevolution days for the education of Indian youth. Towards the end of his freshman year the war broke out and he enlisted as a volunteer. After a year in France, he came home and I first saw him at a mission meeting in Santee, Nebraska, in the fall of 1919. This was a discussion meeting, and we had given to Philip the question, "What good did I get out of the war?" He said: "There is one thing I got out of the war. It was

the first time I was taken for exactly what I am; nothing was added to me, and nothing was subtracted from me, because I am an Indian." Philip went back to college, graduated from Oberlin and Chicago Seminary and is now a fully trained and successful missionary to his own people in Oklahoma. This summer he will succeed me as superintendent of our thirty Congregational churches among the Dakota Indians.

And who was back of all this desire for education and service? To some extent, of course, it was native in the children, to some extent the father encouraged them, but the one who above all inspired them was Margaret Frazier, the one who was willing to sacrifice everything in order that her children might advance. She had never been in school. She had to make a thumb mark on the back of a check to endorse it, but she knew her Bible, and through intimate communion with God, she had learned some of God's plans for her children. Mrs. Frazier had a keen mind, and used it not only in every-day conversation, but to think out the deeper things of life and especially to prepare her children for the greatest usefulness.

THE FIRST INDIAN WOMAN PHYSICIAN

Susan La Flesche Picotte spent her early childhood on an unsettled Indian reservation; her home was a tepee. In an unusually brief time she evolved from primitive life to highest civilization, and today stands out as a unique figure in the annals of the North American Indian. Her rapid advance educationally was due to her keen mind and unlimited courage. After elementary education at a mission school and a government school, she was brought East in 1879, at the age of thirteen years, and placed for three years in a

preparatory school at Elizabeth, New Jersey. Next she was graduated from Hampton and entered the Philadelphia Woman's Medical College, graduating two years later at the age of twenty-two, with first honors in a class of one hundred.

Following a year of hospital experience, she was appointed Government physician among the Omaha Indians. This service involved long trips over the reservation and four years of the roughest life of exposure and hardship as she ministered night and day to the needs of her people, when she was compelled to resign, because of ill health, she removed to Bancroft, built up a large private practice and gave her services to two races. Not only was she sought by Indian patients, but by white people who admired her proficiency.

In 1894 she married Henry Picotte, a French Sioux Indian, intending to live the quiet life of a homemaker but she could not long withstand the needs of her people and soon resumed her practice, gradually assuming a spiritual leadership as well. In addition to her practice she nursed her aged mother; reared two boys, training them and equipping them for life's duties; cared for a sick husband; conducted services in the little mission church; did active temperance work; kept up her social activities, and never lost close personal touch with all the affairs of her people. She at one time led a delegation of her tribesmen to Washington. This proved to be the most important and successful mission ever undertaken by her tribe for through the protest presented to government authorities the sale of liquor in towns on the Omaha and Winnebago reservations was forever prohibited in the title conveyances.

After her husband's death in 1905, she built an attractive home for herself and her two boys, Caryl and Pierre, and

until illness forced her to become inactive, she gave her time and strength to the Omaha Indians as medical missionary among them. Dr. Picotte was one of the organizers of the Presbyterian Church at Walthill.

In later years she confined her medical activity to the Presbyterian Hospital under the Board of Home Missions at Walthill. This is indeed a memorial to her unceasing labors, and located and equipped as she had planned, is the realization of one of her dreams for her people.

Her identification with the religious life of the Omahas was ever foremost. Eight miles from Walthill she went over rough roads every Sunday to the Presbyterian church at the agency to conduct services for the Indians and to speak to them in their own language.

For the last twenty years of her life, which ended in 1915 when she was but forty-six years of age, she suffered from an incurable malady, never being free from pain. In spite of physical limitations and tribal prejudice against the leadership of a woman, for the last fifteen years she was recognized as the most influential person among the Omahas. Always indifferent to praise, she said before her death in answer to words of commendation, "I cannot see how any credit is due me. I am only thankful that I have been called and permitted to serve. I feel blessed for that privilege beyond all measure."

—Adapted from
Home Mission Monthly.

NOTICE

Through an error the dates and name of the chairman of the *Southern California School of Missions* were omitted from the list which appeared in the June Bulletin. This School of Missions will be held in Los Angeles, September 26-30. Mrs. W. S. Dysinger, 1419 Sixth Avenue, Los Angeles, California, is the Chairman.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Indians at the Coolidge Dam

The American Indian today is not a savage hunter of wild beasts and always ready to scalp an enemy. The ancient ruins of Casa Grande, a few miles from the Pima reservation, in Arizona, produce evidence that 700 years ago the ancestors of the present Pimas had a great four-story apartment house, which accommodated 18 families. It was built mainly to be a watch tower from which those on guard could look far across the fields, then cultivated by irrigation, see any approaching enemy, and call in the workers in the field to defend their homes. Cloth made from cotton, and grains of parched corn found in the ruins, indicate that corn and cotton were raised 1800 years ago in the Gila valley. As early as 1694 the Pima Indians had a great irrigation system, by means of which the waters of the Gila River were diverted into canals and ditches and used to produce great crops of farm products. At the time of the Civil War these Indians had thousands of tons of wheat stored which the government bought to feed the Federal armies.

But the white man invaded the lands of the Pimas. He diverted the waters of the Gila River nearer their source until, except in times of flood, there was practically no water. Year after year the patient Pima planted his seed, as his ancestors had planted before him, and then hoped for water. But year after year he was disappointed. So the Pimas ceased to raise the needed crops. They became day laborers. They cut the mesquite of the desert and sold the wood. They almost

starved. Sanitary conditions became so bad that disease wiped out a large part of the tribe until less than 5,000 remain today.

Meanwhile, the Christian spirit also penetrated the desert in the person of the missionaries, led by Dr. Charles H. Cook, who was succeeded by Dr. Lay. Year after year they pointed out to the government how this quiet, peace-loving, industrious group of native Americans had been robbed of their chance of livelihood by the inconsiderate white man.

Finally the Coolidge Dam was built and was dedicated on March 4, 1930. Already some 4,000 acres are under water, but the Indian reservation contains about 50,000 acres and over this vast area all sorts of machines are working daily to reclaim the desert and make it into a fertile valley.

—*Presbyterian Advance.*

New Style of Indian Council

The reservation Indians send delegates twice a year to the Indian Council in Riverside, California. Fourteen years ago Jonathan Tebbett, a Christian, built a huge red brick open-air fireplace and chimney on his grounds. The chimney bears a huge cross. In front of it he planted a large ring of eucalyptus trees, now grown tall. Behind it he built board dormitories and open-air cooking places. The dormitories he made available to American Indian delegates without charge.

Here was an old Indian, 99 years of age, who spoke through an interpreter. He organized the Indian Federation, which one day a year during one of its two all-week councils, allows white visitors to listen in. He died in 1930 but Mrs. Tebbett carries on.

Among the Cherokees

In eastern Oklahoma live some 35,000 Cherokee Indians, the majority of whom are practically untouched by any earnest or effective effort to bring them the Gospel. The Baptists and Presbyterians reach a part of these with more or less regular services, and our Gospel Missionary Union has one missionary who makes monthly visits for preaching services through a circuit of four communities, while in each a struggling Sunday school holds forth a faintly glimmering light from week to week. We learned of one school for the Cherokees known as Dwight Mission, carried on by the Presbyterians, some twenty miles to the south of our station, and were informed it is the oldest mission in the United States, founded about 1825.

As to my own work among the Cherokees, we found opportunity for witnessing in three directions, Sunday school, school, and home. Sometimes from five to eight girls and from ten to fifteen young men attend the Sunday school. The public school was opened to us for teaching the Bible to the children two half hours each week. Here we taught one verse of Scripture each week, the teachers lending most helpful cooperation by drilling the children in memory work of the verses, and also the hymns and Gospel choruses taught.

The major part of our service was given to visitation work in the homes. This little community center of Lyons has neither post office nor station (though trains do stop on signal) for Lyons consists of four homes and two stores. The people are very poor, though, and in visitation work we dis-

covered that many were still out of school because of lack of shoes and clothes or school books.

STELLA DARNELL, in *The Pilot*.

Signs of Cooperation

A significant trend toward closer cooperation among denominations in missionary work was the annual meeting of the Interdenominational Council for Spanish-Speaking Work in the Southwest, in Santa Fé, N. M., February 23-26. This Council is the joint Committee of the Home Missions Council and the Council of Women for Home Missions for work among Mexicans and Spanish-speaking Americans in the United States. The Santa Fé gathering was the twentieth annual meeting of this body, which is made up of the denominational superintendents and workers carrying on missionary activities among these people. As one result of the fellowship of these two decades denominations are ready to submit their budgets and programs to each other for review. The next meeting is to be in El Paso, Texas, September 20-23, of this year.

American Tract Society

At the 107th annual meeting of the American Tract Society, the most extensive work in many years was reported. The colporteur service has been increased to meet the opportunities offered by the unemployment situation. During its history the Society has published and distributed Christian literature; 844,000,000 tracts, leaflets, pamphlets, periodicals and books in 180 languages and dialects. The colporteurs have visited more than 2,500,000 homes. Last year nearly 500,000,000 pieces of literature were distributed in more than thirty languages.

Methodist Women's Work

The Woman's Foreign Missionary Society of the Methodist Church reports 487,581

members in 17,771 organizations in the United States. Indigenous organizations on mission fields number 468, with 11,000 members. Missionaries of the Society number 722. In the Society's grade schools are 67,216 pupils. Two colleges are supported in full and the maintenance of ten union colleges is shared by the Society. Nineteen hospitals, thirteen dispensaries and three welfare centers are maintained.

It is especially gratifying that in spite of the unusual economic conditions of the last quadrennium, especially of the last year, the work of the Society has not been curtailed and all obligations have been met.

Rural Church Situation

Edwin E. Sundt, writing in *The Baptist* upon "A New Day for the Country Church," marks a change for the better, and gives some interesting information:

A decade ago the future of rural churches appeared cheerless. Protestantism had closed 25,000 country churches since 1920 and out of the remaining 101,000 less than twenty per cent were reporting progress. Our 67,000 rural preachers were receiving an average stipend of \$1,029 per year, which actually meant that thousands labored for an income of considerably below \$1,000. With such salaries, there was little hope of securing the type of leaders for which the new day called. The abler men were forced to see economic betterment in urban fields. Hence the continuous retreat.

Since 1925 over one hundred larger parishes have been organized with a new type of religious cooperation. We have learned to cooperate without surrendering the inalienable rights of local churches. There are, in some larger parishes, as many as fifteen smaller churches combined for service, rather than any attempt to eliminate valuable loyalties. By pooling funds a higher grade of leadership is secured and men with proper vision, consecration and training are creating life-centered programs. In these parishes salaries average \$2,000 or more, and when fifteen or, as is usually the case, only five churches combine under the leadership of two or three vigorous leaders, the result has been amazing.

Home Mission Problems

"Pressing evils" and "running sores" in the national field of home missions, according to

Dr. Joseph A. Vance of Detroit, include: race prejudice, national jealousies and rivalries, unequal distribution of wealth, refusal of nations to find peaceful means to settle their international disputes, the suspicion and distrust of militarism, rebellion of poverty-stricken nations accepting financial slavery that another nation may live in luxury, and scattered here and there, as a corrupting influence in all our social life, the traffickers in sensuality and immorality corrupting youth with their amusements and literature, and the idling practical atheists who are both the victims and possessors of vast inherited wealth, and in their tandem adulteries losing both their capacity for God and the meaning and duty of human brotherhood.

Three types of fields require more adequate treatment: (1) Overchurched communities, existing in every section of America. (2) The unchurched community. Recent surveys indicate 5,000 such areas, embracing 5,000,000 people. (3) The inadequately occupied field, due to non-resident pastors, irregular preaching and poor equipment.

Missionary Education in the D. V. B. S.

Ten or twelve denominations are participating in the effort to increase world brotherhood ideals among the million or more children who will attend Vacation Church Schools during June, July and August. The International Association of Daily Vacation Bible Schools, operating as a Department of the International Council of Religious Education, is cooperating in promoting the following objectives:

1. An adequate program of missionary education available for all Vacation Church Schools.
2. Sharing by boys and girls in North America of their happy vacation experience with underprivileged children of the world.

3. The missionary extension of the Daily Vacation Bible Schools among unchurched children of American and untaught children in foreign mission lands.

The Work of One Missionary

In an effort to bring the truth of the Bible to the rural communities of Southwest Oregon, Rev. E. Iverson, Presbyterian home missionary, last year traveled 20,310 miles, made 851 visits to families, 71 Sabbath-schools were visited in session, 249 sermons and addresses delivered, conducted or assisted in 85 workers' conferences, with 865 in attendance; organized eight new Sabbath-schools, revived four, into which were gathered 420 pupils and teachers, 14 home departments, and nine cradle rolls started. One young people's society was organized and 60 decisions for Christ were reported; 7,538 pages of literature were distributed, also 242 Bibles and Testaments. Conventions and institutes attended, 12; evangelistic meetings held, six, with 280 in attendance; catechisms distributed, 45. Four adult Bible classes were started; eight teachers' training classes, with 28 members; eleven Daily Vacation Bible schools were conducted, and 56 religious week-day Bible lesson books are in use among the public school teachers.

—*The Presbyterian.*

Christians from Japan

Two Christian churches seek to care for the 5,000 Japanese widely scattered over Nevada, Wyoming, Idaho and Utah. These Japanese are mostly farmers, but some are employed in coal and copper mines. These churches, one in Salt Lake City and one in Ogden, Utah, are union enterprises of the American Missionary Association and the Presbyterian Board of National Missions. The pastor of the Ogden church, Mitsutaro Tsuji, a man of seventy-three, is especially

successful among young people and in his half-century of ministry has organized many Sunday schools. The Salt Lake City church has a substantial brick building, a parsonage and a home for students. The two pastors travel continually among the scattered Japanese. The Methodist Churches of the Pacific Coast have 2,169 members.

Japanese Circuit Rider

Such is M. Tsuji of Ogden, Utah. Here is an extract from his own report of a recent missionary journey:

"I have made a trip of personal visiting missionary work this summer for about sixteen days, visiting Green River, where I met with son. Then I went to Rock Springs and Hammer mining camp, and Cheyenne, Kennerer and Blaser, mining Japanese camp, where I had small meetings. Then I came to Pocatello, where I was not able to have any meeting because people of farms were so busy, and so I spent one night at my friend's house, Mr. K. Kawamier, Japanese rancher. Then I went to Idaho Falls, where I had very nice meeting. Audience about 100. Spent two night there. Mr. and Mrs. Uchida, members of Japanese church in Salt Lake City, moved there, and now Mr. Uchida is secretary of Japanese association and his wife is teacher of Japanese language school. They helped me so greatly for meeting this time. They are very good Christians. Then I went to Rexburg, where I had nice meeting. At Twin Falls there is my church member, Mrs. Tsugujang, widow, who is the owner of farm of forty acres and living there with her children, who were baptized in Ogden years ago."

—*Congregationalist.*

Arctic Mission

The Arctic Mission of the Protestant Episcopal Church reports that during the past five years three new churches have been built, four mission

houses erected and equipped, the Aklavik Hospital enlarged, and the Pangnirtung Hospital built and established; while an Eskimo residential school had been established at Shingle Point, at which there are thirty-four children in residence and nine day scholars. During the same period thirty-five missionaries have been sent out and sixteen have returned from the field, leaving a net gain of nineteen workers.

—*The Living Church.*

LATIN AMERICA

Training for Good Citizenship

The Christian Institute in Castro, Parama, Brazil, is a type of school which is economical, efficient, thoroughly Christian. Teachers and pupils live, work and study together as one family. The schools are located on farms of from 600 to 11,000 acres, and all the work is done by the students. They are not "educated away" from rural conditions, but are trained to Christianize all the relationships of life.

A number of former pupils are now directing schools in the interior, helping to reduce the estimated 75 per cent illiteracy. Of the 40,000,000 inhabitants of Brazil, it is estimated that about 1,000,000 are Protestant. The Presbyterian Church has 44,000 members, 330 organized churches, and 165 ordained national ministers. The more populous parts of Brazil have been turned over to the national Evangelical Church, which is efficiently organized and is independent.

—*Women and Missions.*

Protestantism in Mexico

Mission schools of the various Protestant denominations are struggling for their lives, especially since the enacting of the latest laws signed by President Ortiz Rubio, on January 1, 1932. Besides limiting the number of priests and ministers in the Federal District to one for each 50,000 inhabit-

ants, the law also prohibits any school incorporated by the government to give classes in Bible, to carry on any religious services within its walls (including daily prayers and the asking of the "Blessing" at the table), or to have any ordained men on the faculty. It is probable that the immediate cause of this enactment was the religious celebrations in December when the Catholics celebrated the 400th anniversary of the appearance of Guadalupe, their patron saint, just when the government thought it had subjugated the Roman Catholics. Although the government is not Protestant, the less than 100,000 Evangelicals in the country have made themselves an influential force.

—*Presbyterian Advance.*

The Gospel for Mutineers

Mr. William M. Strong, Director of the Soldier's Gospel Mission of South America, tells of a visit to the prison ship "Lautaro," anchored off the island Quiriquina, Chile, where is located a fort and training school for sailors. Following a mutiny, 5,000 were confined in various places. No one was allowed to see them, not even the officers except in discharge of their duty; but the authorities granted the privilege of preaching and distributing New Testaments to a large proportion of the mutineers at four different points, totaling 3,000 men. All other reading matter had been prohibited. Many of the prisoners begged for something to read. Before the visit to the ship, Mr. Strong had already preached the Gospel and distributed Testaments to almost 1,000 men on the island itself. This recent mutiny, apparently prompted by Russia, is one of the most serious ever to occur in Chile, but the confinement of so many men with the reading of the Bible only is plainly an instance of making "the wrath of man to praise Him."

EUROPE

Scotch Churches Face Crisis

In the Church of Scotland, contributions for foreign missions which were £92,301 in 1930, had shrunk in 1931 to £88,240. The average during the five years preceding 1930 was £103,348. The result is a fresh deficit of £25,000. The work cannot now be carried on with the former average assets. More than half of the total amount spent on the work is raised abroad by contributions of native churches, school and hospital fees, and government grants. Every one of these sources threatens to shrink in 1932 to an alarming extent. Accordingly, the committee has decided in the first instance to reduce expenditures at the rate of £10,000 per annum. The various mission councils are being consulted as to how this sum may be saved, the following suggestions being considered: (1) retirement of existing members of the missionary staff, (2) refraining from filling vacancies, (3) withdrawal from a field or fields, (4) cuts on missionaries' salaries, (5) reduction of home administration expense, and (6) reduction in mission grants.

The Bible in Spain

The Spanish agency of the British and Foreign Bible Society reports for the past year, which is the year following the revolution, that it marks the highest point in the circulation of the Bible among Spaniards. The total number of copies of the entire Bible, of Testaments and Gospels sold, amounts to 275,000. This figure is more than 100,000 above the sales reached in 1873-1874, the year after the first revolution. Thus the new liberty has brought for a large number of Spaniards the opportunity of obtaining the Word of God and has given an equal opportunity to the Bible Society of placing more copies of the divine word than ever before.

An interesting fact is the statement of sources from which gifts for this work have been received. While the amounts in themselves are not so very large, it is significant from where they came. For instance, the Spanish Congregations in the north of Africa contributed 1,501 francs and the Spanish Sisters of the Tertian Mission to the Jews contributed 50 pesetas.

A Danish Laymen's Movement

Twenty years ago the Laymen's Movement was organized in Denmark. At the recent anniversary celebration the chief address was made by the president of the Danish Mission Society, Pastor A. Busch, who recalled the fact that on the invitation of some laymen who were devoted to the cause of missions, Dr. John R. Mott came to Denmark and organized the movement with between 150 and 200 laymen, "for service and help to all existing Danish mission societies." The movement has done much to keep alive a mission spirit in Denmark and has contributed large sums toward the work.

—*Danish Missionsblad.*

Home Missions in Germany

The Central Committee for *Innere Mission* of the German Protestant Church has charge today of 26,500 institutions and homes, where daily 413,000 persons are looked after. The work is done with little help from the Reich and the Church, being almost completely a voluntary work of love. As is expressed by its name, the "Innere Mission" fulfils a mission of a special kind, not only attending to bodily, economic and social needs, but also conveying the healing and helping powers of the Gospel of Christ to those who, in these modern times, are often untouched by these spiritual forces.

A great army of workers is required; 40,000 trained nurses and 4,100 "deacons" are em-

ployed. There are 1,600 trained men, 3,500 social welfare women workers, and more than 10,000 employes and assistants doing educational and nursing work in houses and offices.

—*Presbyterian Banner*.

Atheism Outlawed

President von Hindenburg of Germany has dissolved the Communistic "Internationale of Proletarian Free Thinkers," "The Free Thinkers Pioneers," and the women's branch. Prosecuting attorneys throughout Germany have received instructions to proceed severely against the atheists.

The New York Herald Tribune states: "This was justified officially on the ground that the fiat against political excesses no longer sufficed to curb 'the provocative behavior of godless associations,' and that 'through the dissolution of these organizations, the ground is cut from under communist godless propaganda, which is intended to undermine Christian culture and morals as preparation for a bolshevist revolution.'"

The Problem of Jews in Europe

Sir Leon Levison, chairman of the Hebrew Christian Alliance and a member of the International Committee on the Christian Approach to the Jews, writes:

"Among the vital plans proposed at a recent conference to make missionary work for Jews in Eastern and Central Europe effective are (1) caring for young Hebrew Christians after they are baptized, (2) establishment of an industrial and agricultural colony in Poland where young converts can be trained in trades and in agriculture to become self-supporting, (3) a Hebrew Christian colony in Palestine where selected Hebrew Christians from Poland may be settled that they may bear testimony to the Jews in Palestine and throughout the world, (4) a commission to consider establishing a Hebrew Christian Church in countries where Jewish converts are not welcome in the Christian churches and

where no Protestant Church exists."

Dr. Alexander Teich of Vienna, a leader of the World Union of Jewish Students, has just come to America to interest Jews in the problem of anti-Semitism in Europe. He and other European representatives of the International Student Service declare that the problem of anti-Semitism in European universities is handicapped by the lack of cooperation from the United States. In certain American colleges there is also a form of anti-Semitism which has been largely discriminatory and does not resort to violence such as characterized much of the recent anti-Semitic outbreaks in European universities.

Several cities in Poland have been the scenes of anti-Jewish riots, in which more than 200 Jews—women and children as well as students—have been beaten, their property destroyed and even the tombstones in their cemeteries demolished. Representatives of both sides in Vilna assured the authorities they would do all in their power to stop the riots. The Polish "The League of the Green Ribbon," of which even school boys and girls are members, have undertaken an economic boycott, as well as a social and intellectual ban against Jews.

Work in Greece

Evangelical teaching in Greece is done by ten organized churches, with seven settled pastors and two evangelists who visit eighteen centers and supply vacant pulpits. Membership in these churches ranges from 20 to 350. Armenian evangelical work, as apart from the Greek, largely centers in the four organized churches of the refugee camps near Athens. At one camp a substantial church building has been erected and serves as a center for all neighborhood activities. Bible reading is an integral part of the work, and five leaders regularly visit the refugee camps. In addition, round table conferences are

held weekly, to review the physical and spiritual needs of camp homes.

—*Missionary Herald*.

Atheism on Chocolate Bars

At the instigation of the Society of the Godless, chocolate bars in Russia are now being put up in wrappers on which pictures and poems of an anti-religious character appear. As an example, *Evangelischer Pressedienst* reports that one wrapper carried the picture of a workman kicking saints and angels; on the other side was the legend: "Out of vengeance on all bourgeois we will start a world fire." Another wrapper contains the picture of a Russian priest with a whiskey flask in his hand, on the other side of which is printed: "The Pope holds the service and is greatly depressed. He is sorry because of Sunday, for his prayer does not reach his Father God."

Exiled Christians in Russia

Communications from Russian Christians, suffering from the Soviet regime, show the reason why multitudes would escape from the country if it were possible. A thousand or more recently attempted to cross the border into Rumania, over the frozen Danube River, but most of them were mowed down by Soviet machine guns.

Dr. George P. Pierson, for forty years an American Presbyterian missionary in Japan, writing in *The Presbyterian*, quotes from a number of letters received from Christians forced to hard labor in lumber camps in Siberia and northern Russia. We quote:

"Our situation is hard to describe. It is torment for young and old; it makes no difference how cold it is, all must go to work in the forest. We are forced to work from dawn till dark without food while in the forest; and the great cold registers 30 to 39 degrees frost.

"The *Pajok* (food ration) gets smaller and smaller, so that we have not enough bread to eat. They do not provide us with winter clothing, and so far we have not been paid anything for our work. And so our

... prayer rises daily to the Lord, 'When will the hour of our deliverance strike, and release us from this exile?'"

"The least and most despised human beings on the face of the earth are we. The destitution, grief, misery, humiliation that we are now enduring, cannot be described. Every one of us is driven to work in the forest, from the age of twelve to seventy years and over; in short, every one who can walk must work."

"Vermin abounds, because for weeks we have not been able to change our clothes, for no one may go home until the 'norm' of work has been done. Only mothers of children two months old are allowed to go home at noon to nurse them. Women up to sixty-five years old, men up to seventy and over are made to work.

D. Oskar Schabert, Freiheitstrasse 27, Riga, Latvia, is in charge of the International Relief for the Russian Christians. Contributions sent to Rev. George P. Pierson, 311 South 13th Street, Philadelphia, Pa., will be forwarded.

AFRICA

Air Service Extended

After many years of survey, preparation and experiment, a new weekly air service was opened from Croydon to Cape Town, giving also postal service for countries enroute, such as Irak and Persia. In February, 1931, Imperial Airways opened a 5,000 mile route as far as Kisumu, in Kenya, which vastly improved communications between England and East Africa. The new line covers a distance of nearly 8,000 miles, and is covered in ten and a half days. Previously, mail to Cape Town required seventeen days. From southern Sudan to the north of the Union two weeks is saved.

African Asks for Simplicity

An African Christian named Malloku protests against masses, incense, processions and the like in mission services on the Gold Coast. In his letter printed in *Elder's Review of West African Affairs*, he says:

The clergy's attention is drawn from weightier matters; preaching declines in quality; spiritual life is

superficialized, so that while hundreds are confirmed they soon fall away. Confession has been the cause of much mischief. As an African who understands the psychology of his fellow Africans, I urge that the ritualistic services of High Churchism are of little or no benefit to the average African. They do not in the least help him on the road to the Kingdom of Heaven. Was it not the lowly Nazarene who warned his followers to beware of Pharisees and their long flowing garments, teaching them that the Father is a Spirit to be worshiped in spirit and in truth. "Sir, we would see Jesus." Please lead us to Him in the simplest possible manner.

Prayer for Everyone

The Cathedral of Bloemfontein, South Africa, observes the custom of having intercessions each day for one or more of the parishes and missions of the diocese, so that in the course of the year every one is remembered in prayer. Bishop Carey, of the Cathedral, makes this comment on the custom: "I like to think that not a man goes to work in the diocese, not a woman takes up her household duties, not a child goes to school, without the blessing that is brought on them by the intercession at the Cathedral. I wish every farmer would remember as he goes out to the fields that he is not forgotten of the Church."

—*Living Church*.

For African Welfare

Slavery is again demanding attention. Notwithstanding the Anti-Slavery Convention of 1925, ratified by 41 nations—including Liberia—and notwithstanding reports of the League's Commission of Inquiry in 1930, and of the Committee of Experts in 1931, little progress has been made in rectifying the shocking conditions discovered. It is maintained that Liberia has broken her covenant, and the problem there is particularly difficult because the Black Republic is a protégé of the United States, which would seem, therefore, to have special responsibility in helping to end the outrageously corrupt and cruel misrule in-

flicted on the native population of about 2,000,000 by the 15,000 descendants of American freed slaves sent to Africa by the Abolitionists about a century ago.

To help meet the situation the Commission on Race Relations and the Commission on International Justice and Goodwill of the Federal Council have united in forming the Committee on African Welfare, with Dr. Merrill F. Clarke as Chairman. The Committee's plan is:

1. To study the conditions and problems affecting the native peoples of Africa from the standpoint of social and economic progress and human rights, particularly as created by agricultural and industrial developments in which American interests are concerned;
2. To confer and advise with other groups, societies and joint councils of whites and natives in Africa and other lands which are interested in promoting the welfare and advocating the rights of the native peoples;
3. To provide information and help to bring to bear on particular situations an informed and intelligent public conscience in support of social and economic progress and native rights.

—*Federal Council Bulletin*.

Sleeping Sickness Eradicated

Dr. Clement C. Chesterman, Baptist Missionary Society medical missionary in charge of the hospital at Yakusu, near Stanleyville in the Belgian Congo, says that sleeping sickness has been wiped out in that district, a disease that once affected 30% of the population. This has been accomplished by systematic examination and treatment of all those affected. The important part of the scheme has been the training of native medical assistants, and putting them into rural dispensaries distributed over the area. There are also welfare centers linked up with the dispensaries, and visited once a week by the native assistant.

As the welfare centers are linked up with the dispensaries, so both are linked up with Communion centers in charge of native pastors. "The medical work," says Dr. Chesterman, "is an indispensable partner to the

religious work of our mission, for once we have converted the people from their belief in the connection of evil spirits with disease, to a belief in our medicine as a cure, it is easy to transfer their belief in these spirits to the loving God who inspires our work."—*South African Outlook*.

King's College, Budo

King's School, Budo, opened in 1906, was the first public school in Uganda. Budo Hill for generations has been to Uganda almost what Fujiyama is to Japan. Here kings were crowned, and the "keeper" still keeps free from weeds the ring of stones inside which would be built, of cane work and thatch, the native hut for the king to keep vigil on the night before his coronation, after which there was an orgy of blood as the warriors, maddened with excitement, rushed down the valleys butchering wherever they went. Those old enough to remember this must have been grateful to God when, in 1917, they saw Daudi Chwa made king while native choirs sang "O God, our Help in Ages Past." Soon the sacred hill was crowned with four dormitories, class rooms, Great Hall, a house for the missionary, a workshop and a most beautiful chapel. Following the war, Uganda developed so rapidly that it became necessary to rebuild King's School almost entirely and to join with it the Mengo High School, a boarding school for young boys. In January, 1926, this new King's College opened its doors to 270 boys. The complete scheme is still unrealized, awaiting better times.

—*C. M. S. Outlook*.

WESTERN ASIA

Training the Turks

A proposed new system of education for Turkey will promote education, language, history, fine arts, sports, social service, libraries and publication, museums and exhibitions. It will be called "The House of the People." The first of these

was opened in Constantinople last February, others will open in twelve other cities. As an important means of enlightenment, good reading will be stressed; village branches will teach reading and writing to the peasants. Telegraph and radio will be freely used to keep alive an interest in current events.

Syrian Orphanage

Seventy-two years ago (Nov. 11, 1860), Pastor Ludwig Schneller opened the Syrian Orphanage in Jerusalem. The occasion was the result of the terrible slaughters that were perpetrated by the Druses among the Christians of the Lebanon Mountains. More than 20,000 widows and orphans were then roaming homeless through that region. Today the Schneller District has more than 40 buildings, containing orphanages for boys and girls, schools, crèches, homes for apprentices, an asylum for the blind, a preparatory school, a seminary and parish houses. There has been added during the last few years a large industrial school in which pupils may be trained in all kinds of trades by modern methods. At present 370 children are being reared in the institutions. There are 30 apprentices and 43 learners busy in the various workshops.

—*Evangelisches Lutheran Missionsblatt*.

Learning to Pray Together

For some years it has been the custom for the women throughout Syria to observe a Day of Prayer in February. Intermarriages between Protestants, Greek Catholics and Greek Orthodox have complicated the situation, but increased interest was manifest the past year.

Including two rather remote mountain villages, meetings are held in sixteen places throughout the Sidon field, and in the town of Sidon itself, where the

older girls of the Sidon Girls School are able to be present. The total attendance is between five hundred and six hundred. Because some Moslem women attend, men are asked to absent themselves and a meeting is held for them in the evening. Prayers are offered in several languages, and hymns sung in Arabic and Armenian.

One of the features of the Day of Prayer in Aleppo is an offering of cracked wheat. Each woman, when about to cook the daily meal, takes one handful from the pot and puts it in a bag for the Society. This ultimately goes to the poor or is sold for the benefit of missionary work.

Brotherhood Encouraged

This year there are in the Presbyterian mission schools in Syria eleven kinds of Christians and eight kinds of non-Christians; of Christians, five kinds of Roman Catholics, five kinds of Eastern Orthodox children, and the evangelicals. Among the non-Christians, Jews, Sunni and Shiite Moslems, Ismailites, Druze, Bahais, Alaouites, and even a devil worshiper, all of whom sit side by side in the schools.

The whole political system of Syria tends to continue these lines of cleavage by making the parliament a representation of religious groups. Missionaries hope that these children and young people, about 3,500 of them, as they work and play together in an atmosphere imbued with the spirit of Christ, may one day help to remove the barriers that separate the people into unsympathetic groups.

Encouragements in Persia

A Presbyterian missionary near the Russian border on the Caspian Sea writes: "From morning till evening some two hundred Moslems came to our small room in the caravanserai to talk about Christ."

Another missionary says that he was literally besieged from morning to night by inquirers who would haunt his house in

order to talk with him. He is trying out the principle of setting apart two and a half hours a day—one-tenth of our time—for definite, close, spiritual contact with God. It seemed at first impossible, but he has succeeded and as a result writes that "life has been going on ballbearings ever since."

This prayer may explain the harvest that is coming. One man whose life had been spent in highway robbery became convicted of sin. There had been no contact with missionaries, with Christians, or with the Bible, but only the work of the Holy Spirit. He went to a Mohammedan priest to ask for spiritual help, but in vain. A Christian who had been a derwish finally led him to Christ.

A son of a highway robber is now winning educated young men to Christ. He circulates handbills in Persian towns to announce that he will tell how and why he became a Christian.

—*Sunday School Times.*

INDIA

A Challenge to Reform

Mr. S. P. Andrews-Dube, Indian Christian leader, recently challenged the Indian Church to face its present day responsibilities.

One of the reasons which quickened the spread of Free Churches in England as against the Established Church was the aloofness of the latter from the people—their problems, sorrows and tears. As it was in the time of Hosea, so unfortunately it is largely today in India. The spiritual aristocracy has not much in common with the penury of the villagers and their incessant struggles and discounts that characterize the working life of our growing industrial centers. What has the Indian Church done to remedy the present order of things under which only one per cent of Indian revenue is spent on public health and 62 per cent on war services? The Indian Labor Commission's Report reveals a state of affairs regarding health, housing and conditions of service of the factory worker on which Christian opinion must assert itself. If Christianity fails to appeal to the people today in India, it is largely due to the fact that the Church has kept mum when its platform should have been thundering against the oppression of the all powerful landlord, the capitalist, the high

caste, the money-lender and the bureaucrat. The pulpit provides the proper forum for ventilating the ills from which the weak suffer. If it fails in its duty as it has done in the past, the Church will lose whatever respect it commands now, and Russia's religious history of the last decade may be repeated here. If the Church were to mobilize its powers, no government could stand against it. These things are politics, and religion cannot separate itself from them save to its own hurt and to the hurt of humanity.

Campaign Against Child Marriage

India has an excellent law called the Sarda Act against child marriages, but it has not been strictly enforced. The Gujarat Social Reform Association is appealing for volunteers for the detection of marriages in contravention of the Sarda Act, and has served notices on seven persons through its pleader, calling upon them to show cause why the Association should not proceed legally against them for having ignored Section 19 of the Sarda Act by marrying their children, below the prescribed age, during the last four months. One of the seven persons so served with a notice is the president of a Taluka Local Board and vice-president of the District Local Board, Ahmedabad, who had his son, aged 13, married recently.

Revival of Suttee

A writer in *Revelation*, who has been a missionary for twenty-eight years, claims that one of the results of Gandhi's teachings of civil disobedience has been a revival of "Suttee"—burning of the widow on her husband's funeral pyre, and gives a detailed account of such an incident which actually took place in December, 1931. The missionary was in the town when it happened and states that other burnings have occurred since then in other towns, in defiance of the law.

Women and Their Influence

The fifth session of the All-India Women's Conference was held in Madras in March. A

sign of progress is the increasing unity and influence of this organization. A writer in *Dnyanodya* who attended this session says:

There was a marked emphasis upon unity and a real striving after it. During the all-day excursion to the Seven Pagodas one felt its practical workings, as we saw women of rank and wealth, officers of the Conference, some of them neither young nor physically strong who, instead of going comfortably by car, chose to ride the hundred and more miles in an uncomfortable bus, so as to share the common lot of the delegates. During the halt at the temple of Tirukullikundrum where the sacred eagles were fed, when the Brahman priest announced the *prasadam* for Brahmans and non-Brahmans, one of the delegates called out to him, "Here there is neither Brahman nor non-Brahman; here we are all sisters of one family." Of all the subjects considered the one arousing most enthusiastic and united response was that of the removal of untouchability.

Reorganizing the Laymen

The Laymen's Missionary Movement of India was organized in 1910. Until 1915, it was not widely known. It continued in full force until 1924, after which it gradually declined, chiefly because it had so few sympathizers. Laymen have all along been helping as ability, time and means afforded, and recently it was determined to revive the Movement, under the guidance of Dr. Chitambar. It is hoped to engage a well qualified, full time secretary for at least three years, whose chief work would be to organize the Movement.

—*Indian Witness.*

Union Medical College

A cooperative scheme of large outreach is the proposed Union Christian Medical College, which has the approval of the National Christian Council, the Christian Medical Association, the ten Provincial Councils, many missions, churches and individuals. A special committee has been instructed to raise funds—the tentative estimate is for \$1,200,000 for building and equipment and \$4,300,000 for endowment

—to draw up a constitution and in general to promote the plan. The college proposed is to be residential, staffed by full-time professors, Indian and foreign, on missionary salaries. Extension work and social service is planned for, cooperation in rural service and post-graduate courses for doctors already in practice. The plan includes a hospital of 400 beds. On the governing body there will be representatives of the National Christian Council—a body that represents missions and churches in India—of the Christian Medical Association, representing all Christian medical work in India and other branches of the Christian enterprise.

—*Indian Witness.*

Venkiah's Baptism

Should an outcaste preacher baptize a caste convert, was a question that faced Rev. Cornelius Unruh in Nalgonda, South India. He tells how it was solved:

When Venkiah, being a Sudra, asked for baptism my helpers were perplexed. The missionary does not baptize now, thinking it wiser to have the pastors attend to this phase of the work in their own fields. But now these pastors came to ask if I would baptize this new convert. I sent them to him, and to their real surprise he said: "It is all the same to me whether it is the missionary or one of you. I want to do what the Lord wants me to do." So Venkiah was baptized and became a follower of the One who acknowledges the importance of changed hearts and lives, not creeds, castes or races. New openings in the village have followed Venkiah's baptism.

—*Watchman-Examiner.*

Sunday School Advance

Speaking of Sunday School progress, Dr. James Kelly, British secretary of the World's Sunday School Union, says that visitation of the whole field by the staff of the India Sunday School Union has proceeded with excellent results. The Punjab, United Provinces, Delhi, Bengal and its hill districts, Maharashtra, all the chief divisions of South India; also Ceylon and Burma have been vis-

ited. During the course of the year one or other of the Sunday School missionaries has touched the Northwest Frontier Province, also the edge of China, the Himalayas and the southern point of Ceylon. In all of these visits lectures, demonstration and guidance have been given.

An interesting piece of work was undertaken in the Garo Hills, the Manipur Hills and Assam, where a definite forward movement is evident. The Garo Hills and the Manipur Hills are both tracts of country in which the Gospel has spread widely among aboriginal and primitive peoples. Only a small part of the Bible has been translated into the language of the hill folk.

—*The Christian.*

Saving the Mogalai

In the 66 page report of the American Marathi Mission, Rev. John Malelu explains his work in the Mogalai field, populated largely by Moslems and Hindus.

A little more than 12 years ago I was moved by the Spirit of the Lord to depend entirely on Him for my support. Having been inspired by the lives of George Mueller and Hudson Taylor I asked the Bombay Church to let me serve them while counting upon the Lord for maintenance. They would not consent. Quite recently the Spirit of the Lord again moved me to lead a life of faith. Having offered my resignation, I attended the October meeting of the General Council of the Missions, where the Survey Committee proposed to close down the Mogalai field, owing to the lack of a proper man and money. Then my name was abruptly suggested, and, after due consideration and prayer, accepted, with the understanding that I should be allowed to work on faith lines for my support. Since my arrival the Lord has wonderfully opened the door for the Marathas of the warlike caste called Kshatriyas. Five of them, from two villages in the neighborhood of each other in the Nizam's Dominions which I have made my headquarters, have professed their faith in Christ as their Lord and Saviour by receiving baptism. Four of them are headmen, two being officials of their villages. Five others, from two untouchable classes, have accepted Christ as their Lord and Master. Thus ten in all have passed out of the darkness of ignorance and superstition.

Religious Training in Ceylon

James A. Ker, a Los Angeles Bible Institute graduate, who went to Ceylon some years ago, says:

The year that has just closed has been one of real blessing. Several have taken their stand for Christ and confessed Him in baptism. Many more are asking for baptism, but we are keeping them waiting a little while yet. We have for the past eighteen months been training a Singhalese young man for the ministry, as there is no fundamental training school in Ceylon. He has been making splendid progress, and shows a real desire to spread the knowledge of Jesus Christ. The course of study includes church history, methods of personal work, introduction to the English Bible, exegesis, Bible outlining and teaching methods, homiletics, and a systematic study of the Bible and its principal doctrines. Best of all, this young man is developing as an effective pulpit and open air preacher.

—*The King's Business.*

BURMA AND SIAM

Y. M. C. A. in Burma

Sir Benjamin Heald, who is severing his connection with the Y. M. C. A. in Burma, said at the 37th annual meeting: "There seems to be among the Burmans a renewal of interest in those ideas of service and self-sacrifice which are the basis of most religions, and particularly of Buddhism; and our Association offers opportunities of service which are appreciated by the members of all religious communities including Buddhists. It has done much to overcome antagonisms and suspicions and has been the means of bringing all those who are under its influence into a real bond of friendship."

Replying to Sir Benjamin's speech the Governor of Burma spoke of the excellent service of the "Y" for troops and refugees in the rebellion districts, a work of great value to the government, as has also been the pioneer work in physical training. All this, he said, has resulted in a wider horizon for Burma and before long it is probable a democratic constitution will be given Burma.

—*Indian Witness.*

Cannibalism in Malaysia

The government in the Dutch East Indies was compelled to issue strict prohibitions against cannibalism. This is still in vogue among the heathen Bataks. Dr. Warneck, of the Rhenish Mission, reports a conversation which he had with a heathen chief. This fellow told in a cynical way that twenty years ago he had been a widely feared man-eater. He described the whole process in all its cruelties so that Dr. Warneck asked him if it was never repugnant to him to devour his still living victim piecemeal; but he denied it emphatically and said that he was sure that if the Netherland government were to leave the country cannibalism would flourish anew in the heathen regions.

New Center in Siam

A swamp in Siam gradually filled and became rice fields. Workers built homes on a small raised area and the result was the village of Nong Yi Pet. There was one Christian, Uncle Poon, but his life was nothing to boast about. At 70 years of age, through the preaching of an evangelist, he became truly converted. A Presbyterian student evangelist made his headquarters in this village, then a small chapel was erected out of bamboo with an attap roof, most of the money and labor being furnished by the villagers. Four other converts have been won and a center has thus been established.

—*Siam Outlook*.

CHINA

League of Christian Churches

Evangelicals in China have organized a League of Christian Churches, a federation of mutually independent denominations, groups and individuals who are willing to confess their faith in the Christ of the Scriptures and in the entire Bible as the Word of God. In two years this League has drawn to itself at least one-eighth of the

Christians of China, with large numbers in sympathy who have not yet joined. Among the members are the entire Presbyterian Church of Christ in China, some 20,000 strong, two strong bodies of Mennonites, the Holiness Churches in North China, many thousands of the China Inland Mission and of the Christian and Missionary Alliance as well as smaller groups of Baptists, Free Methodists and others. The League has started a bi-monthly magazine in Chinese, called *The Morning Light*, under efficient Chinese editorship.

General Takes Christian Stand

General Dzen, a public man of prominence in West China, has been in touch with Christianity for twenty years. He has been active with other leaders, both Chinese and foreign, in work for bettering the lives of young men. Now, after twenty years, he has come out boldly and has declared himself on the side of Christ, "repenting the past, resolved to struggle for the future, serve the Cause of Christ and work for the common good of mankind."

—*United Church Record*.

A Possibility Made Actual

Following his visit to Hongkong and Canton, Dr. John MacNeill thus describes in *Missions* what grew out of a missionary beginning:

In Canton one sees what the indigenous church may become upon the mission field. Here is highly developed evangelistic, educational and medical work, housed in commodious buildings, and all under the direction of and supported by the native Chinese Church. The great congregations at the Sunday services were a revelation, and to share in the communion service with from seven to eight hundred Chinese Christians was a memorable experience. Here we found a group of devoted Christian business men, who head up some of the most influential banking and financial interests of Canton. The wise missionary leadership of the years has laid heavy responsibilities on the native converts. Do nothing for the Chinese Christians that they can do for themselves, is a policy abundantly justified. With these men as leaders the Chinese have assumed

complete responsibility for the direction and support of this varied Christian enterprise. Their latest venture is the new Asia Hotel, thoroughly equipped with every modern convenience, conducted on Christian principles and free from drinking, gambling and prostitution. After two years it is a huge financial success. The hotel employs a pastor-evangelist who constantly works among the hotel staff as well as the guests, and many have been led to Christ and brought into church membership by means of this personal evangelism.

New Endeavorers in China

Christian Endeavor in China is a living testimony to the fact that this work is ordained of God and is a vital part of the Christian church.

When I was holding evangelistic Christian Endeavor meetings in Wenchow, in the south of Chekiang province last March, Pastor Lin of the Pingyang district requested me to take a series of revival meetings at Au-chiang, about forty miles from Wenchow. Pastor Lin pleaded: "My church of seventy-nine branch churches all over the Pingyang district has a special claim because in every one of those seventy-nine churches we have a Christian Endeavor society; and our preachers are products of Christian Endeavor. The best Bible students and speakers of our Christian Endeavor societies are appointed assistant preachers."

—A. T. CHOW, *General Secretary of the China Christian Endeavor Union*.

Medical Aid for West China

The United Church of Canada has undertaken a major share in rendering Christian medical service to the 100,000,000 people of West China. Less than forty years ago the first doctors of this mission reached Szechuan. During the intervening years there has been no less than three general evacuations of missionaries to the coast, and on one occasion practically all mission property was destroyed. But by 1912 ten stations had been opened up to medical work, spread out to cover a vast, densely populated

area, with at least one foreign doctor in each of these stations for some years. About the same time, the mission joined forces with several other missions to found the West China Union University, which included medical and dental colleges. Including the class of 1931, thirty-four doctors and five dentists have been graduated. A little more than half of these are in service with other missions. Four training schools are being carried on, and two years ago a Department of Hygiene and Public Health was initiated. Already its influence has been felt over a wide area.

—*United Church Record.*

Christian Ethics from Confucius

There are ethical values in Confucianism which parallel Christian principles. Nationalist China has taken its motto from one of the finest pieces of ancient Chinese literature.

When the Great Way is followed all under heaven will work for the common good. They will advocate sincerity and cultivate peace. Men will not limit their friendship to their relatives, nor their love to their own sons. The aged will have provision made for them. The able in body will serve; youth will have respect for its elders. There will be sympathy for the widows and orphans, and care for the afflicted. The men will accept responsibility; the women will be properly provided for.

The accumulation of earthly goods will be discountenanced. Hoarding for oneself will be done away. Idleness on the part of those who can work will be frowned upon. No one will be for himself.

Thus self-aggrandizement will not longer be known, and robbery and thieving will cease. When this time comes, the front door may be left open. Then will be the true Brotherhood of Man.

—*Presbyterian Banner.*

Methodists Organize in Manchuria

Dr. J. S. Ryang of the Korean Methodist Church believes that Manchuria, despite the strain of military activity, offers a wonderful opportunity for Christian work, and that the condition in that country is just like the one in Korea about twenty years ago. The

Manchuria Mission Conference has been organized; its two Districts are the North Manchuria and Kando. There are in all forty-two churches and twenty-five prayer places arranged in fifteen circuits. The Conference has 1,770 members and 5,000 adherents. There are fifteen parsonages. The total value of the property is placed at 54,000 yen.

The first conference was attended by fourteen Korean preachers, eleven Bible women, one colporteur and 12 lay delegates. One of the latter came 150 miles on foot.

—*Christian Advocate.*

JAPAN—CHOSEN

A View of the Slums

A Japanese slum wears a very different look from a slum in Europe or America, but the same unhealthy conditions and pernicious influences prevade both. A Japanese slum consists of rows of tiny, dark, flimsily built, one story houses, with no sanitary arrangements of any sort, fronting on narrow dirt streets with open sewers in them. The houses contain 1, 2 or at most 3 rooms, and these rooms are in all probability 6 x 13½ ft., 6 x 6 ft., and 6 x 9 ft., respectively. And everywhere there are children! The houses are too small to contain them all unless they are doubled up asleep beneath the bed clothes, so the dirty, disease-breeding streets teem with them.

"It is in such a slum," writes Mrs. Hannaford, of the Tokyo Presbyterian Mission, "grown up beside the large factory of a pharmaceutical company, just outside the limits of Tokyo, that Tokyo Station has been carrying on a work for children for several years.

"The whole community is loud in its praise for the change that has come over the children. No more are the people troubled by windows being wilfully broken, by cake and fruit being filched from the

shops, and by other such occurrences which used to be all too frequent."

American Films in Disrepute

The Federal Council Bulletin comments upon Japan's reaction to American motion picture films.

As for the effect of motion pictures in the countries of the Orient, the National Christian Council of Japan expressed the generally accepted view when it wrote to the Federal Council of the Churches of Christ in America not long ago, entreating the churches of our land to take every step possible to prevent the continued influx of undesirable American films into Japan. The chief censor of the Tokyo police—a non-Christian—was quoted as declaring that many of the American films were highly detrimental to the morals of the Japanese. For us to be eager to send Christian missionaries to the Orient and to be indifferent to the sending of films that break down the influence of the missionary is certainly anomalous.

By Strange Paths

The fortune-teller has always been an important member of Eastern society, and his aid is still invoked for the choice of lucky days for weddings, etc. But the following incident, and for the truth of which I can vouch, is perhaps unique in the annals of fortune-telling in Japan. A young officer in the Japanese army has had to take a year's leave on account of lung trouble, and naturally he and his wife have been exceedingly worried and anxious about the future. At last she decided to consult a fortune-teller. When she had put her questions he sat for some time in silence making criss-cross lines on his forehead with his forefinger. She wondered what he was doing, and suddenly he asked: "Are you a Christian?" "No." "Are any of your family Christians?" "No." "But have you studied Christianity?" "No. I have no connection with Christianity at all." "Well," he said, "I see a shining cross on your forehead, and the cross is the sign of Christ. I have gods whom I believe in and go to for help, but you, if you want to help your husband, had better become a Christian." Among

her acquaintances was the wife of a rising young lawyer, a leading member of the Holy Trinity Church at Kumamoto, and to her she appealed. This lady is now visiting the young couple, and last Sunday morning the officer's wife was in church with one of her children.

—REV. A. C. HUTCHINSON of Fukuoka.

—*Church Missionary Outlook.*

Progressive Korea

There are in all Korea 568 Christian primary schools, with 39,774 pupils; 45 academies with 6,211 pupils; 217 kindergartens with 9,314 pupils; two men's colleges and one for women, 500 pupils; two theological schools, 250 students; a medical college, with possibly 100, and several nurses' training schools, with over 100. In all these, Bible instruction is regularly given, but the secular subjects, under government inspection, also are kept to high standards.

In Christian religious education, 5,400 Sunday schools have a total enrollment of 254,000. The entire Church goes to Sunday school. One school in Pyongyang enrolls 2,400, and the 20 schools of that city together enroll over 14,000, or one-tenth of the total population. Last summer the vacation Bible schools of the country, meeting in 958 places with 6,190 volunteer teachers, enrolled 100,485 pupils.

Missionary ladies have started a W. C. T. U., and a Korean girl secretary travels, organizing societies. The 15,000 Christian Endeavor and several thousand Epworth League young people are also actively pushing the movement. In Seoul is a society for the prevention of cruelty to animals. There are societies for fighting the white slave traffic, and the missions pay subsidies to the Salvation Army for maintaining a refuge home for unfortunate women. There are homes for old people in Syenchun and Pyongyang, maintained by the

Church, and orphanages in Pyongyang and Seoul.

—*Presbyterian Banner.*

GENERAL

Combating Anti-Semitism

The International League to Combat Anti-Semitism has launched a periodical entitled "The Right to Live." The following is from a recent issue:

"I ask for no privilege," says the Jew. "As a human being I require no more than the right to live."

The right to live is not a mere sanction to exist. It involves all that we call human rights: the right to earn a living, the right to education, the right of suffrage, the right to stand the political equal of any man, the right to make one's own way to whatever successes his talents merit.

The right to live means the right to live as an effective man in the world, joining with other men to build a nobler society. For life is not separately lived and he who is for himself alone does no more than exist. To set men apart, to exclude them from cooperative society, to say to them, "You may not labor with us to carry the common burden because you are a Jew" is to deny the right to live.

The right to live requires that a man must be permitted to make the best of what talents have been given him, to the end that he may make a worthy contribution to the social body of which he is a member. The right to live is denied when it is said, "You are a Jew, and therefore, you may not enter our schools. You are a Jew, and therefore, we shall drive you from our class-rooms."

Rural Mindedness

The Christian movement throughout the world is rapidly becoming "rural-conscious." The Jerusalem Meeting of the International Missionary Council in 1928, representing Christian groups from fifty nations, gave every evidence of this. In Toronto last April was held an Institute on Missions and Rural Populations—not to teach agricultural subjects but to deepen the rural consciousness of all missionaries. Lectures were given on the Meaning and Task of Agricultural Missions (as outlined at Jerusalem), and on Rural Sociology, Agricultural Economics and Economic Improvement. Dr. Butterfield was present throughout the second

week and gave a course of lectures on "The Message of Rural Missions," "The Rural Community Parish," "Demonstrating Rural Evangelism," "The Rural Missionary" and "Some Larger Issues."

The most detailed and comprehensive study of agricultural missions which has been made was recently completed by Dr. A. L. Carson. Its two main purposes were: (1) Through a comprehensive survey of the field to assemble definite data regarding the work now in progress for the use of promotional and administrative bodies. (2) To bring this and other information to bear on a point of vital importance in any movement, the selection and training of personnel.

Disarmament Conference

Since the Conference began on February 2, much has been accomplished. Its achievements to date are:

1. A general and unanimous agreement in principle among all the nations that all purely aggressive weapons shall be abolished.

2. No property or rights achieved through aggression by any nation shall be recognized by the other nations as valid—the so-called "Hoover Doctrine."

3. The Conference demonstrates that the only security is that based on confidence and agreements. No nation has ever been made secure through armed force.

Each day a spirit of determination to make progress with the work is expressing itself.

Missionaries Issue Statement

To express their convictions regarding the Sino-Japanese controversy, American missionaries in Japan have issued a statement, signed by 35, while fifteen declined to sign and others were absent. The statement is in part:

"Our first word is one of confession . . . that the sins of our nation in the past render any protest open to the charge of

inconsistency. . . . We deeply regret agitation for an economic embargo against Japan, . . . believing it would more fully unify Japan in support of military policies. . . . The policy of attempting by military means a solution of delicate international problems is one from which we are compelled to dissociate ourselves. . . . A better way is the new process of conferences and law. . . . As we face the long future in Asia, so fraught with possibilities of good or ill for the human race, we renew our pledge of faith in what we believe to be the way of Jesus as the only wise policy in this present situation, and we call upon our fellow Christians in Japan and everywhere to join in that testimony to our common faith in the power of good will, which alone shall lead the world toward a better day."

Record of Christian Work.

Progress in Work for Lepers

1. More lepers are seeking help while in the early stages of the disease.
2. More are under treatment than ever before, not only in mission hospitals but in government and municipal institutions and at out-patient clinics and automobile dispensaries.
3. More patients have been dismissed as "symptom-free," a fact which is putting hope into the hearts of all lepers.
4. There are more Christian lepers.
5. Increased interdenominational cooperation in the leper ministry is exemplified by Women's Missionary Federations, Sunday-schools and other associations, as well as by the way in which each denomination is blending its efforts with the Mission to Lepers in the common task of cleansing the lepers.
6. Anti-leprosy organizations are being established in many countries.
7. Better governmental cooperation is seen throughout the world.
8. More scientists are working on the curative treatment of lepers.
9. A more intelligent attitude toward leprosy is shown by the general public.
10. Education regarding the leprosy problem is being spread by press and pulpit.
11. More volunteer workers are devoting their efforts to campaigns against leprosy.

WILLIAM M. DANNER,
General Secretary, American Mission to Lepers.

Three Great Movements

There are three movements that, in a different fashion in these great lands, each indicate how, through the past ten years, "God has been at the helm," as St. Augustine found Him to be, "though very secretly." His secret operation is coming forth now into the light. The three "speaking signs" that appear to us in the sky above these lands are the Kingdom of God Movement in Japan, with Kagawa leading it; the Five Year Movement in China, and the caste movement into the Christian Church in India. . . . The Christian Church in Japan is a small church in which, we are told, there is far more leadership than rank and file. But Kagawa's great influence among the workers is being used today to spread the Gospel among these multitudes. In China, the Five Year Movement "is commanding enthusiasm and energy on every side." Its aim is to knit the Church together in all its branches, making it, as it should be, a center of power and hope in the midst of the chaos which today is China. . . . The rooting of Christianity deep in the soil of these lands is what has to be central to all Christian effort. The movement of the caste people in South India towards the Christian Church has a similar significance. The caste people form the citadel of India's life, and it is the example of the outcastes, transformed by the power of Christ, which is now winning these, their old oppressors. . . . The whole story of these years is full of enlightenment and exhilaration.—*Dr. Nichol MacNicol in The British Weekly.*

End of the I. M. U.

After nearly fifty years of useful service the International Missionary Union will close its work at the end of this year. The Union was organized in 1884, at the suggestion of the Rev. W. B. Osborn, to bring to-

gether in Annual Conference former missionaries of all evangelical churches and missions on furlough. Dr. J. T. Gracey was the first president and, after serving for twenty-eight years, was succeeded by Dr. J. Sumner Stone. The membership roll of the Union contains 2,430 names of whom some 1,800 are living. Over 50 mission boards and practically every mission field are represented. The Annual Meetings have been times of fellowship, inspiration and power. The reasons for discontinuance are the expense and the multiplication of meetings and organizations. The records and finances of the Union will be transferred to the Foreign Missions Conference.

H. F. LAFLAMME,
Secretary.

Doors Open and Close for Jews

Refugee Jews from eastern Europe have for years found a measure of hospitality in Cuba, where there has been no organized anti-Semitism. Cuba's mild climate has been a further inducement and as many as 13,000 Jews have come in a single month. But now, due to economic depression, the wandering Jew finds another refuge closed. No laws, as yet, have been framed against Jews, but difficulties in the way of entry are set up against immigrants, in that each must have at least \$200 in his possession as proof that he will not become an object of charity.

On the other hand, Spain, land of the Inquisition, is now ready to welcome the return of Jews of Spanish ancestry, and Foreign Minister Lerroux will facilitate their naturalization. Spanish Jews were driven out of Spain by Ferdinand and Isabella in 1492, at which time a decree expelling all Jews from Spain was issued. The present Catholic press does not take kindly to these friendly overtures to Jews, arguing an attempt at Jewish world dominion. Other papers ridicule the idea as Judaising the republic.

King's Business.

What to Read on the American Indian

Suggested by MAY HUSTON, New York

Associate Secretary, Department of Missionary Education,
Board of Education, Northern Baptist Convention

GOOD READING FOR ADULT AND YOUNG PEOPLE

Ramona, by Helen Hunt Jackson. Little, Brown, 1912. \$2.50. First published in 1884.

The romance of an Indian girl brought up on a great Spanish estate who chooses the life of her own people. This American classic has had more than one hundred and thirty printings, and has been shown in three separate moving-picture dramas. The story has undying qualities as a work of literary art.

American, The Life Story of a Great Indian, by Frank B. Linderman. 1930. John Day Edition \$3.50, School Edition, World Book Company. \$1.60.

The story of Plenty Coups, Chief of the Crows, who before his recent death was called the greatest living Indian chief. It is by an author who lived among Indians more than forty years whose purpose was "that a genuine record of his life might be preserved."

Women of Trail and Wigwam, by Flora Warren Seymour, Woman's Press, 1930. Paper \$1.00.

Sketches of Indian women who have made names for themselves in history and literature. Stories of bravery and patience, of war and peace, of aid to explorer and captives, are woven together in these tales of forest and tepee.

We Must March, by Honoré Willis Morrow. Morrow Co. \$2.00. Edition by Stokes Co., 1925. 75 cents.

This thrilling story of the work of Marcus Whitman and his bride among the Northwestern Indians makes very real

the hardships and dangers of pioneer missionaries.

A Candle in the Mist, by Florence Crannell Means. Houghton Mifflin, 1931. \$2.00.

This is a challenging pioneer story dedicated to girls. It portrays the courageous and religious spirit of the men and women who pushed the frontiers far to the westward, and brings in experiences of these pioneers with the Indians of the Northwest.

Red Men on the Bighorn, by Coe Hayne. Judson Press, 1929. \$1.00.

The life story of Plenty Crows (John Frost), the Crow Indian pastor in Montana. This is a true account of an Indian who as a boy made a vow to avenge his father's death. Coming into contact with missionary teachers, under the Christian influences, his whole life purpose was changed, and for many years this sturdy Indian has given himself to pastoral duties within his tribe. This is a character-building story of victory through Christ.

A Jolly Journal, by Isabel Crawford. Revell, 1932. \$1.50.

This book gives an insight into the life of a pioneer preacher and teacher through a journal kept by his daughter who in turn became a missionary to the Indians. Always able to see the funny side of even serious or provoking situations, the author of these fascinating pages will keep the reader smiling if not chuckling through the entire book. Whether in a pioneer town in North Dakota, or among Indi-

ans in Oklahoma, Miss Crawford was able to adapt herself to conditions and was always able to see the silver lining of every cloud.

Indian Heroes and Great Chieftains, by Charles A. Eastman. Little, Brown, 1918. \$1.75.

The author, a full-blooded Sioux, interprets in an unusual way the Indian traits and character. This volume contains the stories of fifteen Indian chiefs, all of whom were strong, brave men. Some of them were famous scouts and warriors while all were mighty hunters. They endured hardship and attained fearlessness, courage, energy, and physical strength. Of interest to both adults and young people.

Indian Heroes, by J. Walker McSpadden. Crowell Co., 1928. \$2.00.

Another series of stories of Indians somewhat better known than those of the preceding volume. The book tries to give the Red Man's side of the story. The author's purpose was to have the tales follow in chronological order, thus enabling him to give a continuous picture of Indian affairs from the days of the earliest settlement down to our own time.

The Dragon Fly of Zuñi, by Alida Sims Malkus. Harcourt, Brace & Co., 1928. \$2.50.

This charming story of Squash Blossom, "the fairest of the maids of Zuñi," gives a great deal of information concerning the customs and traditions of the tribe. The author knows the Indians of the Southwest so well that the reader is carried into the desert

country of New Mexico and made to see both the homes and the people.

For Study and Reference

Facing the Future in Indian Missions. Pilgrim Press, 1932. Cloth, \$1.00; paper, 60 cents.

Part I. A Social Outlook on Indian Missions, by Lewis Meriam, Technical Director, Survey of Indian Affairs, Institute for Government Research, Brookings Institute.

Part II. The Church and the Indian, By George W. Hinman, formerly Director of Survey of Indian Work, American Missionary Association.

An interesting and thought-provoking study of the varied work and the vital problems of Christian missions among the Indians by two outstanding authorities.

Indian Americans, by Winifred Hulbert. Pilgrim Press, 1932. Cloth, \$1.00; paper, 60 cents.

An expression of the thought and aspirations of the young Indians of many tribes. Written as the result of extensive travel for the purpose of gathering material for this volume.

The Story of the Red Man, by Flora Warren Seymour. Longmans. \$5.00.

A history of Indian people by an author who has been on the Board of Indian Commissioners and has done much writing in this field. Excellent for reference purposes.

The Red Man in the United States, by G. E. Lindquist. Doubleday Doran, 1923. \$3.50.

An intimate study of the social, economic, and religious life of the American Indian. Contains a brief statement concerning nearly every tribe in the United States and mission work being done among them.

Problems of Indian Administration, by Lewis Meriam and Associates. Brookings Institute, 1928. \$5.00.

A valuable reference book giving in detail the findings of a survey of Indian Administration.

The American Indians and Their Music, by Frances Densmore. Woman's Press, 1926. \$2.50.

An excellent resource on Indian history, customs, and mu-

sic. It contains the music for several Indian songs.

Torchlights to the Cherokees, by Robert Sparks Walker. Macmillan Co., \$3.00. 1931.

The story of the Brainerd Mission to the Cherokee Indians, founded in 1816, and broken up when the Cherokees were forced to give up their land and move westward. The author had access to many original letters and documents and the book is a new chapter in the history of Tennessee and Georgia.

The Winnebago Finds a Friend, by Arthur V. Casselman. Heidelberg Press, 1932. Paper only, 50 cents.

This is an intensely interesting story of the history of the Winnebago Indians, especially those residing in Wisconsin; the story of the life and work of the Stucki family; the mission at Black River Falls and school at Neillsville.

The American Indian on the New Trail, by Thomas C. Moffett. Missionary Education Movement, 1914. \$1.00. (Out of print.)

This former study book contains a great deal of valuable information. It reviews the primitive conditions and inherited faith of the Red Man, and then outlines his new environment and the influence of Christian civilization, showing that the American Indian is indeed "on the New Trail."

FOR INTERMEDIATE BOYS AND GIRLS

The Boy's Life of Kit Carson, by Flora Warren Seymour. Cloth \$2.00. Century, 1929.

An interesting biography which brings out admirably the qualities that have made Kit Carson a favorite hero of boys.

Winning the Oregon Country, by John T. Faris. Missionary Education Movement, 1911. 60 cents.

Another stirring tale of adventure, featuring the Lewis and Clark Expedition, the Jason Lee Volunteers, the work of Marcus Whitman and his associates in the Northwest. The story of the Indians traveling two thousand miles for a book is retold in this book.

Study Books

Three Arrows: The Young Buffalo Hunter, by E. Ryerson Young. Missionary Education Movement, 1932. Cloth, \$1.00; paper, 75 cents.

A story of thrilling interest based on conditions in the early days of Indian missions. Helps will be prepared for study courses on this book.

The Indian How Book, by Arthur Parker. Doran, 1927. \$2.50.

This is full of suggestions for Boy Scouts. The art of making many different objects, descriptions of Indian dress and ornaments, ceremonies and mysteries are only part of the topics treated in a most interesting and practical way.

FOR JUNIORS

Waterless Mountain, by Laura A. Armer. Longmans Green, 1931. \$3.00.

This gives a vivid picture of the family and tribal life of a Navajo boy. It is beautifully illustrated and compels a new appreciation of a side of Indian nature with which Juniors are not too well acquainted—his love of nature and his intimate knowledge of wild life around him. A delightful book.

The Magic Trail, by Grace Moon. Doubleday, Doran, 1929. \$2.00.

A junior story by the author of Chi-Wee, full of adventure as Kawani and his sister Yazhe follow the magic trail over hills, desert, mesas and canyons in search for their missing father. Illustrated.

Totem Tales, by Warren E. Crane. Revell, 1932. \$1.50.

This is a book of Indian legends, delightfully written.

For Study

Many Moons Ago and Now, by Katharine Gladfelter. Missionary Education Movement, 1932. Cloth, \$1.00; paper, 75 cents.

Contains stories, lesson plans and suggestions for activities.

FOR PRIMARY CHILDREN

Two Little Navajos, by Hoffman Birney. Penn Pub. Co., 1931. \$1.50.

A colorful story of a little Navajo brother and sister who

learn to work as well as play the games of their tribe.

The Pilgrim's Party, by Sadyebeth and Anson Lowitz. Richard R. Smith, 1931. \$1.50.

Before children can read words, they read pictures. Here is the true story of the coming of the Pilgrims, amusing and graphic, making us friends of both Pilgrims and Indians. A book for little brothers as well as big sisters.

For Study

Children of the Great Spirit, by Florence C. Means and Frances Somers Riggs, specialists in primary work. Missionary Education Movement, 1932. Cloth, \$1.00; paper, 75 cents.

Contains stories, lesson plans and suggestions for worship and activities.

Indian Playmates of Navajo Land, by Ethel M. Baader. Missionary Education Movement, 1932. Cloth, 75 cents.

An excellent course on one of the most important Indian tribes.

SUPPLEMENTAL MATERIAL

Teaching Pictures on the American Indian, eight pictures 11 x 14. 50 cents.

Indians of the Southwest Picture Sheet. 25 cents.

American Indian Picture Sheet. 25 cents.

North American Picture Map, to be colored by the children. 50 cents.

American Indian Insert Sheet for Same, to be used by groups studying the American Indian. 10 cents. (These may be obtained from the Missionary Education Movement.)

PLAYS

Two Thousand Miles For a Book, by Helen L. Willcox. 25 cents.

Where the Trails Cross, by Anne Charlotte Darlington. 15 cents.

Hiawatha Dramatized. March Bros. 40 cents. Arranged from Longfellow's masterpiece.

Indian Tableaux, by Anita B. Ferris. American Missionary Association. 15 cents.

Marcus Whitman's Call, by Anna C. Swain. Baptist Dept. of Missionary Education. 15 cents.

School Days in Oklahoma, by Helen L. Willcox. Baptist Dept. of Missionary Education. 15 cents.

ADDITIONAL BOOKS

Suggested by M. K. SNIFFEN
Secretary of the Indian Rights Association, Philadelphia

The American Indian. An introduction to the Anthropology of the New World by Clark Wissler, Curator of Anthropology in the American Museum of Natural History, New York City. Oxford University Press, 1922.

In the first thirteen chapters of this book the author gives a general idea of the life of the Indians who inhabited the continents of North and South America when discovered by the white man. Although very readable it is written from a strictly scientific point of view.

The Story of the Indian, by George Bird Grinnell. Appleton and Co., 1921.

Through description and stories, often quite detailed, Grinnell gives an excellent idea of the life and customs of the Indians of the plains and more western parts of the continent before they were materially affected by white contacts.

The Red Man in the New World Drama, by Jennings C. Wise. Roberts Co., Washington, D. C., 1931.

"A Politico-Legal Study with a Pageantry of American Indian History."

The Navajo Indians, by Mary Roberts Coolidge and Dane Coolidge. Houghton, Mifflin, 1931.

History of the Navajos by well-qualified authors based on literature, interviews, and the examination of culture productions.

The Rain Makers—Indians of Arizona and New Mexico, by Mary Roberts Coolidge. Houghton Mifflin Co., 1929.

Deals largely with the Pueblos, their history, social life, arts and industries, ceremonies, etc. Some attention to other Indians of the Southwest.

The Cheyenne Indians, by George Bird Grinnell (2 vols.)

An intimate study of one of the group of the plains. The style is largely that of detailed description and story.

ALSO WORTH READING

The Vanishing Race, by Joseph Dixon. Doubleday Page, 1913. \$3.50.

The Soul of the Indian, by Chas. A. Eastman. Houghton Mifflin, 1911. \$1.00.

The Indian of Today, by Geo. Grinnell. Duffield & Co., 1911. \$1.50. (Out of print.)

Famous Indian Chiefs, by C. H. L. Johnston. L. C. Page & Co., 1909. \$1.50.

Lights and Shadows of A Long Episcopate, by Bishop H. B. Whipple. Macmillan, 1902. \$2.00.

The Indian and His Problems, by Francis E. Leupp. Scribners, 1910. \$2.00. (Out of print.)

What the White Race May Learn From the Indian, by Geo. W. James. Forbes & Co.

Marcus Whitman, by Myron Eells. Harriman.

The Middle Five Indian Boys at School, by Francis LaFlesche (an Indian author). Small, Maynard.

Life and Labors of Bishop Hare, by M. A. DeW. Howe. Sturgis and Walton, 1911. \$2.50.

The American Indian, by W. K. Moorehead.

A Century of Dishonor, by Helen Hunt Jackson. Little, Brown & Co., 1885. \$1.50.

The Indian Dispossessed, by S. K. Humphrey.

My Friend The Indian, by James McLaughlin. Houghton, Mifflin & Co., 1910. \$2.50.

American (The Story of a Great Indian), by Frank B. Linderman.

Famous Chiefs I Have Known, by Maj.-Gen. O. O. Howard.

The League of the Iroquois, by Lewis Henry Morgan.

Indians of the Painted Desert Region, by Geo. Wharton James.

Some Memories of a Soldier, by Maj.-Gen. H. L. Scott.

Indians of the Enchanted Desert, by Leo Crane.

Land of Journey's Ending, by Mary Austin.

Old Indian Trails, by Walter McClintock.

Story of the American Indian, by Paul Radin. Boni and Liveright. \$5.00.

Kootenai Why Stories, by Frank B. Linderman.

Zuni Tales, by Aileen Nusbaum. Skunny Wundy and Other Indian Tales, by Arthur C. Parker.

The Basket Woman, by Mary Austin.

The Indian's Book, by Natalie Curtis. Harper Bros. \$7.50.

Pioneer Days in the Early Southwest, by Grant Foreman.

Oregon Trail, by Francis Parkman.

Joe Pete, by Florence McClinchey. Holt & Co.

Missionary Explorers Among the American Indians, by M. G. Humphreys. Scribners, 1913.

GENERAL BOOK REVIEWS

The Foreign Missionary. By Arthur Judson Brown. New Edition. 8 vo. 412 pp. \$2.00. Fleming H. Revell Co. New York. 1932.

This is one of the best missionary books that has ever been written. It appeared first in 1907, and this is the thirteenth edition with revisions. Its nineteen chapters cover the whole range of missionary purpose, administration and relationships, which it treats with abundant authoritative knowledge and with wise and sure judgment. The book is not academic theorizing and it belongs to a different class from the superficial missionary articles and volumes which are too common. From fruitful pastorates in which he was in contact with the problems of Christianity in America Dr. Brown came to the Secretaryship of the Presbyterian Board of Foreign Missions in 1895. He has been all his life a tireless student of missions and for thirty-four years he was one of our ablest and most responsible missionary administrators. He has written here out of full and adequate study of missions at first hand both on the field and in the work of administration at home.

If Dr. Brown were rewriting his book entirely today there would undoubtedly be some reshadings and rearrangement of perspective; but the fundamental things would be unaltered. He is ready for new methods and changed adjustments but the central things he would not change. To him Christianity is a real and solid thing with roots in history and with its power in God; and he is not prepared to have it remodeled for any temporary caprice. He knows what the aims of foreign missions should be and would have the enterprise clearly discern, and unceasingly fulfill, this aim of making Jesus Christ known to men as their Saviour and the world's Saviour, and of establishing living Christian Churches.

Ministers wanting missionary sermons; laymen desiring to

know the real problems of missions and to study the issues involved in them; candidates for missionary service wanting information about the work to which they look forward; mission study classes and all friends and enemies of the foreign missionary enterprise, should read and reflect upon this honest, sensible, competent book.

ROBERT E. SPEER.

Hudson Taylor's Legacy. Edited by Marshall Broomhall. 12 mo. 167 pp. 2s 6d. China Inland Mission, London. 1932.

Few men combine the spiritual insight and temporal wisdom, the faith and the courage, the humility and strength of mind, the passion for souls and the administrative ability that characterized Hudson Taylor, the founder of the China Inland Mission. He saw a vision and was moved with compassion; he heard a call and responded; he was tested in many ways and stood true. Many in every land, old and young, rich and poor, have been stirred in like manner through the spiritual messages and experiences that he shares with them. Some of his wonderful insight into truth, and fellowship with God, are promised in this volume, which is published on the centenary of Hudson Taylor's birth. The chapters include extracts from addresses and Bible studies; lessons from his rich experiences and glimpses of the abiding fruit of his labors.

Korea, The Hermit Nation and Its Response to Christianity. By T. Stanley Soltau. 123 pp. 3s. 6d. World Dominion Press, London.

Religions of Old Korea. By Charles Allen Clark. 295 pp. \$2.50. Revell. New York. 1932.

Korea is one of the younger missionary fields. It lacks two years of its first half century and some of its pioneer missionaries are still living. But all intelligent Christians know of the wonderful work for Christ that has been done in Korea and that is going on with unabated vigor. In the first of the two volumes mentioned above, Mr. Soltau, a member of the Presbyterian mission, U. S. A., since 1914, tells the

inspiring story. The ground has been covered in other books, for the literature of the subject has become voluminous; but the author has told it again in a fresh and effective way and brought the record down to date. The book contains much excellent material and the thirteen appendices present a wealth and variety of statistical information.

Dr. Clark, who writes on "RELIGIONS OF OLD KOREA," is already favorably known to readers of missionary literature through his former books: "The First Fruits in Korea" and "Korea and the Nevius Methods," as well as through numerous articles in the religious press. The present volume consists of lectures delivered at four theological seminaries during his furlough in America. They so impressed the faculties and students that their publication in permanent form was unanimously requested. Dr. Clark is a missionary of the Presbyterian Church, South, and has written out of a rich missionary experience of thirty years. He has added to heavy and exacting labors as an evangelist, and professor of practical theology in the Presbyterian Theological Seminary at Pyengyang, a profound study of the religions which Christianity encounters in Korea—Buddhism, Confucianism, Shamanism, and various minor cults. His point of view is that of a conservative evangelical missionary who wisely sees that "The religions of the various countries of the world are not made-to-order, mechanical things, nor concoctions of witch doctors or priests for their own private profit and benefit. They are the various ways in which men have tried to explain or understand the universe, and the ways by which they have tried to adjust themselves to ultimate reality." It is an able and scholarly work, thoroughly documented, with several illustrations, three appendices, an extensive bibliography, and a careful index.

A. J. B.

New Books

- Christian Education in Japan**—Report of the Commission on Christian Education. Maps and Charts. 247 pp. International Missionary Council. New York. 1932.
- Ling-Yang**. Ethel T. Thompson. 96 pp. 50 cents paper; \$1 cloth. Central Committee. North Cambridge. 1932.
- Lady Fourth Daughter of China**. Mary B. Hollister. 237 pp. 50 cents paper; 75 cents cloth. Central Committee. No. Cambridge. 1932.
- Living Issues in China**. Henry T. Hodgkin. 215 pp. 60 cents paper; \$1 cloth. Friendship Press. New York. 1932.
- Modern India**. Sir John Cumming. 304 pp. \$1.50. Oxford University Press. London. 1932.
- Rainbow Empire**. Stuart Bergsma. 294 pp. \$3. Eerdmans Pub. Co. Grand Rapids. 1932.
- Religious Education in Rural Churches**. Henry W. McLaughlin. 220 pp. \$1.50. Revell. New York. 1932.
- Songs of Life**. Henry Watson Frost. 120 pp. \$1.25. Loizeaux Bros. New York. 1932.
- Salting the Earth**. H. & H. F. Topping. 38 pp. 20 cents. H. Topping.
- Silver and Gold**. E. F. E. Wigram. 132 pp. \$1. Church Missionary Society. London. 1932.
- The Partiality of Jesus**. E. C. Comfort. 154 pp. \$1.25. Eerdmans Pub. Co. Grand Rapids. 1932.
- Three Arrows**. E. Ryerson Young. 183 pp. \$1 cloth; 75 cents paper. Friendship Press. New York. 1932.
- The Advance Guard—200 Years of Moravian Missions**. 95 pp. Moravian Book Room. London. 1932.
- The Mother**. Yusuke Tsurumi. 287 pp. \$2.50. Rae D. Henkle. New York. 1932.
- Under the Southern Cross**. John Christiansen. 220 pp. Scandinavian Alliance. Chicago.
- The World's Danger Zone**. Sherwood Eddy. 119 pp. \$1. Farrar & Rhinehard. New York. 1932.
- World Pictures in the New Testament**. A. T. Robertson. 451 pp. \$3.50. Long & Smith. New York. 1932.
- When Jews Face Christ**. Edited by Henry Einspruch. 188 pp. The Mediator. Baltimore. 1932.
- Youth and Creative Living**. C. P. Maus. 167 pp. \$1.25. Long & Smith. New York. 1932.
- Brothers of the Lotus Buds**. Godfrey Webb-Peploe. 150 pp. 2s., 6d. S. P. C. K. London. 1932.
- Everyland Children**—Ah Fu and Me Too. Lucy W. Peabody. 56 pp. 25 cents. Central Committee. No. Cambridge. 1932.
- Christianity and the New World**. F. R. Barry. 317 pp. \$3. Harpers. New York. 1932.
- Cameos of Our Lord: Pen Pictures of the Glories of the Matchless Man of Galilee**. Robert Lee. 191 pp. 3s. Pickering & Inglis. London. 1932.

Obituary Notes

Rev. Edward Marsden, Presbyterian missionary at Metlakatla, Alaska, died there May 7. Mr. Marsden, son of a chief of the Tsimpshean tribes, was said to be the first convert of William Duncan, missionary from London, who had come to Fort Simpson in 1856. To avoid the evil influence of heathen practices "Father" Duncan withdrew with his group of Christians to Metlakatla, 17 miles south of Fort Simpson, and in this Christian community Edward Marsden grew up. He came under the influence of Sheldon Jackson and dedicated himself to the ministry, studying in the United States and graduating from Marietta College and Lane Seminary. He later developed the church at Metlakatla, of which he became pastor in 1920.

* * *

Principal Dugald McKichan, formerly of Bombay and ex-Moderator of the Church of Scotland, died recently. He was a missionary statesman under whose administration Wilson College, Bombay, grew into a bulwark not of faith alone, but of civilization in the Eastern Empire.

* * *

Rev. William Walton Clark, D. D., a well known Bible teacher and for ten years the Field Secretary of the Board of Domestic Missions of the Reformed Church, died on May 12th.

* * *

Dr. Samuel D. Price, Business Secretary of the World's Sunday School Association, died of heart trouble at his home in Montclair, N. J., on May 17th. Dr. Price has been a member of the official staff of the World's Sunday School Association since 1917, coming from successful Presbyterian pastorates at Shrewsbury and Camden, N. J. He received the A. B. degree from New York University in 1893 and the B. D. and A. M. degrees from Princeton Theological Seminary in 1896. In 1917, New York University conferred upon him the honorary degree of Doctor of Divinity.

Dr. Price gave his principal attention to finance and publicity work for the Association. Dr. Price also found time to serve as a member of the Lord's Day Alliance of New Jersey, the New Jersey Christian Endeavor Union and the International Council of Religious Education. He has served since 1901 as the Recording Secretary of the New Jersey Council of Religious Education.

* * *

Rev. Dr. David Matthis Sweets, editor of "The Christian Observer" and a minister of the Southern Presbyterian Church, died of a heart attack at his home in Louisville, Ky., June 8th. He was sixty-four years old. At the time of his death he was a trustee of the General Assembly of the Presbyterian Church in the United States and of Center College.



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Personal Items

(Continued from 2d Cover)

Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, left England on June 30th for Australia and New Zealand.

* * *

H. S. Ferguson, of the China Inland Mission, was captured by brigands early in May and is still being held captive. Earnest, definite prayer is asked for his release.

Conditions in the province of Kansu are very difficult. Along one of the main highways all the wells have been destroyed so that travel is impossible. Moslem robbers are also very active, making missionary work hazardous. Despite these dangers, workers continue to make every effort to reach the people and reinforcements have been sent by the C. I. M. to the stations within its borders.

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SAMUEL M. ZWEMER, Editor

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Hurgronje's "Mekka"	Samuel M. Zwemer
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Medievalism in Arabia	C. S. G. Mylrea
The Dragon's Teeth in Macedonia	George Stewart
The Martyrs of Nejran	W. G. Greenslade
Work Among the Blind in Egypt	Gindi Ibrahim
The Passion Play of Islam	An Eye-Witness
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SEPTEMBER, 1932

THE MISSIONARY REVIEW WORLD

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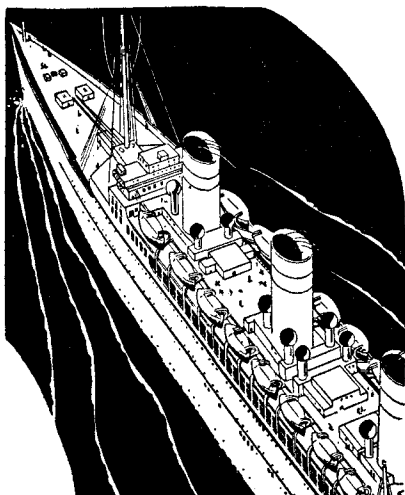
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CANADIAN PACIFIC

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.

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THE OCTOBER NUMBER will be largely devoted to *China*—a most important subject and the Foreign Mission study topic for the coming year.

* * *

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THOMAS WEIR, Salt Lake City, Utah.

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Among the valuable articles promised for this number of the REVIEW are the following:

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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
DELAVAN L. PIERSON, Editor

Vol. LV SEPTEMBER, 1932 No. 9

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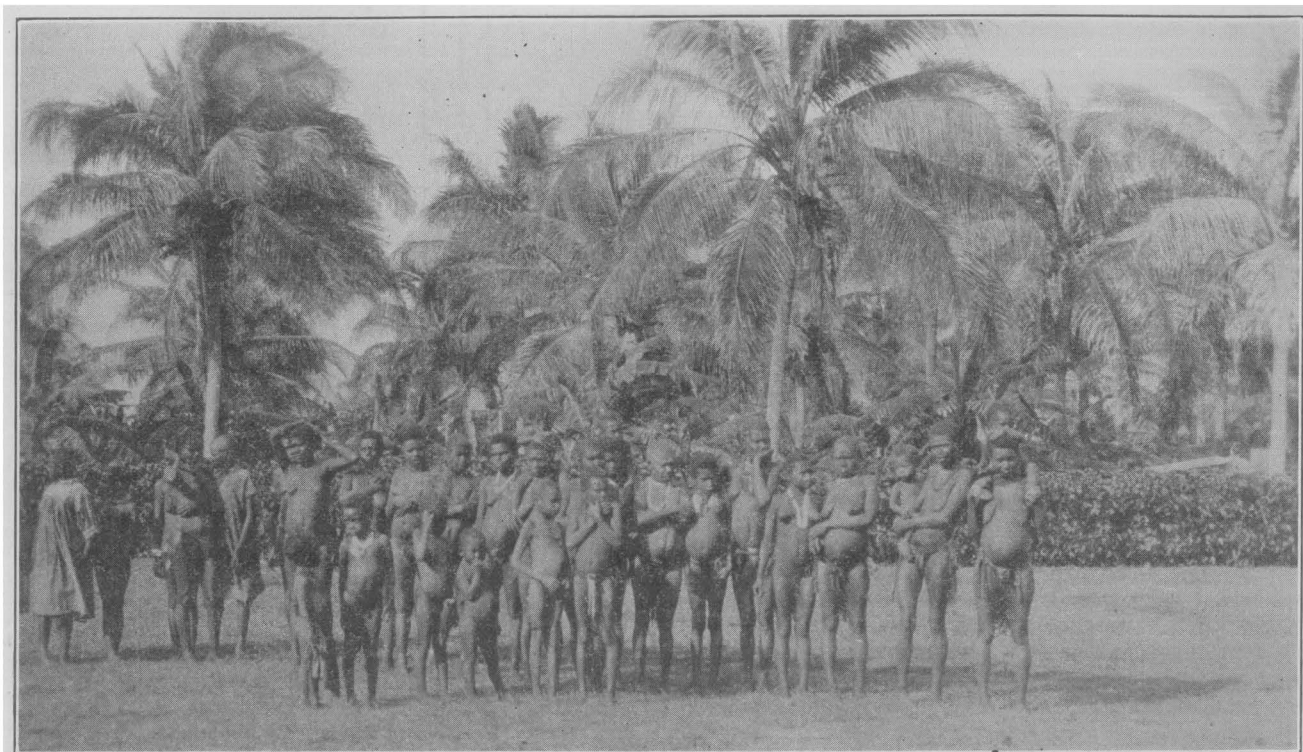
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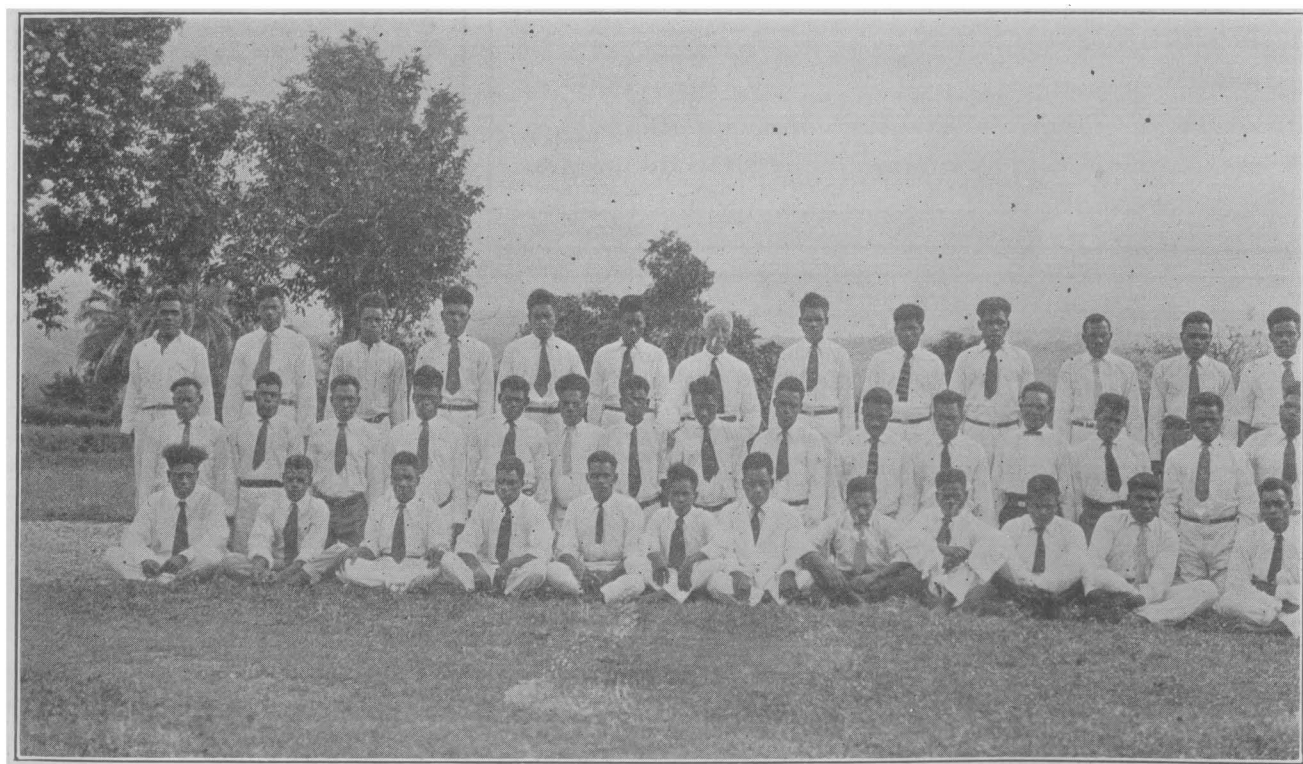
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SOME HEATHEN WOMEN OF ESPIRITU SANTO, NEW HEBRIDES ISLANDS



A GROUP OF CHRISTIAN STUDENTS IN THE NEW HEBRIDES

THE OLD AND THE NEW IN THE NEW HEBRIDES

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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

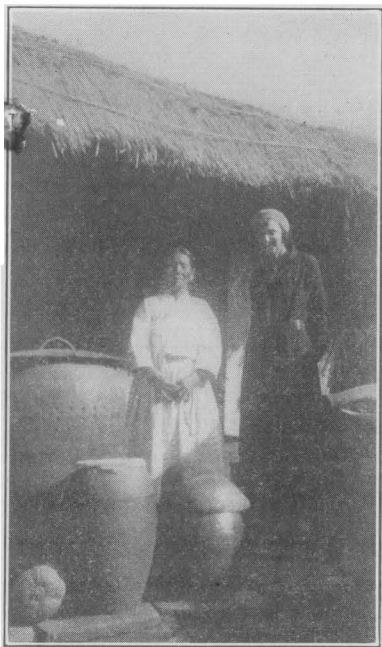
We returned to Seoul and took a boat from Chemulpo to Chefoo. It was a Chinese boat, the Litung, and had six hundred Chinese on board, fleeing from Korea due to persecution resulting from land troubles between Chinese and Koreans in Manchuria.

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

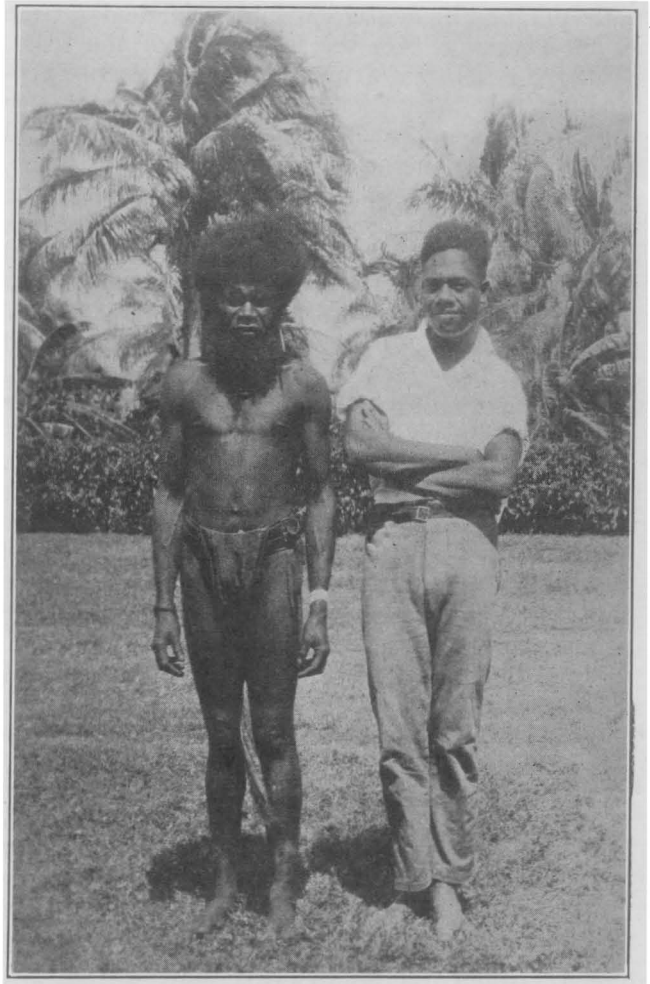
THESE islands are too isolated, and too far separated, and each missionary is too confined to his own particular field to make it possible to give any general or detailed view of the situation in the group.

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

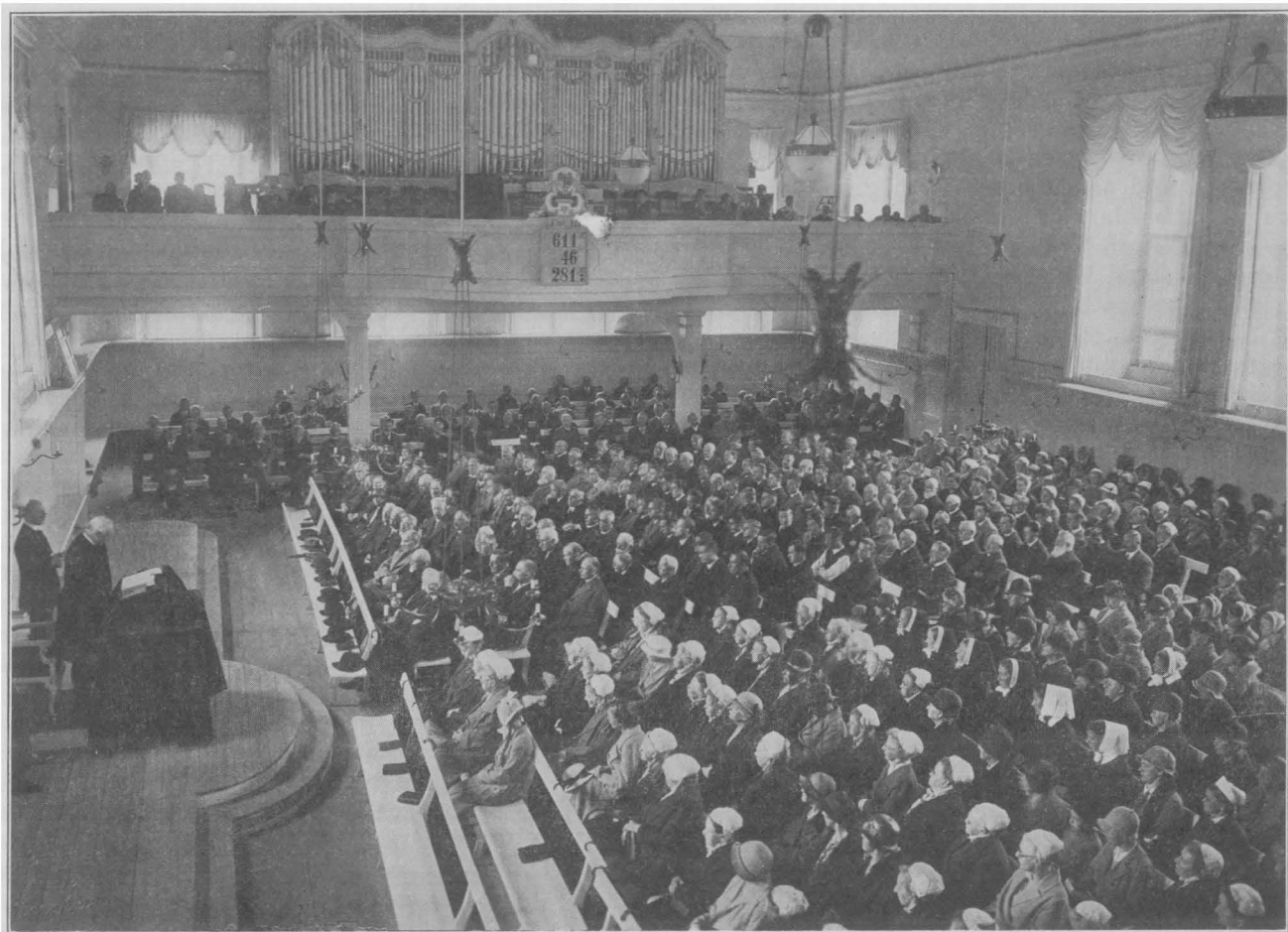
it curious that there should be those who cannot; who fearlessly handle a lizard or even a snake; who, unafraid now of spirits finding means of access to their houses, break out the extra windows so as to have more fresh air; who without hesitation burn the cuttings of their hair, and who do many other 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

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Professor of the History of Religion and Christian Missions

THERE 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.

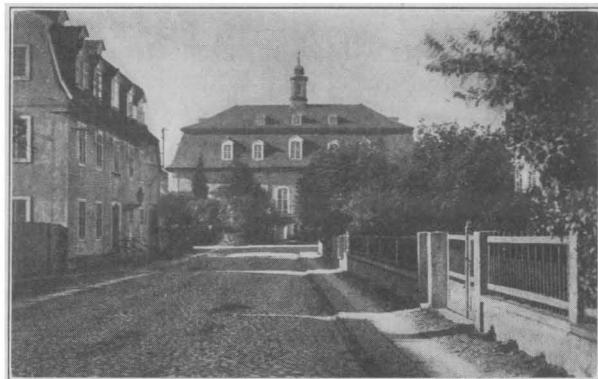
This large social and industrial program, put forward at Williamstown in 1930, had, however, aroused misgivings on the part of the Missionary Council of the Northern Countries before the meeting at Herrnhut. They sent a joint memorial from Stockholm which received careful attention. One paragraph deserves 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 ^{av} ^{tr} 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 Pressedienst*, 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

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T. Z. Koo

Some Achievements of the Chinese
Kenneth Scott Latourette

When China Worships Today
James L. Stewart

A Chinese View of the Christian Task
P. C. Hsu

Some Evidences of Life in China
A. R. Kepler

Editorial Chat

Our Special *American Indian Number* is now out of print, with 1,200 extra sales, and the demand still continues. A word to the wise—order extra copies of the Special *China Number* now!

* * *

We have still several very valuable articles on China for which we could not find room in this issue. Look for them next month (see back cover announcement).

* * *

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MISS EDITH C. DICKIE, formerly of China; now at Clifton Springs, N. Y.

* * *

GERMANY—A CORRECTION

Prof. D. Hinderer of Berlin calls our attention to an error in the *REVIEW* for March (p. 180) in regard to "Church Decline in Germany." He says:

"The church rate collected by the Evangelical Churches in Germany does not amount to 10% of the total income as stated, but only to 1% approximately. The church rate represents some 10% of the tax on wages. This latter amounting to 10% of the salary; the church rate amounts only to 1%, the smaller wages being, however, taxed less than the larger.

"The church rate and the general economic depression are playing a part in the severance of the people from the Church, but other important circumstances are factors—such as the strong Bolshevistic propaganda."

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

Vol. LV

OCTOBER, 1932

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PREACHING THE GOSPEL BY POSTER

Left—This photograph by Maynard Owen Williams shows a Chinese method of publishing the Message in John 3:16.

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Courtesy of China's Millions

WHEN CHRISTIANS WORSHIP IN CHINA UNDER DIFFICULTIES

Photograph by Rev. E. J. Davis

Military occupation of a China Inland Mission Station. At Yencheng, Honan, a General and staff occupied the compound, but gave access to the chapel through this guarded entrance. Hundreds of Christians passed machine guns each side of the entrance to attend services.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

OCTOBER, 1932

NUMBER TEN

Topics of the Times

THE GREATEST PEOPLE ON EARTH

China is not only great in territory and population, but she has a great history, literature, science and art, great national characteristics, and—unless all signs fail—a great future.

Many changes have taken place in China since this vast country was the subject for mission study eight years ago. Then—ten years after the establishment of the Republic—there were hopes that the new China would speedily develop out of the old, through the progressive and orderly adoption of Dr. Sun Yat Sen's principles and program. His program provided that military control should soon be replaced by a civil constitutional government and that education, social and economic improvements, religious freedom and the establishment of friendly international relations would promote peace and prosperity. There was a bright outlook for China.

Today the whole country is in turmoil—apparently worse than ever. Disputes with other nations, internal warfare, banditry, revolutionary movements, communistic propaganda, anti-foreign and anti-religious activity, floods and economic depression have all spread devastation and seem to threaten China's national existence. Any other nation could scarcely survive such a multitude of complex maladies as those from which China is suffering. But the interesting fact is that China does survive and is steadily making progress in education and unification. She seems destined to take her place among the great nations of the world but the fulfillment is delayed.

This great people, diverse yet one, is the fascinating subject for mission study during the coming months. We present in this number of the REVIEW many valuable articles by experts on various phases of the subject—political, economic, social, educational and religious. It is difficult to comprehend the complexity of the situation and the forces that are moulding the nation but these

articles will help toward such understanding.

Many difficulties stand in the way of China's progress. These include her continued controversy with foreign governments as to extra territorial rights; her dispute with Japan on Manchuria; her internal dissensions promoted by rival military leaders and communistic propagandists; her poverty and suffering from floods, famine and epidemics; the slow development of industries and trade because so much of her strength is required to fight for existence; educational and social problems involved in the change from ancient to modern methods; her youthful agitation against moral and religious restraint and the neglect of ideals that alone can develop character and power. Unfortunately the representatives of many so-called Christian nations are not making China's difficulties and misunderstanding of Christianity any less.

The anti-Christian agitation in China is of two kinds. Communist elements are following the lead of Russia and oppose all religion as being bourgeois and capitalistic, as endeavoring to keep the proletariat in submission through fear and superstition. The Communists promise freedom from every ill by the adoption of their program. Many Nationalists, on the other hand, are anti-Christian because they look upon Christianity as foreign and charge the so-called Christian nations with failure to show honesty and brotherly love in their dealings with China. Christianity is on trial among the Chinese, and many of its nominal representatives have been found wanting.

Those who know the facts recognize China's dire need for sympathetic understanding, for friendship, for patience, for help to overcome poverty, for sane education, for unity and peace, for a stable civil government, for leaders that are strong, intelligent, unselfish and non-militaristic, for a true vision of God as revealed in Jesus Christ, and for faithful acceptance of Him as the Way and Truth and Life. The way of escape from

China's difficulties is by the way of Christ and His Cross.

From many parts of China the word comes that, in spite of great difficulties, the opportunities for interpreting Christ to a hungry people are greater than ever before. While multitudes are so oppressed and distressed that they are ready to accept atheism, communism, banditry or any other program that promises relief, they are also ready to listen to the Christian message. The great advantage is that they can see the power of Christ manifested in the joyous and transformed lives of other Chinese. This is not seen as the result of communism or other religions. Among the forces at work in the building up of China are the increasing number of political leaders who have China's welfare at heart; the increase of literacy through the extension of education and the phonetic script; the distribution of the Bible and wholesome literature to promote Christian ideals; movements for health and social welfare to teach the people how to live; finally over a million Chinese Protestant Christians, and a hundred thousand Christian workers are lifting up Christ and His Way of Life to lead China in the way of victory.

LEADERSHIP IN ASIA—WHITHER?

Japan is seeking to be the political, economic and intellectual leader of Asia. In the past sixty years this little island empire has come out of obscurity into a place of great importance among nations. The development of a constitutional government, the addition of territory, the expansion of industry and trade, the promotion of education and social welfare, the granting of religious liberty and the advance of Christianity in Japan have all strengthened these virile, intelligent, efficient people and have made them recognized as a force in Asia and in the world. It is better to have Japan as a friend than as an enemy. Japan is a leader in Asia—but whither?

Today Japan is fighting not only for leadership but for her life. She is seeking expansion for her crowded population, and desires outlets for her products, but she is making enemies rather than friends. The other nations have condemned her militaristic actions in Manchuria and Shanghai, even more generally than they condemned her forcible absorption of Korea and the Koreans. Many leading Japanese now realize her blunder in regard to Shanghai, but she finds it difficult to acknowledge the error, to correct the mistake, and at the same time "save her face". The militaristic party is strong in Japan but is hard pressed. It requires most of the standing army to maintain control in Manchuria, while at home the country

is being disturbed by the Communists and by revolutionary movements among students. The Chinese boycott, the depreciation of the *yen* and the fall in foreign trade are increasing poverty and distress. In one district a million people were recently reported to be without food, living on roots and herbs. Doctors cannot collect their fees in famine districts and girls are leaving home to sell themselves to the nearest bidder. These influences are hindering Japan's constructive leadership.

On the other hand twenty Christian members in the Japanese parliament inspire hope that idealism will be advanced and that sane judgment will yet prevail. Popular secular education has brought an increase in literacy, but without a corresponding strengthening of character. Higher education is greatly inflated so that there is not sufficient work for the growing "white collar" class. As a result discontent has increased among students who demand reduced tuition and greater economic opportunity. The educational system needs to be reformed, with more emphasis on vocational training. Today Christian schools, without endowments, find it impossible to compete with government schools.

Unfortunately the spirit of revolt is manifesting itself in an anti-religious movement. This movement is largely due to materialism, faulty scientific and philosophical views, and to communism. Many Japanese still confuse religion with superstition and think that atheism means larger liberty of thought and action. The leaders of the anti-religious movement urge the youth to revolt against all temples and priests as a part of the "capitalistic systems". The fault is largely with religion as they have seen it in action.

On the other hand, the temperance and purity agitation is growing and the Kingdom of God Movement is making the religion of Christ felt in many cities and rural districts. The religion of Christ and His Cross and the evidence of sacrificial love on the part of Christians are recognized as the most powerful antidote to atheistic communism. Great responsibility rests on the professed followers of Christ.

While Japan stands for liberty in religion her policies are still confused. On the one hand school children (including Christians) are compelled to worship at Shinto shrines, although State Shinto includes rituals, prayers and other religious functions. On the other hand State recognized private Christian schools are prohibited from teaching religion or conducting worship. If Japan is to lead aright her people need true religion more than ever. The old religions are weakening and many call Shinto a non-religious cult. As the consciousness of responsibility to the old religions decrease

suicides, assassinations, political corruption, immorality and other evils are increasing. Many statesmen, even non-Christians, recognize the need for some religious instruction as a character forming influence.

The "Kingdom of God Movement" is seeking to develop Japan's religious sense and leadership. Some things have been accomplished but not all that has been hoped or claimed. It has helped to promote the religious, moral and educational program throughout Japan, but comparatively few districts have been evangelized and the churches have not been greatly strengthened. The three-year period of this Movement ends with 1932, but as Dr. Kagawa says, "The *real* Kingdom of God remains to be achieved. There are only 250,000 Japanese Christian believers compared with 64,000,000 non-Christians. In many of the 12,000 towns and cities of 5,000 or more inhabitants the Gospel has never yet been preached. Unless we put forth a thousand times as much effort as at present we cannot reach one-tenth of the farming villages. The fishing villages, with their seven million population, have hardly been touched, yet everywhere the people are ready to listen gladly to talks on religion. . . . The Kingdom of God Movement must live up to the standard of love and obligation to others or it can never succeed. . . . We must be more earnest in evangelizing unoccupied territory with the Gospel of Christ. Christians must be more loving among themselves and must show more love to those outside."

If Japan is to lead Asia forward and upward, she must promote peace by means of understanding and good will; she must advance the cause of justice, temperance, morality and true liberty in every department of life, and she must encourage moral and religious training that develops character and produces trained but unselfish leaders.

WHEN WILL INDIA BECOME CHRISTIAN?

India is probably the most complex country on earth, and one of the most interesting and important. It has always been a very perplexing and difficult mission field because of the large and scattered population (now over 352,000,000 people in more than 780,000 cities and villages), because of the large variety of languages and dialects, the influence of caste, the general illiteracy, the power of the Indian religious leaders, and the opposition of the entrenched ethnic religions. Wonderful progress has been made, however, in the past century in breaking down prejudice and in overcoming many of these difficulties. What

is the outlook for Christianity in India today? Will the land and people ever be predominantly Christian?

In this connection it is very interesting to study the numerical progress shown in the recent edition of "The Directory of Christian Missions in India, Burma and Ceylon".* These statistics do not, of course, reveal the remarkable and far-reaching moral and spiritual changes that have come to Indians, or their more tolerant attitude and increasing sympathy for Christian teachings. There is, no doubt, a very large number of secret followers of Christ and of others who are not yet willing to break with the past, or to become outcasts for Christ's sake, but who would do so if such a step did not mean ostracism and persecution.

This latest edition of the "Directory," which is the first published since 1929, is of unusual interest and value. It was prepared under the auspices of The National Christian Council and contains some new and instructive features.

A large, clear map, prepared for "The World Dominion Press," shows the location of all the 1,134 centers in India, Burma and Ceylon where foreign missionaries are at work. These centers are keyed so that the stations listed in the directory can be located. The volume also gives illuminating statistics of Protestant missions, a list of 281 societies, the names and addresses of five thousand foreign missionaries and many of the 1,266 leading Indian Christian leaders. The names, locations, and types of work of nearly 2,000 missionary institutions are given with facts as to their educational, medical, literary, industrial and philanthropic work.

Among the interesting information revealed in this study is the following:

1. There are over 740,800 towns and villages in India without any Christian missionary. As has often been pointed out, this means that if Christ Himself had begun to visit these villages when He was on earth and had visited one each day until the present time, He would still require over 100 years more to complete the round. Some of these villages and towns have less than 100 inhabitants, but in less than one per cent of the total number are there any Indian Christians living and witnessing to Christ. The task before the Christian Church is still tremendous. The Andaman Islands, Coorg, Nepal and Bhutan and a number of the independent states are wholly unoccupied and do not permit Christian missionaries to work within their borders.

2. In the past ten years thirty-four new societies have taken up work in India, and over 400 additional foreign missionaries have been enlisted. There are now 5,463 Protestant missionaries

* "Directory of Christian Missions in India, Burma and Ceylon." 1932-1933.

Published for The National Christian Council by The Christian Literature Society for India and Madras.

in India and 389 in Burma. In the past few years, however, there has been "a decrease of both men and women missionaries" and, what is more disturbing, "a steady decrease in the number of Indian evangelistic and educational men workers". Some increase is shown in the women Indian Christian teachers and Bible women employed.

3. The number of educational missionary institutions has increased only slightly in the past ten years but the amount expended on these institutions is much greater.

4. The Indian Christian community has increased by one-third in the last ten years—by a much larger percentage than is shown in the other Indian religions. These Christians live in about 8% of the villages in British India and in 4% of the villages in the native states. The largest number and proportion of the Christians live in Madras Presidency and in Travancore.

5. The total number of Protestant Christian communicants in India is given as 909,804 and the Protestant Christian population as 2,671,536, or about two-thirds of one per cent. There are also some 2,500,000 Roman Catholics and Syrian Christians. Nearly 350,000,000 people in India, or one-sixth of the earth's population, have still no outward association with Christ and no faith in His message of life. This means that while 35,000,000 have been added to the population of India and Burma in the past ten years only 1,500,000 have been added to the number of Christian believers. During the same time Hindus have increased by 22,000,000, Moslems by 9,000,000, Buddhists and Sikhs by over 1,000,000 each. The Jews, Jains and Zoroastrians (Parsees) have remained about stationary and followers of the Primitive Animist religions have decreased 2,000,000 (or 20%). While in the past half century the number of Indian Christians have increased over 240%, still the numerical increase of Christians has been so small compared with the increase of the whole non-Christian population that there seems no hope of winning India to Christ through such gradual additions to the Church. Faithful Christian witnessing and living in the power of the Holy Spirit must either bring about such a religious awakening and breaking down of religious and social barriers as will draw millions into the Christian faith, or we must look forward to this result through the coming of Christ Himself, according to His promise, to reveal Himself to men and to overcome the forces that now oppose Him. The Church and the missionary workers are still divided on the question as to which of these methods will bring victory to Christ but all His followers are united in the belief that He will prevail, so that to Him

"every knee shall bow and every tongue confess that Jesus Christ is Lord, to glory of God the Father".

TRENDS IN AUSTRALIA

Both religious and anti-religious developments are reported from Australia. Fruitful evangelistic campaigns have been conducted among students in Sydney and in several of the larger cities. The economic depression has turned the thoughts of many Godward and has increased interest in spiritual things. At the same time the propaganda for atheistic communism is also finding a fertile field among the unemployed. Some of the agitators advocate revolutionary methods to crush the capitalists. The communist leaders consider the economic position of Australia as hopeless. The "Unemployed Workers' Movement" has mobilized tens of thousands of workers. They "have in view a mass insurrection for the dole", according to Thomas Walsh in the *Australian Christian World* and are trying to gain leadership among all malcontents. They attack the Australian administration of New Guinea because of the policy of developing Papuan agriculture and industry. The campaign of hatred and falsehood, mixed with some truth, is a breeder of trouble.

"To stir up rage and horror against the so-called capitalist class, the tenth party congress states that the apostles of the White Australia Policy practiced mass poisoning of the Kanakas some twenty years ago, and that the Queensland newspapers of that day made no serious attempt to deny it.

"Many seemingly innocent ideas are expressed by people who are pawns in the hands of the communists; rationalists, feminists, birth-control advocates, pacifists, socializationists, credit reformists, all are using the communist formula and are worked into the general propaganda by the communist.

"One communist puts it: the basis of religion is the desire of the human mind to straighten out the perplexities of life. The communists have a cure for every human ill and an explanation for every mystery in the universe."

There is, however, a strong English and Scotch element in Australia that has shown sane and honest character. They are to be reckoned with in political, economic and religious matters.

A marked revival of church life is reported in many parts of Australia, with revived interest on the part of outsiders. Business men, including politicians, newspaper and professional men, are uniting in daily prayer for guidance in these difficult days.

Nation Building in China^{*}

By DR. T. Z. KOO, Peiping, China
Vice-Chairman of the World Student Christian Federation

WHEN one gazes at a painting one is really looking at three things. There is the general background; from this there stands out prominently one or two features which compose the foreground. Then the foreground and background are related in the perspective which gives to the painting its distinctive character.

If one can see the Chinese situation in the same way with its background, foreground and perspective, then one will not easily be confused.

What, then, is the background of the Chinese situation today? This is undoubtedly the everyday life of the Chinese people. One word will describe the character of this background, namely, the word *change*. It is in a state of flux. In China today we are seeing nothing less than the gigantic drama of a whole people, comprising one-fourth of the human race, changing from one mode of living to another. This change is brought about mainly by the intermingling of two dissimilar cultures. Nearly a century ago, our hoary, self-contained culture of the East came into contact with the young and vigorous culture of the West. Through this process of intermingling, several dynamic ideas from the West have been injected into the placid stream of Chinese life. These ideas, germinating and spreading in our midst, have gradually brought on the present upheaval which is steadily gaining in volume and intensity every day. Already the old order is crumbling in face of the onslaught of these ideas and a new social and political structure is rising in its place. We can here only mention a few of these ideas, without amplification. They are, first, the idea of democracy; second, the scientific mode of thought; third, the conception of modern industrialism; and lastly, the conception of the value of the individual. In these four ideas you have the pivotal points of impact in this intermingling of cultures.

There are four channels through which these ideas come into Chinese life—the diplomatic channel, the traders, the missionary movement

and Chinese students studying in the West. The contact through the first two channels is superficial and not always beneficial. It is the contact through the missionary and the Chinese student studying in the West that leaves the lasting imprint of the West upon the East. The United



T. Z. KOO—A CHRISTIAN NATION BUILDER IN CHINA

States sends a larger number of missionaries to China than any other country and she receives the largest number of Chinese students studying in Western countries. What a responsibility and what an opportunity!

Let us try to trace some of the more important changes in Chinese life which have come as a result of this impact of dynamic ideas of one culture upon another. We can see these changes fairly clearly in the contemporary political, intellectual, economic, social, moral and religious life of our people.

* The Editor of the REVIEW has asked me to write a general article on China as an introduction to the Special China number. The following paragraphs are written in the hope of furnishing the readers with a key to the understanding of China, which will enable them to see the main outlines of development and growth going on in this oriental land. T. Z. K.

In the political life of the Chinese, the change is from a political organization dominated by the will of one person, the Emperor, to one in which the will of the people will reign supreme. It is a change from autocracy to democracy. We definitely abandoned the monarchical form of government in 1911 and since then have been struggling painfully towards the goal of democracy. But, as yet, we are very far from realizing our goal. On this road of political progress we have traveled only the first mile. The family clan, which has been the unit of political thought in China for many centuries, is now being gradually replaced by the conception of the nation-state. In other words, we are gaining a new consciousness of nationhood. Our immediate task is to nurture, develop, and educate this consciousness until it has acquired sufficient depth, wisdom, and power to undertake the responsibilities involved in an intelligent government "of the people, by the people, and for the people."

In the intellectual life of the Chinese people, the change is from a thought life dominated by the authority of the past to one characterized by a scientific attitude of mind. The traditional thought life of China is conservative in spirit, speculative in outlook, ethical in content and literary in expression. Elegance of expression was formerly emphasized to the detriment of real knowledge of subject matter. The authority of the past was accepted without question. For instance, in the old schools of China, if you were to raise any question with your teacher about the validity of some statement contained in the classics, you would be likely to receive a rap on your head, rather than an explanation. An intellectual life lived under these conditions can only lead to stagnation.

Fortunately this traditional thought life was radically changed by the advent of the New Culture Movement in 1916. A group of Chinese scholars, among whom was Dr. Hu Suh, saw the need for an orientation in China's mental processes and habits. In less than a decade this new movement has completely revolutionized our way of thinking. Instead of the old conservative spirit, emphasis is now laid upon the importance of acquiring the "scientific mind," by which is meant that mental attitude which will not merely accept the traditional beliefs but will also experiment with the new; which will not deal only with beautiful phrases but will come to grips with reality.

Although this change is well on its way, it can not be said yet that this attitude of mind is thoroughly established in our intellectual life. The mind of the Chinese people today is like a bird which has suddenly gained its freedom after a

long period of confinement in a cage. It is confused and yet eager for new ideas. It will be many years before our people will be thoroughly at home with this new scientific attitude of mind.

The effect of the change in our intellectual outlook is already apparent in our educational system. In the old days, Chinese education was almost exclusively ethical. Its purpose was the training of man to live rightly with his fellow-men. Today, the purpose of education in China is almost entirely technical. It is training man how to earn a living.

In the economic life of the Chinese, we come to a change which is the most difficult for the people to face. The old economic order rested upon two foundations. One was the system of small home industries and the other agriculture under small ownership. Such an economic order becomes totally inadequate when thrown against the modern industrial system of the West. We are, therefore, obliged to abandon the old simple agricultural life and the small unit industries in order to develop a modern economic structure. This development is taking, at present, two directions. First, in the rise of industries organized on the principle of mass production; second, in the introduction of machinery to replace hand labor and in the gradual application of scientific knowledge and modern methods to help production.

But here again, while we have broken with the past, the new economic order is by no means firmly established. The cost of living has risen steadily while earning capacity has not risen proportionately. Therefore, great masses of our people are having great difficulty in making the proverbial two ends meet. When on top of this situation is piled the uncertainty and suffering caused by civil war, banditry and famines, then something of the peril lurking in this phase of our life becomes apparent.

In such an economic state any country is a fertile field for the propagation of the various theories of socialism. Literally millions of our people are living on the borderline of starvation, and any theory which promises them an equitable share of the nation's wealth will find eager followers.

In the social life of the Chinese fundamental changes are also taking place. The old social life is distinguished by two characteristics—the first is the patriarchal system of family organization and, second, the status of women. The patriarchal system develops the large clans which are so characteristic of Chinese social life. But now, especially among the younger generation, a revolt is on against this system. Youth is striking out for the Individual Home Movement. This means that when the children in a family marry, they will no longer live with their parents, but will

establish homes of their own. In time, this movement will break up the clan organization of the family and will change the whole complexion of family life.

The status of women in the old social system of China was definitely domestic. The Chinese men are supposed to be active outside of the home and women within the home. Each has a distinct sphere of responsibility. It is not uncommon in China for the men to make the money while the women manage the family finances. While their place in the home has given our women good training in management and poise, it has also deprived them of the chance to become independent and earn their own living.

Another feature in the status of women was the rigid barrier in social intercourse between men and women, especially of the younger generation. In the old marriages the bride and bridegroom would generally see each other for the first time after their marriage. In the ceremony called "Lifting the Veil" at the wedding, after the bride and bridegroom have taken their vows before Heaven and Earth, they are conducted to the bridal chamber, where the bridal veil is lifted and the groom takes his first look at his wife. It is a crucial moment, for the success or failure of the marriage is often determined by that first glimpse.

Now all this is being changed. The women are no longer confined to the domestic sphere, but are coming out into public life. In education, law, business, government and medicine, Chinese women are rapidly taking their places. The barrier between the sexes is also being broken down so that in many places young men and young women today meet freely in society. As an indication of this new status look at the membership of the Central Administrative Council of China, the highest body in our National Government. This Council is composed of fifteen members and the Chairman is, *ex officio*, President of the Republic. At one time, this Council had two women members. The women of China need no longer fight for the vote or for equality before the law. Politics, business and the professions are already open to them. The only limit to their use of these opportunities lies in the fact that we have not been able to provide enough facilities for the education of our women.

In the moral life of the Chinese, the changes are more difficult to trace. Three observations, however, can be made with fair accuracy. First, the old established standards of conduct are beginning to topple. Take, for instance, the virtue of loyalty. In the old days, this virtue reached its highest expression in the loyalty of the people to the person of the Emperor. Today the Emperor is no more and nothing in the new order has

yet risen to take his place. When you realize that our young men and young women are living in a moral and ethical world in which all the old landmarks are disappearing, you will begin to understand something of their bewilderment.

Second, the ethical emphasis in China today seems to be steadily shifting from the individual to the group. In the old days our ethical thinkers emphasized virtues belonging to an individual—such as loyalty, honesty, and uprightness. But



FLOOD SUFFERERS IN CHINA SEEKING RELIEF

the ethical writings of the present day hold up before the people virtues which pertain to group life, such as cooperation and team play. Here is one clear indication as to the direction in which the ethical life of the Chinese is trending.

Third, the consciousness of the value of the individual is steadily rising. In the old days, man's individuality was very much subordinated to the social organism. Today, more and more, the value of the individual person is receiving larger recognition. This is especially true of persons belonging to what modern social workers have termed "the under-privileged classes."

In these five great changes described above, you have the fundamental factors which underlie the march of events in China. No matter what political situation may obtain in the country, or which general is at the top, these changes go on, gradually working out a transformation of life in

China. To understand the situation in our country we must keep in mind these basic factors in the background of Chinese life today.

The Revolutionary Foreground

Now to pass on to a study of the foreground of the picture. The general nature of this foreground can be summed up in a few words. In China, at present, we are seeing a revolutionary movement gradually emerge from its military stage and trying to settle down as the ordered government of the country. This fact helps us to understand the immediate problems which confront us.

Four of these problems stand out sharply from the background of changing life in China. First, there is the urgent problem of the political reconstruction of China. We have now existed as a Republic since 1912. The first fifteen years of our history (1912 to 1927) might be described as the period devoted to the liquidation of the imperial legacy left upon our hands by the Manchu dynasty. When the Manchu Emperor abdicated in 1911 he left a vast system of government as well as a host of government officials who had grown rich and powerful under the monarchy. These officials of the old regime, anxious to maintain their position in the new Republic, formed themselves into cliques and fought against new leaders who came on to the scene through the revolution. Thus we find men like Yuan Shi Kai, Feng Kuo Chang, Tuan Chi Jui, Wu Pei Fu, and Chang Tso-lin, rising, one after the other and trying to maintain their authority. It took the first fifteen years to eliminate these men, and the last act in this process was the removal of the capital from Peking to Nanking. In China, Peking has always stood for the imperial order, while Nanking is regarded as the symbol of democracy.

These first fifteen years of the Republic meant little progress in political reconstruction. This period has been like a storm on the ocean; the wind whips up the waves and there is great commotion, but when the storm subsides the ocean goes back to its former level. The old leaders left by the imperial dynasty caused great commotion by their struggles against the new leaders ushered in by the Revolution and after they were eliminated the country (in 1926) was back almost where she was in 1912.

When we take up the next five years, from 1926 to 1931, we begin to see a definite step forward. In this period, there gradually emerged from the political chaos the promise of a new National government around which the people can rally. This was established in Nanking in 1928 by General Chiang Kai-shek and the subsequent

years from 1928 to 1931 were devoted to the task of strengthening this young government and in trying to extend its authority over the provinces of China. This was done by peaceful means wherever possible and by military force wherever it seemed necessary. Up to the time of the Japanese invasion of Manchuria (September, 1931), the national government had succeeded in extending its sway over 12 provinces directly, over seven less directly, while in the remaining five its control is still largely nominal. The Japanese invasion has interrupted this process of consolidation and has placed a great strain upon the new government. Thus far it has stood the strain fairly well but we are apprehensive lest the strain, prolonged indefinitely, may prove too heavy and cause an internal break-up. China would then be plunged again into chaos without a political rallying point.

Before the Japanese military invasion of Manchuria, the task of the political reconstruction of China was already moving on to its third stage. The first three years after the formation of the new national government were spent in an effort to establish itself. There was no time to raise any questions about the nature and constitution of such a government. But in the spring of 1931, when the immediate anxiety over the continued existence of the national government had disappeared, political leaders began to discuss the adoption of a constitution under which the government might function. With this discussion, there emerged two definite issues. The first was the question of centralization versus decentralization. Should China develop a strong central government with large powers over the provinces or should she choose the alternative of creating strong provincial governments, with only a relatively small central government with limited functions? President Chiang Kai-shek, with many younger leaders in the Kuomintang, favored the former while Hu Han Min, with the older party leaders, wanted the latter.

The second issue is the question of the civil as against the military government. Starting as a government established during a military campaign, military leaders naturally had a predominant voice in its policy and administration. But the more thoughtful leaders soon began to insist that this military element must be subordinated to the civil arm of the government. Hu Han Min was again the acknowledged leader of the civil party and when he and General Chiang could not agree, his supporters bolted from Nanking and established a rival government in Canton. These two points will undoubtedly form the center of political development in China for the next decade or so.

The Task of Education

In this work of political reconstruction we are confronted with a peculiar handicap, namely, the practice of one party domination, a legacy of Russian influence in China. With one political party we have no constitutional outlet for political differences. If I differ with the ruling party I must either shut up entirely or start a rebellion to maintain my point of view. This state of affairs has greatly added to civil strife. We are trying to eliminate this handicap and our effort has been successful to the extent that the party will now admit men into the government who are not its members. I believe in the near future the party will make it constitutional for people to organize a second political party. When this is done, one prolific source of civil war will have been removed.

The second immediate task in nation-building in China is the education of our people in the responsibilities of citizenship in a democracy. The Chinese have been familiar with an autocratic form of government for the past two thousand years. They cannot be transported overnight into another form of political life without going through a long process of training and preparation. This process can be seen at work in China today in the national system of schools and in people's organizations. One remarkable factor in the last twenty-five years of China's turbulent history is the steady growth in the educational system. But in spite of all our efforts we are still far behind the needs for our people. For instance, in the secondary school field, up to 1927, we have developed 1339 schools (exclusive of private schools) or only one school to every 300,000 inhabitants. Conscious of this inadequacy, the government about two years ago adopted an expansion program in the field of education, calling for the establishment of twelve secondary schools of the senior grade, 300 schools of the junior grade, three technical and ten agricultural schools in the first six year unit.

A second line of effort in the preparation of the people is in the work of a large number of people's organizations active in the fields of adult education, citizenship training, health promotion, rural economics, women's movements, and international education. This type of work is carried on through voluntary organizations, many of which are nation-wide in their scope. In these voluntary organizations you will find the real pulse of the national life of China.

The converging of these two lines of effort, one governmental and the other voluntary, will eventually prepare the people for the new order that is rapidly coming in our country. This part of

our work is the most fundamental thing we have to undertake for the next twenty or thirty years. That is why some of our finest men today refuse to go into politics but prefer to bury themselves in the task of doing the spade work. Unfortunately, this side of things is little known outside of China. Being an educational program, it has no murders or kidnappings connected with it, so that foreign correspondents rarely report anything in this field. But from our point of view, this work of preparing our people for democratic government is the most fundamental in the entire task of nation-building in China.

The third great piece of work is in the realm of material reconstruction. Western visitors to China are always struck by the comparative undeveloped physical conditions of our country. Roads and communications, manufactures, public improvements, electricity, water-power, mining and reforestation are waiting for development. A whole continent is waiting to be made over. When that program gets into full swing, it will involve the industries, the technical skill and the material and financial resources, not only of China but of the whole world.

The fourth piece of work is the task of readjusting international relationships with other nations. This work involves three aspects. There is first of all the general question of the "unequal treaties" which must be replaced by new ones based upon mutual respect and reciprocity. When the Chinese look upon these treaties, which have been saddled upon them in the past, they feel that they are onesided and, coming or going, China "gets it in the neck." Once you appreciate this point you will begin to understand the emotional intensity behind the demand for the revision of these treaties. I am glad to say that the principle of revision is now practically recognized by most nations.

The second aspect of China's international relations lies in specific problems, as with Russia and Japan in Manchuria and Mongolia. This is too large a subject to be included in the limits of this article. I will only say that in this whole question is involved the peace of the Far East and possibly that of the world.

A third aspect of China's international problem lies in the field of racial and national attitudes between the East and the West. An illustration may make my point clear. In my native city of Shanghai we have many hotels operated by Europeans. Once, when I had to go into one of them to meet an English lady by appointment, a hotel attendant rushed up from behind, caught hold of me by the scruff of my neck and wanted to throw me out. When I asked the reason for his extraordinary behavior, he said, "Don't you know as a

native you cannot enter by the main entrance, but must go to the side door reserved for servants and tradespeople?" Relationships like these are not covered by treaties. Even though every treaty with other nations is rewritten, yet if as individuals we continue treating each other in this way our international work is only half done. The revision of treaties is in the hands of governments, but the work of re-orienting the spirit between the East and West is in your hands and mine as individuals. By acquiring an attitude of mutual respect and understanding, we can do much to relieve the pain and cruelty which we needlessly inflict upon each other.

In these four problems of political reconstruction, educational preparation, material reconstruction and international readjustment, we have the immediate tasks to which the Chinese have set their hands.

Our Wilderness Wandering

It now only remains for me to link up in proper perspective the background and foreground of the Chinese picture I have painted. To help you to see this perspective may I recall the story of another people, the Israelites, who, after their bondage in Egypt, were led by Moses towards the "promised land." In China today you see almost an exact parallel to this story. Our Egypt is the old China and our promised land is the New China. As a people we have struck our tents and

have begun our march towards our Canaan. But between Egypt and Canaan there were forty long years of wandering in the wilderness. This is exactly where we are today in China. We have left our Egypt but we are not yet arrived at our Canaan. We are still wandering in the wilderness. This gives you the perspective of our present situation for, viewed in this light, the five fundamental changes in the background are seen to be but the highways in the wilderness over which we are marching towards our promised land; and the four great tasks in the foreground are the stages that we have reached on the way.

A people wandering in the wilderness is at the most vulnerable period in their life. They are at the mercy of those who want to take advantage of them; without the aid of God they are helpless before attack. But a people wandering in the wilderness is also passing through a period when they are most susceptible to sympathy and helpfulness from other peoples.

Many of our people today, especially men and women of my generation, realize that, like Moses, they will not themselves have the privilege of entering the promised land. That is a poignant thought to carry in one's life; but again, like Moses, some of us have been on the top of Mount Nebo and have caught a vision of the New China from afar. It is this vision, shining before our eyes and treasured in our hearts, which is sustaining us in our march through the wilderness.

Hope for China—Half the Yamen Converted

Letter from T. D. Payne, China Inland Mission, July 9, 1932
Lunchang, Western Yunnan, China

Apostolic Christianity has not died out in China. A village of Tibetan-Lisu Christians, out here in Western Yunnan, has turned as a unit to the Lord and has remained steadfast for more than a year. They have been fined, beaten, and thrown into prison because of their faith. First, four men were beaten fifty strokes each with a board and fined about four months' wages each because they started to erect a Christian meeting house. Then the school tax of the village was increased and other unusual burdens were laid upon them. Since they were not permitted to have a chapel they met in the open air, the women on one side of the road and the men on the other. The laird who rules them raided this meeting place one day as they were worshiping and tied up with ropes one of the brightest young men. He was dragged to the Yamen and beaten with boards, one board after another being broken on his body until four boards were destroyed. The fifth board left him unconscious, with his body badly injured, large patches of skin being completely gone. He is still in jail, bound with a chain to a post. The war-lord told him that if he will pay some money he can be released, but the prisoner declares as he is guilty of no wrong he will not pay anything. The laird has conscripted the young men among the believers until now his soldiers are all believers. I am told that they gather around the man chained to a post and hold divine services.

The sound of the boards coming down on poor Mr. "Fifth Month Happiness" converted half the Yamen, it seems. Last Saturday (July 2, 1932) when I visited the place to see if I could arrange for a settlement, half the Yamen came out to shake hands with me. (Handshakes are the sign of a Christian Believer in these parts.) The sergeant of the militia, who had not believed before, said to me in front of the laird: "Come to my home village and teach us, and we will all believe." The laird glared daggers at him, but the sergeant insists that he is going to live and die a Christian.

Come With Me to China

By the REV. O. E. GODDARD, Nashville, Tennessee
Board of Missions, Methodist Episcopal Church, South

IF you come to China now you will see "confusion worse confounded." Oriental situations are always more or less baffling to Occidentals, but the enigmatical situation in China today is a veritable Chinese puzzle. Superficial observers and globe-trotting newspaper reporters may offer their solutions of the Chinese problem but the veteran observer and careful student speaks with moderation and caution.

If you come with me to China now you will see an ancient nation suddenly projected into modern times. This country's former contemporaries have ceased to exist. China was a contemporary with ancient Assyria, Egypt, Greece, Rome and other famous civilizations of the past. Her civilization was equal to that of any of these nations though, owing to linguistic difficulties, it was not as well known.

The disintegrating forces of the centuries made away with all these ancient civilizations except that of China. This country somehow had power to resist the disintegrating forces, and lived on down through ancient and medieval ages into modern times. Today she is a mixture of anachronisms and modernisms.

If you will come with me to China and read her ancient classics you will find a literature clean and wholesome, expressed in beautiful rhythmic prose. If read in mixed classes it would not require as much expurgating and annotating as did the classics of the Greeks and Romans to make them proper for study by our youth. One Chinese poem, written long, long ago by a Chinese scholar, is a parallel of Gray's "Elegy in the Country Church Yard." Several thousand years ago a Chinese poet, walking among the grave mounds and coffins, wrote similar verses that may be translated:

Perhaps in this neglected spot is laid
A heart once pregnant with celestial fire;
Hands the rod of an empire might have swayed,
Or moved to ecstasy the living lyre.

Thomas Gray was sent to China by the British Government and is said to have acquired a reading knowledge of the Wenli. Who knows that he did not get at least a suggestion from that ancient poem?

If you come with me to China you will see a great people who were the first pacifists among the nations of the world. Many centuries ago their greatest sage taught that war was disreputable—that no decent person or nation should resort to war to settle national difficulties. During the passing centuries, while other nations were murdering each other for conquest or revenge, peaceful China was moving on the even tenor of her way without the shedding of blood in useless wars.

China has suffered dreadfully in her contacts and conflicts with modern nations which have large armies and navies. She has suffered humiliations which cannot be described—not even conceived or comprehended by any outsider. Her ancient ideals have been shattered, her colossal pride crushed by the bellicose nations that have dominated her. If China ever becomes militaristic or communistic—either will be unnatural to her. She is naturally peace-loving, home-loving, and individualistic. If she ever becomes a militaristic or a bolshevik nation it will be because an abnormal life has been forced upon her by external conditions.

If you will come with me to China you will see a people great and numerous, in the throes of a congeries of revolutions, simultaneous and consecutive. It is bad enough and complicated enough for a nation to have one revolution after another but to have a series of them simultaneously, acting, reacting and interacting on one another is something unprecedented in the history of nations. This is precisely what China has been having for the past few years. Political revolutions, educational revolutions, industrial revolutions, literary revolutions together with religious upheaval and revolts are what China has been struggling with for two or three decades. The average intelligent reader has no conception of the deep and genuine elements in Chinese character. They were among the greatest and best of the ancient nations.

It is well known that China, fearing invasions from her belligerent neighbors to the north, built the great wall to ward off attacks from the militant people. This effort was futile for these war-

riors came over the wall and conquered China, and for nearly four centuries China was ruled by the Manchus. She made strenuous efforts from time to time to extricate herself from the Manchu rule, but was not successful until the revolution of 1911 when Sun Yat Sen was elected first president of the new republic of China.

This young revolutionary leader was the first Chinese ruler the country had had for nearly four centuries. Yuan Shi Kai, his successor, was neither a democrat nor a Chinese. He was a Manchu and an imperialist, and put a military man at the head of each province. When Yuan was safely entrenched, he announced that China was no longer a republic but a monarchy and that he was the monarch. In four years (1916) Yuan died and China was split by internecine war.

More than a half dozen of the Provincial leaders, whom Yuan had appointed, started to march to Peking, each with his army, to become emperor. How a warfare of this sort could go on for ten years without any real central government is more than we Westerners can understand.

Next Chiang Kai-shek, sometimes called "the Moses of Modern China," organized his army and government in Canton. He made a reasonable and righteous platform and started his triumphal march northward. The story of his efforts to get recognition of his government in transit from the nations, how all except Russia told him they would discuss it with him when he reached Peking; how Russia recognized the moving government and ingratiated herself into it and came near capturing it—all this is known.

In the old regime of literary examinations for governmental jobs, the literary men wrote only in the Wenli, a language never spoken. Now all this is changing and modern subjects have been put into the curricula of the modern schools and colleges. The literary and educational revolution is now on in China. Never was there in all history a people in the agonies incident to such a plethora of simultaneous revolutions. Do not be alarmed, surprised or discouraged if China, in the white-hot incident to these revolutions and under such an emotional strain such as was never felt by any other people, should do something harsh or

foolish. She is entitled to patient consideration. Her provocations have been all but unbearable.

If you come with me to China, I will show you some missionary work of which you will be proud. Our Master had a threefold ministry in Palestine—preaching, teaching, healing. In China hospitals are supported by different denominations and several hundred thousand patients are treated annually. Here are done some of the "greater works than these" which our Lord promised. You will see also a large number of men and women from America and Europe engaged in Christian education. More than one hundred thousand young people in Christian schools are being prepared for Christian citizenship tomorrow. That is a sight worth seeing!

Hundreds of Christian Chinese men and women are in evangelistic work. Disappointed, broken-hearted China now hears the Good News of redemption more eagerly than ever before.

Christian missions have been one of the greatest factors in awakening China. They will be one of the mightiest in helping in the remaking of China. The highly cultured missionaries are religious leaders who are giving their lives for the betterment of China.

If you come with me to China now you cannot refrain from asking what the final outcome will be. It would be a bold man or a foolish man who would make any dogmatic prophecies. We may be sure of only one thing. In the end the Chinese will do the sane thing. A typical Chinese is one of the most patient, persistent and invincible characters on earth. His power of analysis and ability to see through the unanalyzable is amazing. Out of all this chaos some day will come order. China cannot be conquered. She is not a great military power and should never try to be such, but she has a strange power to take into her capacious maw her conquerors and to assimilate and absorb them. China will continue to remain on the scene.

If you go with me to China, and stay there for the next half century, you will be on that part of the globe where the most interesting events will take place.

Despite the obstacles confronting the onward sweep of Christianity, the future is full of promise. More people are inquiring about Jesus Christ today than at any other period in the world's history. There is a more profound searching after Christian principles than ever before. Today ten million pairs of eyes in Asia are looking to Christ for direction and leadership. These people may not have gone the whole way with their wills but they are discussing the implications of the Christian position. Years ago in Asia one could hear frequent hisses when the name of Christ was mentioned. That does not happen today. The conscience of Asia is shaking as never before, due chiefly to the influence of Christ. It is not to be inferred that the non-Christian movements have lost their force, but is Christ exerting a spiritual energy in the lives of millions of people in non-Christian lands that augurs well for the progress of the Kingdom of God upon earth.

JOHN R. MOTT.

Some Achievements of the Chinese

By PROF. KENNETH SCOTT LATOURETTE
New Haven

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CAN any achievement worthy of the name be expected of the Chinese? To those who know only the past few sorrowful years it may seem that the race is incompetent and that from them neither a stable government nor a high civilization can again be anticipated. Such an opinion, however, is based on very shortsighted and very imperfect knowledge. Judged by their past the Chinese are among the ablest of peoples. There is no proof that their genius has vanished and there is every reason to hope that, given time and the right kind of assistance from the West, including especially the contributions which the Christian Gospel can make, they will again produce a rich culture.

One of the most remarkable achievements of the Chinese has been in the realm of government. To those who know only present-day chaos this may seem a startling statement. Yet as recently as the eighteenth century, when our own United States was winning its independence, China was undoubtedly one of the best governed and very possibly the most prosperous of the lands of the earth. Moreover, it is no exaggeration to say that judged by the immense area it administered, the length of time it endured, and the number of people whom it controlled, the Chinese form of government, which disappeared with the advent of the Republic in 1911-1912, was one of the outstanding political achievements of human history.

About two thousand years ago the Chinese produced an imperial structure which, with modifications, lasted until 1912. At its head was an hereditary emperor, ruling through a bureaucracy which, in theory, was made up of the most intelligent and best educated men of his realm. They were recruited by means of keenly competitive civil service examinations which were based on a

common body of literature and philosophy. Through the education, which was the necessary preparation for the examinations, officialdom was indoctrinated with high ethical standards and with the principle that government should be by the moral example of the rulers rather than by force and should be for the welfare of the governed. Through this educational system, moreover, the nation was provided with common ideals. The unity which was induced was as much cultural as political. The area administered varied greatly in size. During more than half of the two millenniums it was at least as large as is all Western Europe and during some of the time it was much larger. There were many centuries when China was the most prosperous country on the globe.

It is well known that the Chinese invented paper and that our modern use of paper in the West was derived originally from them. It is also a familiar fact that the Chinese developed printing several centuries before it was known in the Occident. It is not always realized, however, that extraordinarily beautiful examples of the printer's art were appearing in China nearly a thousand years ago and that as recently as two hundred years ago probably more books were printed in China than in all the rest of the world. Nor is the high quality of much of the literature so reproduced usually appreciated in the West. In the best of its poetry and its prose, Chinese literature stands comparison, for beauty of style and felicity of diction, with the best that the human race has produced. China, too, possesses an enormous body of historical works. Some of these, like the famous series, usually called the dynastic histories, endeavor to cover practically the entire course of the country's development. Others treat only particular periods. There are hundreds of histories of

China is not by any means indebted to Europe and America for all of her culture and her progress. In government, in literature, in ethics, in inventions and art, the Chinese have their own remarkable characteristic culture, different from the West, and from which we may learn much. Prof. Latourette clearly shows the peculiar genius of the Chinese, as revealed in their achievements.

individual communities—gazetteers as they are sometimes denominated. No other people has preserved such full records of its past.

The Chinese have also been given to the compilation of what Westerners rather loosely call encyclopaedias. These are made up, not of articles written especially for them, but of excerpts from existing books. Some of the “encyclopaedias” seek to cover the entire range of knowledge and others only segments of it. Among them are works which comprise hundreds of volumes.

No people has honored scholarship and the scholar more than have the Chinese. In a certain sense the Chinese have been a people governed by philosophers. It is not surprising, then, that a considerable section of their literature has been made up of works on philosophy and that philosophy must be reckoned as one of their major achievements. The first great creative era of Chinese thought was in the six centuries immediately preceding the Christian era. The problem which then was the chief concern of most of China’s thinkers was the construction of an ideal human society and the salvation of the nation from the civil strife which was torturing the common people. One of the resulting philosophic schools, Taoism, advocated a minimum of government and of economic organization. It may be described roughly, but not altogether accurately, as a “back to nature” movement. Another, that of Mo Ti, based its theories on the conviction that God loves all men and that men, therefore, ought to love each other. Accordingly it condemned aggressive war and denounced what it considered to be socially wasteful expenditures, such as those for funerals. Still another, that of the Legalists, anticipated in some respects the theories of the state socialists of the modern West. Indeed, some of the suggestions of the members of this school might almost have been clipped from a newspaper of 1932. The school which finally, but in a modified form, became the basis on which the Chinese Empire was to be built for two thousand years was that of Confucius. This school advocated the regulation of society by the correct performance of the traditional ceremonies of religion, the state, and the family, and the maintenance of high ethical standards, and would have this done by bringing into the service of the state, as its administrators, the men of the realm who were the most learned and of the highest character.

In later centuries Buddhism was introduced and had a profound influence upon China in popular beliefs, in religious practices, in philosophy, and in art and literature. In time, however, the Chinese altered it very considerably, making it their own and rethinking it in terms of their cultural

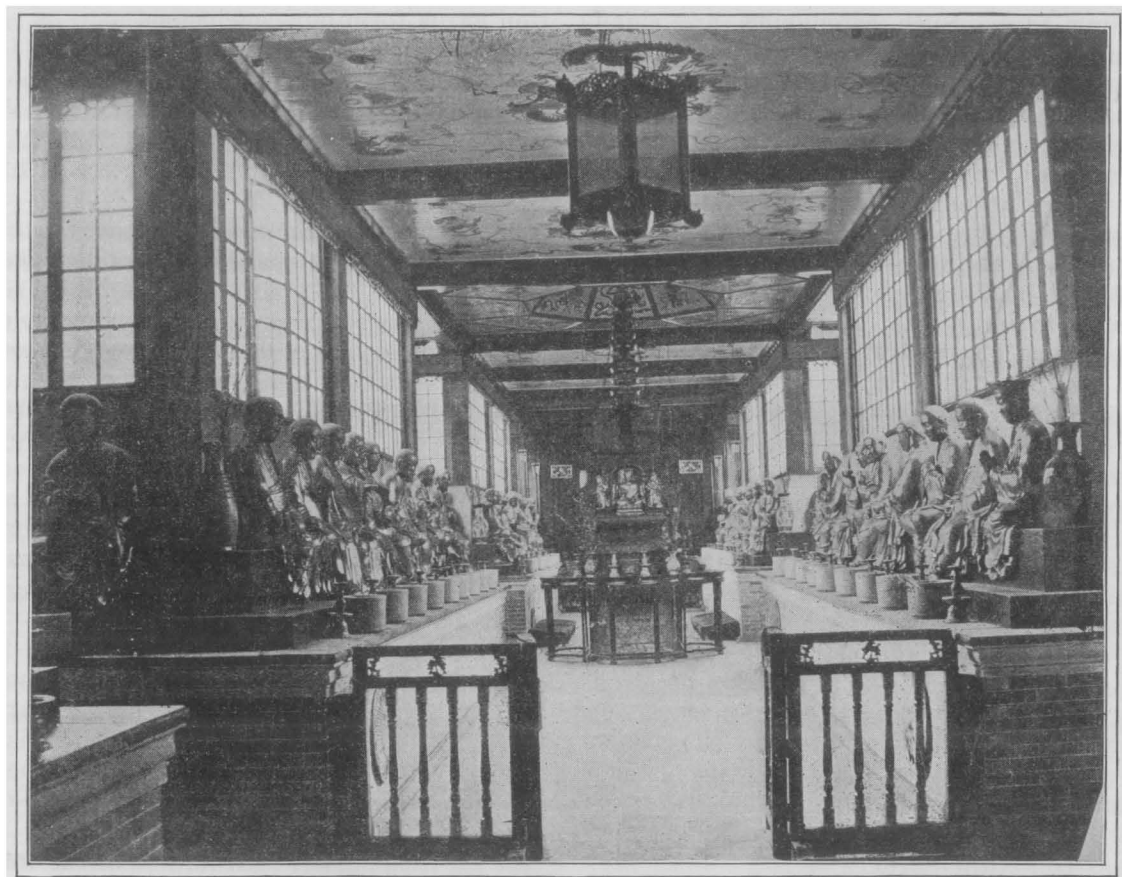
background. Moreover, while it is still a force to be reckoned with, for a thousand years or more Buddhism in China has been slowly declining.

The ethical standards advocated by Confucianism and Buddhism are, when judged by Christian criteria, admirable. In some respects they seem to the Christian to be inferior to those of the New Testament, but in many respects they are very similar.

In their economic life, also, the Chinese have been remarkably successful. They have had the advantage of living in a land in which there is much fertile soil and where the flora is as varied and rich as in any part of the earth. They have been blessed, on the whole, with a climate favorable to agriculture and they have made remarkably efficient use of the gifts of nature. In agriculture they have long used methods which are the admiration of modern experts from the West; in trade and industry they have managed to meet most of the basic needs of the largest fairly homogeneous group of mankind.

Connoisseurs of the West are increasingly appreciative of Chinese art. Chinese architecture, painting, and ceramics call forth their ungrudging admiration. Silk we owe to the Chinese, and porcelain. English gardens are said to be in their debt. Most of Japanese and Korean art, before the nineteenth century, was copied or adapted from Chinese models.

The question inevitably arises whether the Chinese have lost the ability which brought this great civilization into existence. Has creative vigor, for some mysterious reason, departed from them? If it has not, why the present chaos? These are queries to which for the moment only partial and tentative answers can be given. It is clear that the present disorder is due largely to the irruption of Western civilization into China. The culture of the Occident is in many respects so much the opposite of that of the Chinese, and is so aggressive, that China, after years of attempted resistance, has collapsed before it. Some of us are confident that the Chinese still possess not only vitality but ability. We base that conviction upon the qualities of scores of individuals whom it has been our privilege to know. We believe that eventually the nation will emerge from its present age of sorrow and will build a new culture. Some of us are profoundly committed to Christian missions in China because we believe that, if we are true to our Message, the days of China’s anguish will be shortened, that the new culture, if and when it appears, will be richer, and that in the meantime, as always, every individual Chinese who hears and accepts it will find the Gospel of Christ to be indeed the power of God unto salvation.



A BUDDHIST TEMPLE OF FIVE HUNDRED IMAGES, WORSHIPED IN CHINA

When China Worships Today

By PROF. J. L. STEWART, D. D., Saskatoon, Saskatchewan

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FEW words in great China's speech are more confusing in their connotation or have caused more decisive controversy among Western workers than the common one usually written in Western script as *pai*, and pronounced practically as our small monosyllable "by." It is the word which we most frequently translate as "worship."

The ideograph, or picture character for this word, represents two hands placed side by side. That suggests the old style of salutation, where two friends greeted, not by grasping hands as in

our occidental way, but each placing his own extended hands together, then slowly raising and lowering them, as they faced each other. The word seems to signify *salutation*. That is one of its common uses, for your friend at meeting assures you that he is coming to *pai* soon, meaning that he is about to call on you and present his compliments with a bow. If the day should chance to be a holiday, he proclaims at meeting that he is proceeding to *pai* you right there and, though the street may be full of people he performs the

ceremony by swinging his clasped hands before his smiling face. Such ceremonies are chiefly salutation.

In the old Imperial days, before the Republic, your guest on a feast day not alone saluted with his hands but wished to kneel, or *kow-tow* before you. People did the same when they "worshipped" their teacher, the official, the Emperor, Buddha, Laotze and idols, heaven and earth at a wedding, their ancestors at the grave and before the ancestral tablet in the guest room or ancestral hall. This seems to imply that at times the word includes the idea of prostration as well as salutation.

Does it also include the idea of *prayer*, the presenting of a plea before a higher power? If so, it would seem to take on a religious meaning. That has formed part of the "burning question" regarding ancestor worship which raged among Protestant missionaries during the latter part of last century. Even Sinologues could not agree and conventions, communities and churches were greatly disturbed by the controversy.

In the early days of the seventeen hundreds, the Roman Catholic workers in China were even more rent asunder by the question. The Jesuit order, which had gained great prestige in court circles at Peking, argued eagerly that "worship" of ancestors was simply a form of respect paid to the departed. Other orders of the church, however, such as the Franciscans and Dominicans, argued quite as earnestly that to *pai* an ancestor implied prayer for aid and other religious ideas that went much deeper than simple respect. The Holy See decided against the Jesuits and their more latitudinarian interpretation. It was a momentous decision, for the great Manchu Emperor of the day, Kang-hsi, hitherto favorable to Christianity, held with the Jesuits, and when he found his authority seemingly flouted replied by driving Christians from his domains in 1724.

Thus the interpretation of this seemingly simple Chinese word has had wide historical reactions. In our day Chinese Christian scholars have largely decided the issue. Though there are a few who consider that to *pai* an ancestor is only an act of reverence, yet the majority are agreed that in the minds of the multitude the ancestor is thought of as a spiritual force, able to make or mar the destiny of his descendants and so they pray before their tablet as to a god or gods. Christians consequently do not "worship" ancestors today.

Ancestors are but one of many objects of worship by the people of China. Who are the spirits or gods whom the people usually worship? What are the expectations of the worshipers? With what ceremonies and attitudes do they proceed?

Observe them in the process and then by reflection let us form our conclusions.

* * *

Here is a small way-side shrine, not much larger than an ordinary dog kennel. We pass scores upon the winding roads. Some have been almost destroyed by time and neglect. This one is in better condition. The roof is covered carefully with tiles like a miniature temple; the plastered sides are whole; a palisaded wooden grating in front protects the gods within; a bit of red bunting hung thereon shows that someone holds all in recent memory. Let us stoop down and look within. We see a couple of small, rather roughly made idols. One is evidently intended to represent an elderly Chinese gentleman, with long grey beard, flowing robes and the black half-brimmed hat of the scholar of long ago. Beside him is a female figure, presumably his spouse, also robed and coiffured in ancient style. Both, in so far as the unskilled workman could convey his meaning, appear aged, serious and benign.

As we wait a worshiper comes along the path and pauses before the shrine. From a small basket he produces a couple of candles and three sticks of incense. Bending over he inserts the latter before the gods and arranges the former one upon each side. Then, with a bit of rolled paper spill which has been smoldering since he left his home and which he now flicks into flame, he carefully lights all five. Some "cash" paper brought from the basket is also set ablaze and thrust through the grating.

The preliminaries thus completed, the man prepares himself for worship. His wide straw or bamboo hat is laid aside. His queue, if he still wears one, is carefully unrolled from the top of his head and straightened down his back. His wide sleeves which have been turned up while at work are turned down so as to cover his hands. Then, with eyes reverently fixed upon the images within, he raises and lowers both hands in respectful salutation, drops slowly upon his knees, bends repeatedly forward until he has thrice three times touched the earth with his forehead. He pauses a moment, rises not ungracefully, his eyes still upon his gods, makes a slow parting bow and prepares to move away. He has apparently uttered not a word.

Evidently our presence has in no way embarrassed him. As he picks up his basket preparatory to moving away, we venture to accost him with the usual polite preliminaries. He responds readily to our inquiries as to his "honorable name," "exalted age," etc., and inquires ours in return.

"Who are these?" we venture, indicating the images.

"Local-god saviors," he responds readily.

"What do they save? What do they do?"

"They govern the fields round about."

"And your fields are suffering?" we suggest, glancing that way.

"Somewhat," he answers. "Somewhat," and also looks about.

"But you did not tell the gods about it. You said nothing when you worshiped them just now."

He makes no answer, but looks more than a bit mystified.

A more intimate knowledge of the situation, gained from contacts with many such peasant folk, reveals that in the main worship of this type is a matter of custom. These local gods are believed in somehow to control the crops. It is well to worship them to gain their good will. The proper way, everyone knows, is with candles, incense sticks, and cash paper, salutations, prostrations and reverential deportment. This done they reward you with a good harvest. The ceremony itself is largely sufficient. It is not essential that you make oral petition, or even make sure that such thoughts are present in your heart. They understand. Why else would you be worshipping them?

Such is the type of worship at many a local shrine whether of tutelary deities, imaginary "generals" who guard the road, "swallowing spirits" who ward off demons, or cow kings" who look after the welfare of the cattle and other stock. There are no priests to officiate, no preaching, praise or open prayer, no coming for united ceremony, unless it may be to celebrate the god's day of birth. The worship is almost wholly individualistic, ceremonial, a matter of custom and tradition. Yet almost all of the countryside observe it at times. It is doubtless a primitive animism down to date.

* * *

More elaborate forms of worship are seen in the Taoist and Buddhist temples. Let us visit these. Here is one of the finest of the former sect. It runs with many a curve-cornered roof and main and side courts, most picturesquely up the side of the mountain. Taoism is a sect of Chinese origin. Within the walls are images of

many a Chinese historical or mythical character: Laotze himself, the "old son," with his unusually high, wrinkled forehead and hoary hair; the "Western Mother," who resides so royally in the far away Kwenlen ranges; the God of Wealth, the God of War, the Eight Genii, etc. This particular temple is dedicated to the "Two Nobles," one Lee-pin who two centuries before the Christian era commenced an irrigation system which has greatly enriched a province and his father who according to Chinese custom is to be equally honored for having borne so great a son.

Just across the gorge is a big Buddhist struc-



A CHINESE FAMILY WORSHIPPING BEFORE AN ANCESTRAL TABLET

ture. Though outwardly and inwardly much alike in architecture, they differ religiously in many ways. In this latter cult, originating in India, the images are naturally largely of that land. They include the Buddha, seated serenely upon his lotus throne. As he explains the law not to man alone, but to the whole universe, human and animal, demon and divine, his disciples listen attentively at his side; later mythical *Boddhisats*, that is "world saviors," such as the Goddess of Mercy, the God of Wealth, the "Laughing" Buddha were placed in the side courts.

Priests of the two sects are readily distinguished, the Taoist wearing the high knotted hair and the small surrounding skull cap of ancient scholars, while the Buddhist *bonze* is close cropped and has the nine signs burned deep upon his crown. The liturgy also differs, the Buddhists

being lavishly supplied with *sutras*, etc., from their land of origin, while the Taoist books are much more meager and of native source.

Though the differences are wide the similarities are also striking for the Taoist has borrowed widely from his ancient rival. This is especially true when it comes to worship. If the occasion is the birthday of some chief deity, the crowds gather indiscriminately in either type of temple. Then the rumble of drum, the shrill blast of horns and pipes, the wild vibrations of big gongs fill the air while from the wide platform opposite the main idols a great theatrical is presented to the gods in particular and to the people incidentally. Thus the gods are presumably highly honored and people and priests are temporarily pleased and doubtless are much prospered for their entertainment. How could the gods but hear, see and be benevolent!

On ordinary days the foot-weary worshiper winds his way up the long road to either centre, stops at each glaring guard and giant god to burn his incense and candles, then raises his hands in salutation. Arrived in the main hall, he usually finds a priest ready to sound a bell, or drum, or gong, to call the attention of the deity. Then the worshiper presents his offerings, burns his cash paper and prostrates himself nine times in petition. One rarely hears uttered prayer, but a glance at anxious faces tells frequently that reverence and hope lie deep within. Then the many side courts and their images must be visited and worshiped. Who knows which of the many hundreds of gods may be the one to really attend and have compassion.

* * *

A visit to a Confucian temple finds worship more rarely conducted. One can usually by a side gate gain entrance to its commodious grounds and wander about its courts almost any day and be absolutely alone. Possibly an old gate-keeper follows at a distance to note that no depredation is done. Here are no idols, only tablets in black and gold to recall the name and "spirit throne" of the great Sage and many of his eminent disciples. This silence is broken but once or twice a year and that deep in the night when a viceroy in olden days, or a governor today, with all attendant high estate and scholars of standing, comes to offer the great sacrifice.

There is much music upon ancient instruments, posturing and prostrations before the tablets and calls of procedure and precedence from a director of ceremonies, but the heart of the worship would appear to be a great feast in honor of the departed worthies. Bullocks, sheep, goats, hogs have been slain and their carcasses are to be seen resting upon big frames before the tablets. They

will be roasted later and the meat distributed among the eminent. What will it all mean to the participant? This chiefly, that he has again honored his country's "uncrowned king" by a great feast and ceremony, and that the Sage must assuredly send some favor his way. Would not even an ordinary host do so?

* * *

In Mohammedan mosques still other Chinese gather. These come in groups, and may be seen at regular intervals of a few hours, but more numerous toward evening. Each must first make himself (there are no women present) ceremonially clean by washing in an adjoining building. At the appointed time all enter the gratifyingly clean hall of worship, stand in rows along strips of straw matting and face toward Mecca. The local leader, the *A-hung*, takes his place in front and all follow him in responses when in prayer, in repetitions when voicing sacred texts, in kneelings and prostrations when showing submission. There are no images, no cash paper, candles or incense, but neither is there usually found praise or preaching. Each set hour finds its set routine or ritual.

* * *

There are many modes of worship in many places, yet China's most sacred spot would seem to be none of these. That is reserved for the family altar, or ancestral hall. There are found the tablets to departed parents and relatives, the ancestors of the clan. Many of these are also enshrined vividly in the memories of the living. They but a few years ago were men and women who held chief authority in the family, and are readily held as still possessing great power over their descendants, even though they are now invisible inhabitants of the land of darkness. Though dead they still are considered as needing many things to be supplied from this land of light. They need food, clothing, servants, shelter, money gifts of various sorts and especially obedience and honor.

Each soul has, at death, in some mysterious way become three. One has gone to its reward in the future world by way of the City God Temple. A second dwells in the body in the grave. The third now resides in the tablet in the guest-room or hall. Each must be worshiped appropriately. This is done not alone by ordinary candle and incense, but by elaborate ceremonies at death and regularly afterwards with bowls of food and drink, lavish wealth in gold and silver imitation *sycee*, also regular supplies of paper-made money, gowns and homes, horses and boats, and even today autos and the best of radio sets. The eldest male representative is usually delegated to such

duties, but at the graves and other important occasions all participate.

* * *

It is sometimes said that the Chinese as a race are not religious. It may be true that they are not emotionally and mystically so deeply as are certain others, but the above examples, and many more smaller sects that might be reviewed are assuredly ample proof that this factor of life is not omitted. The truth is they have many religions. In their long history they have been brought into contact with almost all of the world's great efforts in seeking the secrets of life. Almost all have made in some part their appeal and have still their followers. Indeed, it may be said in truth there is almost none of her great fourth of the human family that does not worship somehow, sometime. Even the occasional sceptic bends sufficiently to family and social pressure to follow the ceremonials of the ancestral cult and probably the Buddhist and Taoist ceremonies at funerals.

Yet though there is much worship in many forms, and though its long continuance and wide distribution show the same need in the hearts of Chinese as in those of other countries for help that is super-human, still there seems for the soul of the Christian much to be supplied. This begins with the very basis of religious life, an imperfect view of the source of all aid, an impure vision of that all-embracing Power who is Creator, Comforter, Guide and Goal, the God and Father of all mankind.

Lacking this basic experience one finds in their worship no great outbursts of spontaneous gratitude, no paeans of heart-felt and heart-filled praise, no swelling organs with choirs and psalms and hymns. Nor is there great public preaching. There have been schools where the tenets of Confucius have been most carefully taught, and

classes for sacred *sutras*, in temple and mosque, but nowhere now-a-days does one find the messenger burning with his message of the way of life, temporal and eternal. Prayer there is in abundance, as we have seen, but though at times it dwells doubtless sincerely in the hearts of worshippers, yet it is but rarely that it ever finds utterance and is too frequently an apparently perfunctory performance. Ceremonies also, though occasionally graceful, dignified and showing signs of a probable past purpose, seem often today to lack both significance and sincerity, mere forms which custom has continued and from which the soul has long since departed. The worshiper moves mechanically, the priests drone more than half drowsily, the visitors to the place saunter about and talk and barter and banter, as though a temple were not a "place of prayer" and worship but a public street or mart.

Here and there, over the great land, other groups are gathering in ever growing strength and depth of spiritual insight. They form the Christian Church. As such they have indeed a mighty mission, for to them is given, not alone to share a more valid vision of God and a more worthy way of living, as revealed in Christ, but through them is coming a new and vitalizing relationship in worship. For with Christians, worship is at its heart not alone praise and prayer and prophesying, essential though these may be, but is basically the bringing of the whole man into the very presence of his Maker, so that he may go forth into life, with heart and head and hands re-directed, rededicated, re-empowered to live the God-life among his fellows. Assuredly the Christ is China's need!

For "there is no other Name under heaven given among men, whereby we must be saved." All other ways and their worship are, at best, but sign-posts pointing to Him.

God Revealed in Human Flesh Today

"I have never seen Jesus, but I have seen Dr. Shepard," was the remark of a poor Armenian, who had seen the Christ-like service of that great medical missionary to the Near East.

This utterance expresses one great Christian truth: Christ continues to reveal God through the lives of his followers.

A missionary in China once told the story of Jesus for the first time to a group of people in an inland town. When he had finished someone said:

"Ah, yes, we knew Him; He used to live here."

Somewhat surprised, the missionary said, "No, He lived centuries ago in another land."

The man still insisted that he had seen Jesus, saying, "Not so, He lived in this village, and we knew Him." Whereupon the crowd conducted the missionary to the village cemetery and showed him the grave of a medical missionary who had lived, served, healed and died in that community.

Christ's spirit taketh breath again
Within the lives of holy men.

Each changing age beholds afresh
Its word of God in human flesh.

A Chinese View—The Christian Task

By PROFESSOR P. C. HSU, Peiping, China
Acting Dean, School of Religion, Yenching University

IN order successfully to present the Christian Gospel to China it is first of all necessary to define its relationship to China's spiritual heritage and her present day aspirations.

Confucianism, Taoism and Buddhism are the three religions that have dominated the intellectual and spiritual world of China. Confucianism is humanistic; Taoism is naturalistic and Mahayana Buddhism is atheistic. In none of these religions is there a distinct conception of God; nor is there a conscious sense of sin. The first question, therefore, for every Christian, whether missionary or Chinese, paid worker or layman, to ask is, "How can Christianity successfully create a feeling of reality concerning God and human sinfulness on the part of the Chinese whose spiritual heritage is almost devoid of such a consciousness?"

The Chinese viewpoint, as taught by these religions, though not theistic, is, however, not unspiritual. According to it there is a real community of spirit between man and the universe. The typical Chinese philosophy can best be characterized as "ethical realism." By this is meant that the universe and life are both real, that they are both good and that the sage is the one who embodies and exemplifies cosmic and ethical virtues. Though this cannot be said to be characteristic of Buddhism, yet to a considerable extent Buddhism was affected by this spirit of ethical realism. This view of the universe and life should at once serve as a challenge and an encouragement to Christianity: a challenge because it is not fully theistic—an encouragement because it is not materialistic and sordid. In other words, the question should be asked: "How can ethical and religious values be fully synthesized?"

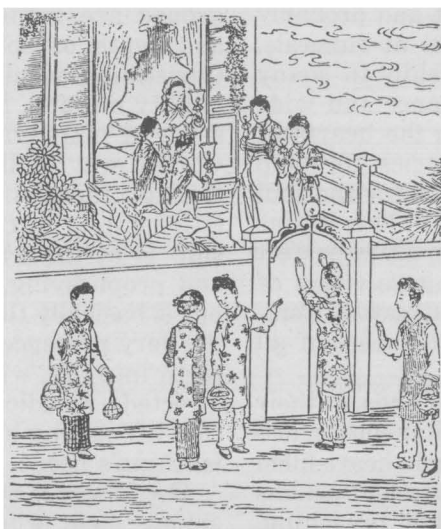
One further factor to bear in mind is the spirit

of tolerance on the part of China's religionists. For centuries the three religions of China have been living at peace under the same roof and religious wars have never occurred throughout Chinese history. It is not rare for the members of the same family to espouse these religions at the same time. This spirit of tolerance, praiseworthy

as it is, may, nevertheless, tend to lessen one's religious convictions and zeal. Can Christianity enable man to combine tolerance with conviction?

Nationalism and communism are the two political and economic forces contending for supremacy in China. The former is the direct result due to the impact of the West. Under the leadership of Dr. Sun Yat Sen, who started the Nationalist revolution forty years ago, China is gradually achieving a national consciousness. Old loyalties, based on the family and the person of the emperor, are giving way to new ones based on national solidarity. Because

of Christianity's association with Western nations it naturally does not escape the somewhat hostile attitude of the Nationalists. The cry against "toleration clauses," and the insistence upon government registration and control of Christian educational institutions now, and probably of churches and other Christian organizations in the future, are indicative of such attitudes. Though most Christians would probably sympathize with most Nationalistic aspirations, and would even be willing to support them, the question must be asked: "How can the Nationalistic movement be so guided that eventually it will contribute to the welfare of the whole world?" Between nationalism and imperialism there is only a thin partition, as history has clearly shown. How to avoid the pitfalls of narrow nationalism and how to lead it on to the road of broad and effective internationalism is a



CHINESE DRAWING OF THE WISE
AND FOOLISH VIRGINS

question that must concern every Christian statesman.

The communistic menace in China is certainly very real. In less than ten years the communistic movement has successfully entrenched itself in certain parts of central China. Its clear-cut program for social and economic revolution, and its somewhat over-simplified, apparently materialistic but really idealistic, social philosophy, make a strong appeal, especially to the student class. At the same time it does not hesitate to employ the methods of class hatred and warfare. Can the Christian movement in China help the Nationalists to carry out their program for bettering "people's livelihood" and avoid the unnecessary wastefulness and cruelty inherent in the communist program? In other words, the Christian Movement must face the question as to whether it is able to give adequate spiritual guidance and dynamic to the Chinese nation when it is facing problems determining its destiny.

The much talked about anti-Christian movement can be summed up in a few words. Roughly speaking, there are three distinct groups. We have already seen the reasons why some Nationalists are opposed to Christianity. The communists are anti-Christian, partly because, starting from their materialistic presuppositions, they are inevitably opposed to religion in all forms, and partly because they regard Christianity as a most potent foe to the proletariat. In addition, there is a third group, namely, the rationalists. They regard religion as something outgrown, and an impeding force to human progress. Members of this last group lay great emphasis upon modern science and democracy but they refuse to admit any connection between these on the one hand and Christianity on the other. So the question here is, "How can such a connection be actually demonstrated both in history and in the contemporary life of Christian nations and individuals?"

It is a familiar fact to students of Christian missions that Christianity entered China at four different periods: the Nestorians in the 7th century, the Franciscans in the 13th, the Jesuits toward the end of the 16th and the Protestants at the beginning of the 19th. Though the Nestorians and the Franciscans left few traces of their work, it is generally conceded that the Roman Catholics and especially the Protestants, have achieved remarkable results in the fields of evangelism, education, philanthropy and medicine. Many missionaries, both Roman Catholic and Protestant, exemplified a spirit of self-sacrifice and devotion, and in a real sense, may be regarded as pioneers of modern China. In spite of this, however, it must also be admitted that Christianity is still looked upon as a foreign religion by an average

Chinese. It has not been fully naturalized, as is clearly shown by the anti-Christian movement.

The awareness of this fact on the part of Chinese Christians, together with the policy of retrenchment on the part of foreign mission boards necessitated by post war economical and religious conditions in the West, has served as a stimulus giving rise to a new church consciousness. The last two decades have witnessed the rise of independent Chinese churches throughout the land, self-supporting, self-governing and self-propagating; the formation of the Continuation Committee, which is now the National Christian Council, and other co-relating agencies; the founding of the Chinese Home Missionary Society with stations in Yunnan, Heilunkiang and Mongolia; the emergence of the Church of Christ in China, which is a movement for organic unity claiming a membership of almost one third the total Protestant population; and the launching of the Five Year Movement which aims at the numerical increase of the number of Christians and the deepening of their spiritual life. There is thus a growing consciousness for an "indigenous church" which was defined by the China delegation to the Jerusalem Conference as "one that is more adapted to the religious needs of the Chinese people, more congenial to Chinese life and culture and more effective in arousing in the Chinese Christians a sense of responsibility."

The Chinese Christian leaders do not see any incompatibility between this rising church consciousness and the presence of foreign missionaries. They realize that the Christian task should more and more be conceived in terms of give and take, and that Christianity must remain international in character. What they do insist on is the qualities needed in the missionaries. Thus the China delegation to Jerusalem said in its report:

The missionaries should have Christian character and faith, a spirit of toleration of other religious faiths; international and inter-racial fellowship; a desire for Christian unity; a willingness to work under Chinese direction, if necessary, and a passion for personal friendship. The missionaries should have in addition to general education special education for specific work, previous experience; knowledge of the Chinese language; understanding of the purpose of the Christian movement in China and a knowledge of Chinese culture and of Chinese contemporary problems.

This growing church consciousness, however, is only a means to an end. The supreme task of the Christian movement is to radiate the life and spirit of Jesus Christ and to make it prevail in the life of man. For this reason nothing can be more important than for the participants in the Christian movement to acquire a first hand religious experience and appreciation of the life, the teachings and spirit of Jesus Christ, for without this

there can be no adequate and efficacious program for personal, religious and social reconstruction. We must let Jesus Christ make His own impression upon the lives of men and we are confident that such impression is now being made, even upon the non-Christians. Anyone who reads the following testimonies—the first by a non-Christian Nationalist and the last by one who is now a communist—cannot doubt the truth of this statement. Says the Nationalist, Tien Han:

“Whenever I feel weak and incapable of any artistic production, whenever I fall into quarrel with others, and whenever I lack inward peace and become sleepless, I usually surround myself with the poems and novels of Hugo, Tolstoy and Goethe, with the musical compositions of Beethoven and Wagner, with the sculptures of Rodin and with the paintings of Millet. But all these objects which surround me seem to launch a united attack upon me, and consequently they give me no peace. But curiously enough at such times, if I reflect on the ‘unspeakable’ attitude of Jesus, peace gradually dawns on me. I recall the Bible story of a sinful woman, who, upon learning that Jesus was sitting at the dinner table in a pharisee’s house, brought an alabaster cruse of ointment, and standing behind sat at his feet, and anointed them with the ointment. That woman, that Jesus, that

story, and that picture—what can be more artistic and more sacred? Because Jesus can move others so deeply, He is fit to be the great master of mankind.”

In his article entitled, “Christianity and the Chinese People,” Chen Tu-hsiu said in part: “I wish that the spirit of love and the self-sacrifice of Jesus could be injected into the blood of the Chinese race who are suffering from spiritual apathy and inaction.”

At the same time it is our duty as Christians to reflect in our lives and through our deeds the spiritual power and the glory of Jesus so as to make it available to other people. This necessarily implies truly Christian personal living, group action, and adequate ways and means for implanting Christian ideals and idealism in the life of man and in the social order.

Some of the problems we have raised may seem to be too difficult and even out of place, but it is the writer’s conviction that these problems must be courageously and persistently faced by all Christians. One great comforting thought is that we Christians have an unlimited and inexhaustible spiritual resource to draw upon, for the indwelling Spirit of God is unceasingly at work and is only waiting for our cooperation.

What Jesus Christ Does for Me*

He shows me the possibility and duty of a man as to character and service.

In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as He worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done.

He helps me to keep on when I have to, even though I know I cannot.

He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle.

He reveals my difference from the God I see in Him, as sin; and forgives it and deals with it and all that it involves by His Cross.

Lastly, I believe that He is Himself the principle of Life and that there is another personality that would not be there if it had not been for Him and if it were not for Him today.

ROBERT E. SPEER.

* From an address before an interdenominational gathering in Chicago.

New Horizons for Chinese Women

By KATHARINE R. GREEN, Amoy, China
Missionary of the Reformed Church in America

ACCORDING to tradition, a Chinese woman never escaped from her subjection to man. Before marriage, the girl must be obedient to her father, after marriage her husband ruled her; and, when she became a widow, she must be guided by her eldest son. As a matter of fact, even in the old days, a woman's position in the family improved the moment she became the mother of a son; and when she herself became a mother-in-law—if her own mother-in-law were dead—she assumed a position of authority in the family. Indeed, the mother of sons usually ruled the family with but little interference from her husband and less from her sons.

Still China has always been a land of paradoxes. The Empress Dowager was seated on the Dragon Throne; a thousand mothers-in-law in their own homes achieved positions of dignified authority, but at the same time thousands of girls were annually sold into domestic slavery. These unfortunates became servants or concubines and were literally without power over even their own bodies.

In "old" China, the position of the wife (there were no "old maids") was well recognized and dignified. She could not, with impunity, be grossly mistreated by either her husband or his family, for her father and brothers would not allow their clan to be so humiliated. Knowing this, a family would hesitate to give the daughter-in-law within its walls great cause for complaint.

Under the old regime the position of woman was by no means debased, but it was one of very limited scope. The individual was allowed little opportunity for self-expression and youth was repressed until the girls were often so timid that they were afraid to dream of anything different from the usual career of woman,

the household drudge, the mother of many children.

The Revolution of 1911 began a new era for the women of China. This was shown in the subsequent interest taken in the education of the girls. Before that time there were scarcely any schools for girls except those established by the missions. After the Revolution there sprang up many schools, both public and private, and to these schools flocked the girls. The number who could enter these schools was very small compared with those who were still outside, but the attitude of the people towards education for girls was changed. Today a girl who is deprived of an education feels herself abused or at least unfortunate.

Before the Great Revolution there were a number of Chinese women who had, because of their native ability, their winning personalities and the opportunities for development given them by the



THREE GENERATIONS IN A CHINESE CHRISTIAN FAMILY

mission schools, risen to positions of importance and great usefulness. Such a woman is Dr. Mary Stone. In the different great centers of China, not a few of these outstanding women are now well past middle life. They do not belong to the old regime, but are rather harbingers of the new day.

For the most part, these women received the best which the mission schools could offer, but, in those days, there were no high schools and colleges for women in China. In these women was lighted a flame of Christian idealism, and as they saw the great opportunities for serving their more ignorant sisters their light burned steadfastly with a warm ardor as they taught the young, tended the sick and preached in the homes the Word of Life. Without these truly great Christian women a new day for Chinese women could scarcely have dawned. The influence of their lives and labors is beyond estimate.

Today in China we see women occupying every sort of position of responsibility. They are excluded from no field of activity to which they may aspire.

They are teaching school—from kindergarten to college. They are holding executive posts as head-mistresses of large schools. They are leaders in Y. W. C. A. work, and in all of the activities which that implies. They have become nurses, with a national association whose aim is to elevate the profession by means of examinations and periodic conventions. They have become doctors and good doctors, too. They have become translators of foreign books into Chinese and have done original writing as well.

In the industrial life of the nation, also, women

Y. W. C. A. is attempting to help these working women of the more ignorant class and is offering them opportunities which they have never before had.

Chinese women have not only joined the ranks of the employed, but some have gone into business for themselves. The February number of *The Chinese Recorder* tells the fascinating story of how Miss Tang Ping-yu of Chang-sha became a business woman. Nine or ten years ago she was moved with pity for some destitute women who came to her for charity and determined to provide work for them by which they might earn their daily rice. Miss Tang has now more than 130 women working for her and has on sale various kinds of embroidery, woven cloth, dyed goods and rugs. She is a Christian and is extremely interested in providing for the social needs of her workers. She has regularly set aside a sum of money for the benefit of those who become sick and hopes soon to arrange for a suitable place to open a school for the children of the workers.

In the life of the Church, also, the Chinese women are beginning to be given posts of responsibility. Indeed, the Church of Christ in China has advanced further along this line than have many of the more conservative western churches. In a recent report of the Chinese Church of South Formosa, we learn that of their 282 elders ten are women and of their 417 deacons, seventy-five are women.

Of the great problems of readjustment which confront China, none is of more importance than the enlightenment of her women. No nation can rise above the level of its women. It is well, therefore, for the future of China, that some of her young daughters are fired with a great zeal to bring to the womanhood of China the best the world can offer. They feel the need of fitting themselves to become worthy of the tasks which await them on every hand. For this reason they have sought training in the best



GROUP OF STUDENTS, GINLING COLLEGE

are taking a great share. Multitudes in such a center as Shanghai have left their homes to become factory workers. But their right to a living wage, reasonable working hours and safety devices to protect their lives is worthy of more attention than it is getting at present. The

schools and colleges in the land.

Already the Chinese women are working shoulder to shoulder with the men for the suppression of vice and crime, for child welfare, for the relief of famine suffering, for patriotic propaganda, and for the betterment of social conditions.

Some Evidences of Life in China

The Church Yesterday, Today and Tomorrow

By the REV. A. R. KEPLER, D. D., Shanghai
Secretary of the General Assembly of the Church of Christ in China

THE yesterday of Protestant Christianity in China is not very long. The writer had personal acquaintance with one who had known the first Protestant Chinese Christian. The pioneer missionaries were giants in the Christian movement; but they had no experience to guide them in their task of propagating the Gospel and planting the Church. They could only toil and build by the trial and error system.

Each missionary society carried her own Christian flower to China in her own denominational flower pot with its bit of Western soil and planted that Christian flower in China, soil and pot and all. The result, after a hundred years of missionary labor, was something like 130 different unrelated Christian groups or denominations, to the bewilderment of both Chinese Christian and non-Christian alike. But what else could have been expected so long as they did not break that pot!

The Chinese convert became a Dutch Reformed Christian or a Scotch Presbyterian, or an American Baptist or an English Episcopalian, not out of any appreciation of the historic distinctions which created these denominations, but because that particular denomination happened to be operating in that particular area in which that particular individual lived.

There was a similar duplication of our Western denominational machinery in the building of the infant Church. No opportunity was afforded the emerging Church to express herself in organization more congenial to Chinese life and customs and conventions.

When the pioneer missionary began his labors, it was generally the poor and lowly with whom he was able to establish his first contacts. The first Christians in any community were usually the peasant, the petty shop keeper and the unskilled laborer. The missionary felt the need of a "native helper" to carry on locally while he himself journeyed to the next city or market town to light the torch there. But as the Christian

was economically so situated as not to be able to serve as an evangelistic helper without salary and as there was not yet a Christian group financially able to provide this salary, the Chinese evangelist was paid by a grant from the missionary society. Such were the beginnings of the subsidized churches which formed a large portion of the Chinese Church of yesterday.

The Church of yesterday was of necessity directed and controlled by the missionary. It could not well have been otherwise. Nevertheless, such leadership, too long continued, gave opportunity to ardent patriots to taunt the Chinese Christian with being "the running dog of foreigners" and



A CHINESE EVANGELIST, "LITTLE ANGEL," AND THE CHRISTIAN CONGREGATION HE HAS BUILT UP

to deride the Church as a foreign organization. The major portion of the missionary societies very early recognized the need of establishing schools and colleges, not only to educate the children of our Christians but to provide an adequate, educated Chinese leadership for the Church. Without such leadership we could little expect to realize an indigenous, self-governing, self-propagating, self-reliant Church.

Among non-Christian Chinese the home has been the center of religious life and nurture. In the early period of the Church it was very rare

to find a home in which both parents were Christians. Moreover they were usually illiterate. What more natural than that the responsibility for the religious nurture of their children should be transferred to the mission schools which nearly all the children of Christians attended.

Before we leave the Chinese Church of yesterday we are compelled to pay our tribute to the builders of that Church. Their exaltation of Christ as the matchless Lord and all sufficient Saviour; their belief in a wonder-working God through whose help the Christian can make the impossible become actual; their assertion of the reality of the spiritual and their emphasis on the mystical elements of our religion, created a Church that "met the tyrant's brandished steel" and proved a worthy member of that "fellowship Divine". The Church of today and tomorrow dare not and would not be less insistent upon the importance of these realities.

The Chinese Church of Today

In the Chinese Church of today we see a noteworthy achievement in church unity. Various factors have contributed toward this. The early missionaries felt their solitariness. This drove them to closer personal interdenominational fellowship than is usually found in the West. This revealed to them such a wealth of Christian faith and experience and practice that they had in common, as to render trivial and insignificant the traditions, beliefs and practices upon which they differed. The growing Chinese constituency, bewildered by the 130 denominational varieties and unappreciative of their historic value, were in no mood to perpetuate this multiplicity of sects. The enterprise of winning China for Christ is so colossal an undertaking that nothing short of a united Church is adequate for the task.

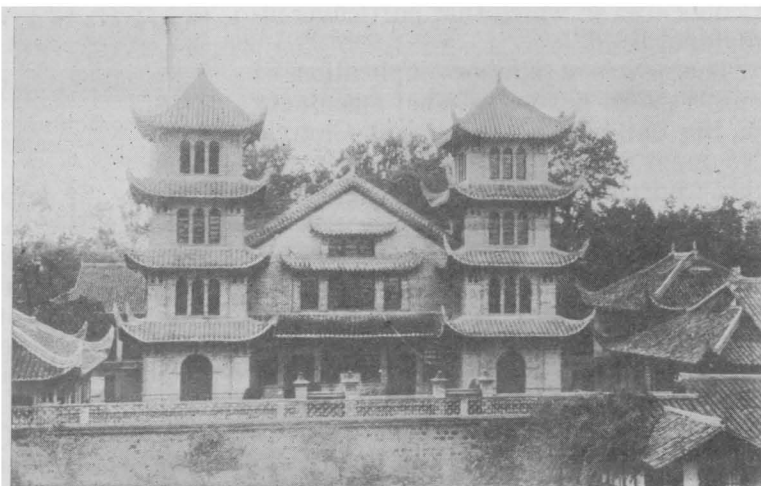
It is not surprising that out of such a situation should emerge an adventure in Church unity more daring than had yet been attempted among Protestant communions elsewhere.

In October, 1927, when the churches in the West were viewing with no little alarm the future of the Christian movement in China, there met in Shanghai delegates officially appointed by their churches from all parts of China, to organize after years of prayerful conference, a united Church. They refused, however, to include the word "united" in the name for they contended that its inclusion would imply that there had been a time when the Chinese Christians were not united. The name adopted is "The Church of Christ in China."

This Church, in these five years since its formation, has been adding to its number until now it includes the churches that are the fruitage of 14 missionary societies from three continents. Baptists, Congregationalists, Methodists, Presbyterians, Reformed, United Brethren, constitute this united Church—none of them leaving behind those distinctive possessions in faith and practice which had enriched their past, but all bringing their particular contribution to the enrichment of all.

The Church of Christ in China embraces in her General Assembly fourteen synods and seventy-four district associations. Her far-flung frontiers extend from the northernmost limits of Manchuria to sub-tropical Hainan and from Shanghai on the coast to the Tibetan foot-hills in western Szechuan. Of her 823 churches, 302 are wholly self-supporting. There are, in addition, over 1,300 organized church groups meeting regularly for worship, but not yet constituted as churches. The communicant membership is over 125,000 (almost one-third of all Chinese Protestant communicants), with a full-time evangelistic force of more than 450 ordained ministers and over 1,500 evangelists and Bible-women.

When Christ prayed that His disciples might "be one," as He and the Father are one, we believe He meant organic unity for His disciples. Apart from this justification for the united Church in China, the Church of Christ in China has discovered not a few valuable by-products. The union is assisting the Church in discovering an organization indigenous in character, suited to Chinese culture, customs and practices. It enables the Chinese Christians more freely to formulate Christian truth expressive of Chinese thought and life and to discover new truth to a greater degree than would be possible if the



COMMUNITY CHURCH CONDUCTED BY AMERICAN METHODISTS
IN CHENG TU, WEST CHINA

churches perpetuate Western organization, Western modes of thought and Western ways of expression.

Such a union enables the constituent groups to pool their spiritual and administrative experiences. The leadership must be pooled if the Church is to take over the functions hitherto exercised by missions. No single denominational group has adequate manpower and financial resources. Furthermore such a larger church union lifts workers out of a relatively narrow sectional and denominational setting and enables them to enjoy the benefits of a nation-wide affiliation; it will also help toward establishing political unity for the nation. It helps to reduce the number of administrative units in the Christian movement in China and thus greatly facilitates united planning and action, both within the Church in China and in cooperation with the older Churches of the West.

This union has created a situation where it is natural for leadership to pass to the shoulders of the Chinese where it should rest. This does not imply that missionaries no longer hold positions of responsibility within the Church. On the contrary, they are urged to be full members of this Chinese Church and every place of honor and responsibility is open to missionary and Chinese on an equal basis.

Self-support has also been promoted. The Kwangtung Synod has made a distinction between a self-supporting church and one that receives a subsidy. The latter is called a probationary church. The Kwangtung Synod has thirty-one self-supporting churches whose combined budget totals to over \$50,000 (native currency), a per capita contribution of \$7.40. In the Swatow area during the last two years the churches increased their contributions from \$36,764 to \$51,717 and 69% of the stipends in that synod come from Chinese sources. The South Fukien Synod, with 10,000 communicants, has the custom of observing the first Sunday in each year for a Thankoffering Sunday. Usually this amounts to more than \$17,000. If we compare the stipend of a pastor of this synod and that of a pastor of the average church in America, this sum would be the equivalent of \$50,000 U. S. currency.

The Chinese Church is alert to the changing conditions and the new demands that arise in a nation in revolution. If the Church of yesterday, of necessity, made the school instead of the home the place for the religious nurture of the children of our Christians, the government regulations



CHINESE CHILDREN—THE FUTURE CHRISTIAN LEADERS

prohibiting religious worship and instruction in primary schools, compel the Church to restore the task of Christian nurture to the home and to the church-school. The Chinese Church is at present, therefore, giving particular emphasis to the christianizing of the home, and still greater emphasis to the preparation of suitable teaching material and to the training of teachers for Christian religious instruction of adults, youth and children. Without this, it is a well-nigh vain hope to realize a Christian home. Moreover religious education, in the truest meaning of that term, is now being commonly accepted as the most fruitful and effective form of evangelism.

Not for fifteen years has the response to the Christian message in China been so encouraging as at present. To the mature and to youth alike there seems to have come the realization that neither nationalism nor science is sufficient to satisfy their individual, their social or national needs. More and more Chinese are trying Christ and are finding Him altogether satisfying.

Students are manifesting a new interest in organized Christianity. In recent years their attitude was expressed by the slogan "exalt Christ, down with the Church." The result was that after these students left their school or university, they had no fellowship in which to maintain or express their Christian faith and interest. In consequence they were often lost to both the Church and to Christ.

The Church of Christ in China has a secretary, Miss Chen Wen-hsien, to articulate this serious, flaming, consecrated youth with the life and work of the Church. Recently Miss Chen spent a week with the students of our middle schools in Swatow, and there met them in the quiet atmosphere of the small discussion group. Under her guid-

ance the students faced their own personal needs, the adequacy of Jesus Christ for their lives and the Church as the agency and fellowship through which to serve Christ and China. At the end of that week fifty-four young men and fifty young women requested to be admitted into the fellowship of our Church in Swatow.

The Church of Tomorrow

If the Chinese Church were a mechanism instead of a living organism, it would be comparatively simple to assume the role of a prophet and to delineate the Church of tomorrow. The task becomes the more difficult in view of the spirit of revolution which today is challenging and affecting every existing institution and every phase of Chinese life and activity.

It is both encouraging and sobering to realize that Christianity today is the favored religion in China. The restrictions which are being imposed upon Christianity are being imposed upon all re-

ligions in China. The question is not whether Christianity will win over Buddhism and Taoism and the other non-Christian faiths. The problem in the minds of not a few earnest, sincere and influential leaders in the task of national reconstruction is whether there will be any place at all for religion in a modern state such as young China is passionately engaged in building.

What a tragedy it would be for China and for the world if a new China should emerge, ignoring religion, spurning Christ! We can be definitely sure what Christ has in mind for the Chinese Church of tomorrow. We know the zeal and devotion of the Chinese leadership. The missionaries are undaunted, seeing with the eye of faith through the present mists a Christian China. The unknown equation is whether or not the older Churches in the West will get behind the younger Church so that, when this revolution will have spent its force and a modern state will have emerged, China will not be modernly pagan but a China in which we shall find Christ Lord of all.

Some Important Dates in Chinese History

From New Edition of "China, Yesterday and Today"

By PROF. E. T. WILLIAMS. Published by Thomas Y. Crowell, New York. 1932

B.C.

- 2356—Probable date of accession of Yao, the first ruler mentioned in the Book of History.
- 841—Chinese historical period commences.
- 551—Birth of Confucius. 479—Death of Confucius.
- 372—Birth of Mencius.
- 214—Great Wall begun; completed 204.

A.D.

- 65—Buddhism introduced. 618—Mohammedanism introduced.
- 635—First Christian missionaries (Nestorian) arrived at the capital.
- 1275—Marco Polo reached Peking.
- 1516—Portuguese first arrived in China. 1557—Portuguese settle at Macao.
- 1637—First British vessel arrives at Canton.
- 1644—Manchus capture Peking.
- 1784—First American vessel, "Empress of China," arrives at Canton, August 28.
- 1807—Robert Morrison, first Protestant missionary, reaches Canton.
- 1843—Shanghai opened, November 17. 1844—First American treaty with China.
- 1851—Taiping Rebellion began. 1864—General Gordon disbands forces.
- 1873—Diplomatic Corps received in audience. 1875—Kuanghsü proclaimed emperor, January 12.
- 1878—First Chinese envoy to the United States received, October 28.
- 1894—China and Japan declare war, August 1. 1895—Peace Treaty with Japan signed, April 17.
- A.D.
- 1898—Empress Dowager seizes government, imprisons emperor, September 22.
- 1899—Boxer Society organized. 1900—China declares war, June 20.
- 1900—Allied forces enter Peking, August 14. 1901—Peace signed at Peking, September 7.
- 1906—Imperial Edict in preparation for constitutional government, September 1.
- 1908—Death of the emperor, Kuanghsü; death of the Empress Dowager, Tzu-hsi.
- 1911—Outbreak of Revolution, October 10.
- 1912—Sun Yat-sen President of Southern Provinces. Yuan Shih-kai inaugurated Provisional President of China, March 10.
- 1922—Nine-Power Treaty relating to territorial integrity of China signed at Washington, February 6.
- 1925—Sun Yat-sen dies at Peking, March 12.
- 1925—Riot at Shanghai, May 30. Killing of Chinese by police leads to boycott of British trade.
- 1927—Nationalists take Nanking, March 24; attack foreign residents.
- 1931—People's Constitutional Convention assembles at Nanking, May 5. Provisional Constitution adopted, May 12.
- 1931—Japan seizes Shenyang (Mukden), Antung, Newchwang and other places, September 19.
- 1932—Japan bombards unfortified city of Shanghai, January 28.
- 1932—Ex-Emperor Pu-yi installed as head of an independent government of Manchuria, March 9.

Growth of the Church in China

By the REV. CHARLES L. BOYNTON, Shanghai
Secretary of the National Christian Council of China

DURING the past ten years China has undergone several major catastrophes. Added to its perennial economic pressure and the one thousand ills to which human flesh is heir, while in the midst of what Dr. C. Y. Cheng has called its five simultaneous revolutions—political, industrial, social, economic and religious—there have been the catastrophes of civil war, banditry, protracted drought in the Northwest, unprecedented floods in the Yangtze Valley, and invasion in Manchuria and at Shanghai. How has the Church of Christ fared in the midst of these?

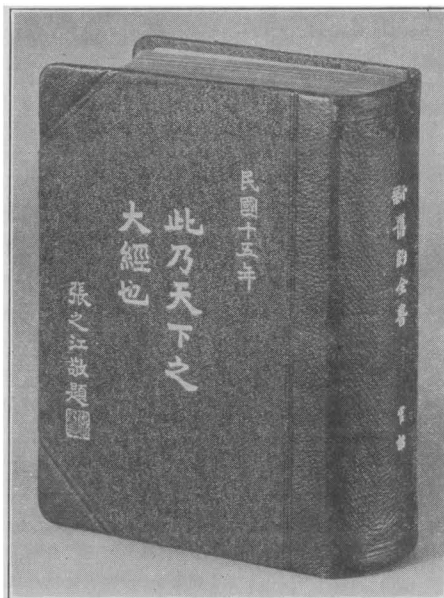
The Christian Westerner has been accustomed to view China from the missionary angle. The great conference of 1907, celebrating the completion of one hundred years of missionary effort, brought together one thousand missionaries from abroad but no Chinese Christian leaders. The seven conferences of 1913 under the chairmanship of Dr. John R. Mott, and taking their cue from the Edinburgh Conference, came to a climax in the National Conference in which over one-third of the delegates were Chinese. An organ for interdenominational and international Christian cooperation, the China Continuation Committee was formed, which rendered valuable service during the next nine years, meeting annually and training Christian leaders in cooperative thinking on a national scale.

Under the stimulus of the Interchurch World Movement, the systematic collection of annual statistics of Christian work reached its climax in the publication early in 1922 of the outstanding survey volume entitled, "The Christian Occupation of China." With this production the statistical impulse seems to have exhausted itself tem-

porarily so far as the national movement was concerned.

The movement for Christian cooperation has continued and the National Christian Conference of 1922 of one thousand representative delegates, with equal numbers of Chinese and Western leaders, brought forth the National Christian Council which has continued to function with increasing effectiveness during the past ten years. In 1927 the Council sought to resume its statistical department. Simultaneously with this endeavor, however, there came the major catastrophe of a new phase of the political revolution resulting in the Nanking incident of March 24 and the evacuation to the coast of over ninety per cent of the foreign Christian leaders of the Church for a considerable period. Figures for church work had ordinarily been collected by the missionaries from their Chinese colleagues. The Chinese are not statistically-minded in the Western sense and even such figures as could be gathered were depressing.

Many in those days of persecution were not strong enough to resist the forces hostile to Christianity. Church authorities hardly dared to purge their church lists during the absence of their foreign colleagues and at the time when it was difficult to locate a large proportion of their members. The following year, after the majority of missionaries had returned to their posts, inquiries were circulated as to the present communicant church membership, but the results from the statistical point of view were most discouraging. During the period of stress church records were lost in hundreds of places and in others they had become so inaccurate that figures based upon them concealed rather than revealed



THIS IS, UNDER HEAVEN—THE GREATEST BOOK

The testimony of General Feng Yu-Hsiang, printed on the cover of a Chinese Bible.

the truth. Gradually the situation has been clearing and it is possible once again to give figures with reference to the status of church membership.

On January 1, 1930, after several months of preparation in local and national organizations, there was launched by the National Christian Council a Five-Year Movement whose motto was "Revive Thy Church O Lord, Beginning with Me," with two objectives: first, deepening the spiritual life of the Church; second, doubling its enrolled membership. This movement came as a challenge to the defeatist spirit which has seized the churches in many parts of China. In many parts it has come with a fresh challenge and appeal and there has been a renewed faith and increased activities with consequent strengthening of faith in increased numbers. The Church in China has never doubled its number in a decade. This requires not simply that every present member should "win one" but that the gaps caused by death, discipline and withdrawals shall be filled. Half of the period of this Five-Year Movement has elapsed and one cannot state with certainty the exact number of members of the churches as of January 1, 1930, which were to be doubled if these objectives were to be realized. The following are figures for Protestant Churches reported to successive missionary conferences in China:

Year	Societies Working	Total Missionaries	Number of Churches	Communicants
1876	27	473	312	13,035
1889	41	1,296	522	37,287
1906	82	3,833		178,251
1919*	130	6,636	6,391	345,853
1922†	138	7,663	5,424	402,539

Of the 138 societies in the 1922 figures only 95 reported church statistics of any kind, the others being Bible and literature societies (5), colleges and universities (9), women's cooperating societies (5), medical and philanthropic (5) and local associations. Of the 95 societies reporting 14 societies now cooperate in the Church of Christ in China, four in the Chung Hwa Sheng Kung Hwei (Anglican Communion), ten in the Sin I Hwei (Lutheran Church in China); the total of all societies reporting communicant members, representing at the present time (1932) 55 different churches. (It is therefore incorrect in calling attention to the state of disunion in the Church to utilize the total number of societies in the missionary directories as an evidence of this disunity as an actual majority of these are subsidiary co-operating organizations affiliated with one or more of the fifty-five churches above noted.)

* "The Christian Occupation of China" published in 1922 with figures for 1919.

† The "World Missionary Atlas," published in 1925, based on the annual reports for 1923 reflecting in turn field situations and conditions at the end of 1922.

In April of this year a study was made of the communicant membership in the churches related to the thirty missionary societies having the largest number of missionaries in China in 1931. These thirty societies had on their rolls last year 4,683 missionaries or 74 per cent of the total reported for the year (6,346), as compared with 5,957 for the same societies in 1923 as reported in the "World Missionary Atlas." In that Atlas the churches related to these societies reported 365,445 of the total of 402,539 communicant members or 90.8 per cent of the whole. These same churches at the end of 1930 reported 402,383, a net growth of almost exactly ten per cent in eight years.

A second attempt to ascertain the present numerical position of the churches is in the tabulation of the communicant membership of the twenty-two churches affiliated with the National Christian Council. (See accompanying table.) Owing to the fact that statistics for the largest of these, the Church of Christ in China, are not available before 1928 and that the printed reports of the societies whose churches entered into this union do not segregate those figures in earlier years by synods, except as given in "The Christian Occupation of China," comparisons for some years are not possible. These twenty-two churches in 1920 reported 243,479 communicant members and in 1930—306,534.

In estimating the total strength of the Protestant Churches in China one should add to this figure those groups which are not yet affiliated with the National Christian Council, of which the largest are the China Inland Mission Churches with 74,180 members at the end of 1930, the Lutheran Church in China with about 27,000 members, and the Seventh Day Adventists with 9,476 members. There are about 35 other church bodies.

These studies indicate that present communicant membership of the Protestant Churches in China is approximately 450,000, after making allowance for the heavy losses from 1925 onward due to anti-Christian movements, anti-foreign movements, famine, flood and discouragements.

There is a distinct forward movement now noticeable in most parts of China. The Church has proved its ability to withstand attacks of the severest kind, including the slaughter of its members by communists and bandits, the withdrawal for considerable periods of foreign leadership upon which it had come to depend, the diminishing subsidies for evangelistic and institutional work and the draft upon its leadership by the entry into political life of many of its ablest men, who thought that they saw in the new Na-

tionalist movements greater opportunities for service to their fellowmen.

The Church has passed through danger, disillusionment, depression, disaster and is emerging with new confidence and new hope for the task which is impossible with men and only possible with God—the evangelization of a country so vast that at the present time, with all the growth of Protestantism, it yet affords but one communicant member for each thousand of the population! When these meager numbers are borne in mind, the influence which the Church has had in changing the social, political and economic trends in China must be regarded as one of the outstanding miracles of modern missions. The Protestant constituency of approximately a million has had far more weight in these matters than the Roman Catholic membership which now claims over two million members. The future is filled with hope, with much hard work, the necessity for prayer and for the continued pressing in of a consecrated personnel from abroad prepared to share in this stupendous task.

COMMUNICANT MEMBERSHIP

Of Churches Affiliated with the National Christian Council
Compiled from Printed Reports and Correspondence
Charles L. Boynton, Statistical Secretary
April 30, 1932

	1920(A)	1922(B)	1928	1930
1 Church of Christ....	97,816	.....	120,175	105,755
2 Sheng Kung Hui (Anglican)	20,606	22,200	.....	32,281
3 Baptist—South (a) (S.B.C.)	11,315	.....	13,223	15,017
4 —North (A.B.F.M.S.)	10,066	10,244	11,266	10,539

THE AIM OF THE CHURCH OF CHRIST

The ultimate goal of the evangelistic work of the Church is many sided. It includes:

- (1) To increase the membership of the Church.
- (2) To secure the decision to attend the services of the church. Few people will unite with the church if they are not attendants.
- (3) Sharing in the work of the church at home and abroad, with time, thought and means.
- (4) The proper religious training of children by example and word.
- (5) Creating true interest in the well-being of neighbors and of the community.
- (6) But the essential goal is to lead men and women to decide to take Jesus Christ as Lord and to pledge allegiance to Him in this life and the life to come. The real goal is to bring men and women and children to feel at home in God's universe as Jesus did and to build one's life on the

5	—English (b)	2,886	3,296	3,243	3,485
6	—Brethren (C.B.M.)	392	535	.....	1,300
7	Cong.—Kung Li Hui.	8,838	11,600	18,098	14,096
8	Lutheran— Swedish M.S.	1,771	1,881	.....	1,728
9	Methodist— M.E.F.B. (c)	42,720	48,694	46,024	63,581
10	—M.E.S. ..	8,932	10,467	12,753	13,616
11	—U.M.C....	15,376	15,517	.....	16,545
12	—W.M.M.S.	6,403	6,781	8,007	7,742
13	Others—Ind. Sung... ..	.....	.....	.....	2,000
14	Ind. Shanghai .....	.....	.....	.....	.....
15	Ind. N. China....	.....	.....	.....	.....
16	Christian—U.C.M.S.	1,154	1,257	1,506	1,542
17	Basel	7,096	7,859	7,234	6,809
18	United— Canadian (d)....	2,449	2,808	.....	3,260
19	Cov.M.S.	1,976	1,976	1,770	1,770
20	Evangelical (e) ..	1,014	1,076	.....	(f) 1,451
21	Rhenish	1,896	1,867	.....	2,051
22	Meth. Prot.....	773	1,287	.....	1,966
Totals (f)		243,479	.....	.....	306,534

NOTES:—(A) 1920 figures are from "The Christian Occupation of China" page xci, except those for Church of Christ, which was not then in existence. The statistics of later constituents of this Church are added here for reference only.

(B) 1922 figures are from the "World Missionary Atlas" published in 1925. They are not in such form that Church of Christ and Southern Baptist figures can be segregated.

(a) Southern Baptist figures include only the Kwangtung-Kwangsi and East China areas which cooperate with the NCC.

(b) Baptist Missionary Society (English) figures for 1920 and 1922 are from the Annual Reports, as the Shansi-Shensi districts only are included throughout, the Shantung district being included with the Churches for 1929.

(c) The MEFB figures for 1930 are taken from the printed report received April 26, 1932, and are apparently not on same basis as preceding years. This affects the total figure given below.

(d) Only West China figures of the United Church of Canada are included. No printed report was issued for four years.

(e) The Evangelical figures in 1920 and 1922 include the former Evangelical Association and United Evangelical Churches now included in the Evangelical Church.

(f) Totals:—Owing to gaps, no totals are given except for 1920 and 1930. The latter total includes the figures of the Evangelical Churches for 1929.

assurance that God, the Father Almighty, holds this universe in His hands and that, "neither height nor depth, nor things past nor things to come, can separate us from the love of God in Christ Jesus our Lord." These are some of the elements of the goal toward which the pastor and his people are working. *To secure decisions for Christ is of the essence of discipleship.*

C. E. B.

The Sequence-Lessons in God's School

It has been said that world history can be told in a cycle of six words—Peace, Prosperity, Pride, War, Poverty, Peace.

Let us hope that the "poverty" from which the world is today suffering may be the harbinger of peace, and that in at least so much the history-cycle may run true to form.

—Wall Street Journal.

Why I Am a Missionary in China

By the REV. PERRY O. HANSON, Taian, Shantung
Missionary of the Methodist Episcopal Church, 1903.

“NORTH CHINA calls, ‘*Fill up the gaps.*’” This was one of the cablegrams read by Dr. John R. Mott at the Student Volunteer Convention in Toronto the first day of the year 1902. Boxers in China, not depression in America, was responsible for the “gaps” at that time.

My fiancée and I heard that message as a challenge. We knew something of comparative needs at home and abroad; we knew that at least five times ten million people on mission fields would receive the Gospel only through Methodist workers, while in America, the smaller field, was relatively well manned. Our knowledge of conditions abroad made the cable from North China a call loud and urgent. In 1903 followed our glad sailing to fill some gap in North China.

We were sent to the city of Taian in the Shantung Province, the place where the Boxers first trained before starting north. Their drill-ground was an enclosure, inside the wall of which were depicted in gaudily painted images seventy-two punishments of hell, a proper atmosphere to inspire a Boxer movement. More alluring to us was the fact that our home was at the foot of Tai Shan, the oldest sacred mountain in the world, to which pilgrims had come from all over China for five thousand years. The old home of Confucius was fifty miles distant and Mencius did his life work within the territory assigned to our Church. It was truly the Holy Land of China. We found that by rules of comity among the missions more people were our Methodist responsibility in Shantung than live in our state—Minnesota. Our force of workers consisted of one ordained Chinese, one missionary family and two single women. There were also some Chinese lay workers in active service. The total membership of the Church in our field was only two hundred out of a population of more than two million.

In those days, before Language Schools, it was necessary to start immediately teaching English in our school for boys. Although this seemed liable to interfere with language study yet it brought to me at once wonderful possibilities for producing needed workers through our Christian

schools. As the immensity of our task grew upon me, there was also the growing consciousness that the students in the school might become the evangelists, the educators, the physicians, needed in the evangelization of the millions in China’s Holy Land.

Twenty-one years passed and our work became “of age.” In 1924 our number of workers was sufficient (twenty-five ordained men) for us to organize our Shantung Annual Conference. There had been gratifying progress along all lines with good growth in membership, lay workers, increased number of organized churches and a better standing among the people in the regions occupied.

Now eight years more have passed and there is a better spirit on the part of the Christians as they are making the Church their own. We have little groups of believers dotted here and there all over our great field. There are scores of our former students actively engaged in Christian work in churches, schools and hospitals, or good laymen helping in volunteer service. Our great task is well begun but it is a great enterprise which will require many years for completion. It is my joyful privilege to be among friends helping, advising and giving necessary encouragement. Where in America can a man find such an immense opportunity? How could I be content to occupy any pulpit in any church in America after such experiences in building the Kingdom in this great field?

There is greater need in our field now than ever before. During recent years there has been a movement to destroy idols in Taoist and Buddhist temples. Today in our city, which has been for centuries a great pilgrim center, there is not an idol standing. There has never been any program of helpfulness under temple auspices but the people have had something visible in the objects of worship which might stimulate their religious instincts and act as a restraining influence. Now there is the opportunity to put Christ into empty and receptive hearts and perhaps enthrone Him in the empty temples.

Life Stories of Chinese Students

By MARY F. PARMENTER, Shanghai, China

Principal of the Bible Seminary for Women

THIS is a school of God's own planting and tender care. There are many Bible Schools in China, but this one is for young women who, having already received a secular education, can give all their time to the study of God's Holy Word and of methods for leading others to know Christ as the Saviour from sin and its power. They come because they have consecrated their lives to Christ for His service and so wish to "study to show" themselves "approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." They soon find that the "Word of truth" has great power to change their own lives, that it is truly "quick and powerful and sharper than any two-edged sword," as it probes into their very hearts, discerning "the thoughts and intents." They also find that the Holy Spirit is here to convict of sin, to reveal Christ in His glory and beauty, to conform them to the image of His Son, and to fill them with power for service. We have no greater joy than to watch the transforming of these precious students.

Each year, at some time during the spring semester, our seniors have the opportunity at morning chapel of telling briefly of God's grace, of the way He led them to Himself, and to full surrender for His service. These varied stories all reveal the need of the human heart for God, and His patient love in seeking to find and satisfy those who hunger for the truth. Here are some of these testimonies as they were told:

Hunted by the Bandits

One morning a sweet girl, faithful in her work and esteemed by teachers and fellow-students, came forward with modest dignity to tell us her life story. She said: "The first seven years of

my life were happy because I was dearly loved by my parents! They yielded to my every wish and I was like a little queen in the home. The next seven years were years of sorrow and intense suffering. My little sister and brother died and soon after mother passed away. Father had been devoted to mother, but now I became the sole object of his love.

"His friends and relatives began to plan another marriage for him. One day he said to me:

"Daughter, would you like to have me get another mother for you, to make you pretty clothes and shoes?"

"I had been told by neighbors that if I ever had a step-mother she would not be kind to me—so I replied—'No, father, I don't want a new mother—I just want you.'

"Very well,' he said 'you shall never have one.'

"Someone gave him a Bible which he read a great deal. He would read it in the night when he could not sleep for sorrow. Sometimes I was awakened by his crying. About a year after mother's

death he became a Christian. After that he taught me to read. One day the pastor suggested that he send me away to school, but he said, 'I could never let her go—I could not live if she left me one day.' However, when I was twelve he permitted me to go for a few months. When I came home for the winter holidays, I found him looking very ill. He said that God had told him He was going to take him to Himself. Three days later he died, leaving me alone at thirteen years of age. Relatives offered me their home, but I refused to go. They tried to reason with me but I knew they would betroth me if I went with them, so I replied that I would look after myself.

"I soon walked out of my home, leaving all my belongings, walking seven miles to a mission



THE GIRL WHO SAT IN THE HEAVENLY WELL

station, weeping as I went. A missionary kindly took me into a school and entirely supported me. I then entered upon another seven years of keen suffering. I always stood at the head of my class and this won the approval of my teachers, thus subjecting me to the envy and hatred of the entire school. Consequently my life was made miserable.

"After graduating from Junior High I taught in a village school. The bandits came to this village looting and frightening the people. All who were able to get away fled for their lives. The parents came after my pupils, but two of the girls and I had nowhere to go. We escaped to the home of a Christian, hiding under the bed. There we heard the bandits asking the people where the young teacher was! We felt we could hide no longer, so disguising ourselves by wearing old clothes we went out directly past the bandits and tried to board a boat lying in the river. The two girls ran ahead, jumping into the boat, but I was seen by the boatman who refused to let me on. I was left alone in the midst of wicked bandits searching everywhere for me, but when I passed near them they did not see me. I wandered from place to place, but no one dared to keep a young girl for any length of time. Christmas was near and the weather was cold. I returned to my school in order to get my clothing but the bandits had stolen both clothing and bedding. I had nothing but the old clothes I had worn in running away. However, God wonderfully protected and cared for me.

"In time I reached a missionary friend and entered Senior High School. I studied a year when war arose. The missionaries had to flee and soldiers occupied all the mission houses. A Chinese pastor and wife took me in, but wicked officers began inquiring for me, so the pastor felt I would better leave. I had no place to go, so I stayed on committing myself wholly to the care of God. During those days I wept and prayed and read my Bible. I told God that if He wanted me to preach the Gospel to keep me safe. His sheltering wings overshadowed me. When the Bible School for Women was reopened, I went there to be trained for service. As I studied God's Word I became greatly burdened over my spiritual condition, but one night God wonderfully met my heart's need and gave me the assurance of salvation. After graduation I shall return to Honan to do evangelistic work."

How a Student Found God

"I was born in a small place about thirty miles from Shashi, Hupeh. My father was a devotee of Confucius, my mother a strong Buddhist and an ardent worshipper of the Goddess of Mercy.

We had never heard of the Christian religion. Mother loved to tell me stories of the Goddess of Mercy, third daughter of an Emperor, who left her home and earthly honors, lived in a temple and devoted her life to the worship of idols, until she was made a god. One day I told mother that I wanted to observe fast days like my grandmother, but mother said such was not for little girls like me. She said that the goddess loved good little girls and sometimes selected specially good ones to go to share her happiness. I began to long that this wonderful goddess would choose me, so night after night when the day's work was done I would sit out in the 'heavenly well' (a tiny courtyard), look up into the sky and ask the Goddess of Mercy to take me. My childish heart longed for this as I silently waited in the dark alone, watching the only little spot of the heavens that I could see. This continued for three or four years, but as no answer came I was discouraged and thought I must be a bad girl who was not loved nor desired by the great goddess. An awful feeling came over me—the Goddess of Mercy had failed me! In the evening father often told us historical stories of girls of renown who had achieved some wonderful thing. I would ask:

"'When did she live? Is she alive now?'"

"'No, no, my child, she lived several hundred years ago, or two or three thousand years ago.'"

"So my little brain began to ponder and wonder, and I asked: 'If people lived so long ago, where did they come from?' My parents came from my grandparents, and they in turn from their parents, and so on for generations back, but there must have been a beginning—the first ancestors—where did they come from? This great question I propounded to my father—only to have him say, 'You must not ask such questions—I do not know.' Well, if father did not know—surely nobody else did, so I dropped the matter, but did not forget it.

"When I was fourteen mother died leaving four children, one brother was eleven, my sister seven, and my little brother two. I had to be mother to them and the burden of the home fell on my young shoulders.

"A year later father was suddenly invited to go to the distant and great city of Ichang to teach in a mission school. This was truly God's loving thought for me. It never ceases to be a wonder that of all the teachers in that section my father who did not know any Christians should be chosen to teach in that school. I know it was God who planned it. We moved to Ichang, and I was at once placed in the school. I was a big girl, but had never learned to read, so had to go in classes with the little children. The second day

I was in school, at the morning chapel, a teacher brought out a large picture of a lovely garden, trees and flowers, also a man and a woman standing among the trees with no clothes on. I looked in great wonder and listened for the explanation. She told us that these were our first ancestors, and how God made them.

"I was happy, for here at last was the answer to my question. My heart was satisfied. A day or two later the principal led chapel and told us about Jesus. This increased my joy. I did not fully understand, but I loved him and thought He was another god, and even better than the Goddess of Mercy. I cried out, 'O Jesus, let me be your little sister.' I followed on to know Him better. One night I dreamed that I entered a great temple—there were many idols downstairs and upstairs. One was very fierce looking. He had a big knife in his hand, with which he threatened me. As he raised it I was terrified, and awoke, trembling with fear. The next morning I told father. He explained that this dream was an attack from the devil to keep me from following Christ.

"I was able to double up in my school work, in spite of the fact that I earned my way by doing needle work and also carried the burden of our home. However, so much responsibility proved too much for me. Therefore, as soon as I was able to teach my kind teacher arranged for me to go away to teach in a mission girls' school. During these years of hard work I had neglected my Bible and so was not well grounded in its truths, but I had a spiritual hunger and now be-

gan to read it diligently. Later I was sent as a delegate to the Kuling Conference where I received much light. There I saw three of the teachers of the Nanking Bible Teachers Training School and a great desire to attend that school filled my heart. After a few years the way opened for this desire to be fulfilled. I was satisfied—the class work, fellow students, teachers, all seemed ideal. When within three months of graduation there came the terrible and tragic breakup of March twenty-fourth, 1927, I saw my beloved teachers leave, I saw the buildings I so loved demolished or burned—the Bible School was gone—the Bible School was gone! It seemed that all was gone, but in that hour of need and darkness I found God. He was with me."

This last sentence makes clear to her teachers the reason for the growth and development that were so evident in this young woman as she returned in February, 1931, to the Bible Seminary for Women in Shanghai to complete her course of study. Today she is a fine, thoughtful Bible student, a mature and gifted young woman, who has gone to take up evangelistic work in needy Hunan.

These are life stories of only two of the twenty-two graduates of last year. This year our hearts are again awed, thrilled and filled with praise to our miracle working God as we listen with rapt attention to our sixteen seniors as they relate how God has led them out of darkness into His marvelous light, choosing them as witnesses, teaching, disciplining, and revealing to them Himself, the power of the Cross and His resurrection, and enduing them with power for service.

Dr. C. C. Wu's Testimony*

Reported by WILLIAM THOMSON HANZSCHE, D.D., Trenton, N. J.

From a Chinese viewpoint, the chief defects that might be pointed out in Christian work are, first, the reluctance to hand over to the Chinese themselves the work which was begun with the sole object of helping them. The second defect which has struck the Chinese, and which perhaps has not entered the mind of most Americans, is the natural difference between the standard of living of the average American missionary and the average Chinese in the small town. Go into the small towns and you will find that the most comfortable and best houses are in the mission compounds. The poor Chinese cannot help but contrast the mode of living of the American missionary with his own. The contrast is not favorable to the Chinese mind.

But we are free to acknowledge the great benefits of missionary work in China. Educationally the missionaries are the pioneers, and much of the modern national movement is due to the early pioneering work of the mission schools. Some of the best equipped schools in China today are the mission schools. The humanitarian work of the missionaries, and especially the work of the doctors and nurses in the mission hospitals who have braved danger and disease, is of great merit in China. Incidentally, it was the missionaries who introduced modern medicine into China.

My message to the Christian Church in America about its work in China is this:

Stress educational and medical work, and let evangelistic work go along with it. I realize that you are not in China simply for educational and medical purposes and that your evangelistic work is your primary object, but I think your best evangelistic work is the personal example, precept and influence of those who are giving themselves in humane service, such as the educational and medical fields.

When we speak about giving more leadership to the Chinese we are not thinking so much about mission property as about the directing of the work. Let Chinese genius create a Chinese Christian Church.

Every Chinese who can read the Bible and who knows geography is aware that Christianity is an Oriental religion. The acceptance of Christianity by Chiang Kai-shek cannot but have great effect.

* Dr. Chau-Chu Wu, the former Chinese ambassador at Washington, is a graduate of London University. He is not a Christian.

How Can Chinese Evangelize China?

By MARY CULLER WHITE, Shanghai
*Missionary of the Methodist Church South, and Member of
the Board of the Bible Seminary for Women*

I WILL speak of a single institution, using the Bible Seminary for Women in Shanghai as a kind of window from which to view what the Chinese are doing to evangelize their own people. For convenience I will divide the subject under several heads.

In the Giving of Money

Chinese Christians give generously when they know that their gifts are needed. Witness their gifts to the Chinese Home Missionary Society and the "Foreign" Missionary Society through which they are sending missionaries to the Dutch Indies. They have given nobly to the Bible Seminary for Women, for they have realized that it is a faith institution and dependent upon their gifts. Miss Dora Yu, an internationally known Chinese evangelist, in the last year of her life, gave the initial plant which had been her own Bible Study and Prayer Home from which she had reached out to touch the whole of China. When it became evident, early in 1931, that this plant would have to be enlarged, Chinese friends began to send money which in a few months amounted to several thousand dollars. Many gifts came from graduates, some from neighbors, and some from far away friends; but the most touching were those given by the students. One young woman, who had already given all her spending money, brought her dearest treasure, a pair of gold earrings given to her by her dying mother, and insisted that this be accepted as the proof of her love.

In the Dedication of Life

In the Chinese Church as a whole, we realize that there are comparatively few well educated young people who are coming forward to give their lives to proclaim the Gospel. But we rejoice that God is calling gifted young Chinese into His service and they are answering His call. Twenty years ago there was not a single Bible Training School in China where educated young women could go and prepare for Christian service. Now several such schools are filled with eager, joyous, devoted candidates for service. Some

were formerly nurses who were earning large salaries and some were principals of high schools. All have given up the desire for worldly advancement in order to study the Word of God and prepare for service. None count it a sacrifice because of what Christ has done for them.



RUINS OF BIBLE SEMINARY FOR WOMEN, SHANGHAI
One result of the recent Japanese bombardment of Kiang-wan last March.

In Work by Students

Christian students in many schools are engaged in some form of Christian or social service work, but the Bible Training School is unique in that the definite aim is the winning of others to a saving faith in Jesus Christ. All Shanghai is a kind of clinic where the students of the Bible Seminary for Women receive their practical training. The pastors of the churches have gladly cooperated, and the students have had appointments in twenty centers, including churches of several denominations, a large hospital for women, an orphanage, and ten homes. The students hold Bible classes, prayer meetings, evangelistic meetings for children, and special meetings in homes. A double benefit is received, the benefit to the worker and to those with whom she works.

In Intercession

The school has a prayer league which includes all the students and the alumnae who are kept in

touch with the prayer needs by correspondence. These graduates also send in prayer requests for the problems that they meet in their own work, and a mighty volume of prayer goes up until the obstacles even in some distant province are swept away. One of the greatest evidences of the love that is in the heart of the students came last winter when a poor demon possessed woman, the daughter of a school servant, was brought to the school for help. For days the students and Chinese teachers fasted and prayed for this poor creature, sometimes continuing all night in prayer, until at last the power of the Cross triumphed, and the woman was delivered.

Many requests for prayer have been sent in by churches or individuals, and the prayers of the students have been answered, so that this league has become a real factor in the work of many who are in no way connected with school.



GRADUATES OF BIBLE SEMINARY FOR WOMEN

Some of the students who are now evangelizing their own people.

In Putting Others to Work

The Bible Seminary has a correspondence course with an enrollment of 879. The students of this course represent nearly every province in China, and come from thirty-seven denominations. They represent fifty-three varieties of occupations. One shoemaker in North China received so much help from this course that he went out and secured thirty-four others who began to take it. Some of these were converted, others received a new experience and many undertook to win their neighbors and friends to Christ. If they know the Word of God, the Chinese will be impelled to evangelize others.

In Giving War-Time Witness

A Chinese pastor in the interior was arrested by communists and condemned to die. As he was about to be executed, one of his captors said sneeringly, "What can Jesus Christ do for you now?" "He can give me the grace to forgive you," said the pastor and sealed his testimony with his blood.

The Bible Seminary for Women had a beautiful plant at Kiang-wan in the suburbs of Shanghai which had just been given in answer to prayer. Then came the war, evacuation, the Japanese drive on Kiang-wan and the destruction of the plant. But the faith of the students did not waver and their testimony took on a deeper note. Now they had something to share with the thousands in Shanghai who were homeless and who, like themselves, suffered the loss of all things. One student said that she would not take a thousand dollars for what the experience had meant to her.

In Work for Non-Christian Students

The following testimony of a wealthy and highly cultured young woman, who finished her course at the Bible Seminary last year and went out as a volunteer worker, is given as it was written by her in English. She, of course, did not know that it would be published:

Last spring the Lord put the thought into the hearts of ten of the senior girls in the Bible Seminary for Women that because of the present situation there would be a new kind of work for us to do in different Christian schools in which the Bible could not be studied as a regular lesson. Somebody would be needed to take personal care of the spiritual lives of the young teachers and students. We prayed and talked it over, asking that the Lord would guide us to serve Him in this work. We left for different parts of the country, and promised to try our best to make friends with any young teachers or students with whom we might have contact in our own work.

Last October, through wonderful guidance, the Lord led me to be an independent worker of this kind and He strengthened me physically and spiritually. I went to Sungkiang to the S. W. School, to visit the members of the Student Volunteer Band. I had three meetings and also personal talks with some of the teachers and students. Once ten of them came in, six of whom had not faith in the Lord. After two hours of free talking, they said that they all believed. Next day twelve girls came in. Four or five of them did not believe there is a God. After a long time of praying and conversation they all wanted to take Jesus as their Saviour.

In November I had two weeks of Bible classes with about twenty teachers and students in T. H. School in Soochow, a remarkable private Senior High School. Six or seven members of the class had never read the Bible or heard much of the Gospel. We studied the Scriptures on redemption and at the end of the meeting almost the whole class took Jesus as their Saviour. One student was baptized last Christmas and one teacher on July the 17th. In December I went to the L. H. School in Soochow and stayed there for four weeks. We had prayer meetings every evening and one physical training teacher was converted. In February, while the fighting was raging in and around Shanghai, and the atmosphere everywhere was tense with excitement, I went to a six grade school in Wu-chen, a little town in Chekiang province, where we had four weeks of Bible classes for teachers and pupils. Some teachers had enrolled as enquirers a few weeks previously and all believed at last. The pupils, a little more than twenty in number, had heard much of the Word and eight of them were converted. All the teachers and students promised to read the Bible every day.

Chinese Christians Under Fire

By the REV. FRANK RAWLINSON, D. D., Shanghai
Editor of "The Chinese Recorder"

MANCHURIA was invaded to uphold treaty rights: Shanghai was bombarded to stop the boycott. Both, some say, are steps in the fulfillment of Japan's "destiny". Manchuria was invaded to make it safe for Japanese investments and trade. The bombardment of Shanghai aimed at setting up the friendliness essential to trade between Japan and China! Japan badly needs China's trade; but to attempt to win customers this way looks something like international racketeering! It is the expression of a political notion the world is trying to outmode. It is not the Christian way to settle disputes.

Christians are in and of this struggle. What has been the effect upon them and their work? What can they do to bring to the forefront the Christian way of establishing economic and political justice?

In Japan the military mind is in the saddle; in China it is feeling for the stirrups. Shall China prepare to defend herself with the same weapons Japan has used against her? In that issue is rooted one of the major problems confronting Christians in both China and Japan. Shall they acquiesce in the settlement of these mutual problems in this old way or shall they stand unitedly for a new and better way?

The Sino-Japanese "war" has not created any special anti-foreignism in China. The tidal wave of anti-Japanese feeling is the result of a subterranean nationalistic earthquake. But anti-foreignism, in a general sense, is not much in evidence in China at this time. At the moment in China anti-Christian agitation has died down. Chinese Christians seem generally to have acquiesced in China's change of policy in the recent difficulty from non-resistance to resistance. Their feelings followed the public trend. Thoughtful Christian leadership expressed itself in ideas like the following:

War, danger and persecution are testing times for Christians. How did the Chinese stand the test during the recent invasion of Manchuria and Shanghai by the Japanese? How should Chinese Christians take their stand in the national civil wars and in the case of conflicts with other nations? Dr. Rawlinson gives us interesting facts and Christian ideals.

"Is peace without justice too low an aim?"

"Despite our love of peace (we) can submit no longer to brute force and violent aggression."

"The non-cooperative movement gives us (Christians) our most effective instrument" in resisting such aggression.

Students in Christian schools generally supported the boycott and participated in student efforts to influence the government to declare war. As expressed, therefore, the Chinese Christian attitude did not conflict with the general Chinese attitude. Hence the situation provided no occasion for special anti-Christian sentiment.

Christian work and workers felt the effects of this invasion in various ways. In both Manchuria and Shanghai their lives were profoundly disturbed and their regular activities were

thrown out of gear. A few Christian institutions were destroyed. But even outside the "war zones" mental and spiritual agitation rose in flood tide.

In Manchuria two major effects of the "invasion" are apparent. Christian organizations came under Japanese police espionage. Chinese Christians there resent what has happened. In consequence the mutual relationship of the two groups is far from satisfactory.

Japanese Christians in Manchuria have endeavored to set up cooperative efforts with Chinese Christians. The All-Manchuria Japanese Christian Federation, said to represent twenty churches, church federations and Christian organizations in fourteen leading cities, sent an appeal to Japanese Christians in Japan urging them to "give relief to Chinese Christians in Manchuria." It was planned to distribute relief to Chinese churches "suffering from outrages at the hands of bandits and disbanded soldiers." The aim of this appeal was to "restore (the) mutual good understanding and goodwill which . . .

seem to be destroyed between these two peoples." Japanese Christians are not doing anything unique in thus mixing politics and philanthropy. "These Chinese Christians," the appeal said, "though in great distress, will feel happy when they become aware of the fact that they are now citizens of a new state." "Japanese Christians in Manchuria believe," it continued, "that these Chinese Christians may become the nucleus of the spiritual forces of the new state, now still in the making," and are, therefore, "anxious to work hand in hand with them."

Attempts to set up Sino-Japanese cooperative relief do not appear to have been very successful in attaining their primary objective. Japanese Christians secured a supply of food which turned out to be army biscuits taken from the Chinese army. In one city Japanese Christians called together a group of Chinese pastors and proposed to them the organization of a joint council for which the Japanese delegation offered a name chosen by itself. The pastors were also urged to accept 400 *yen* as contributions for their churches. This was declined, though the money was finally accepted for general relief work.

In Shanghai there is little general intercourse between Japanese and Chinese Christians. Even from the Community Church (foreign) the Japanese members who were formerly active in promoting international relationships have disappeared, at least temporarily. The disappearance of some Christian non-combatants in the early days of hostilities here with no subsequent clue as to what happened to them has chilled the Christian spirit. Pastor Tsiang (Presbyterian), wife, child and others, the eldest son and relatives of Mr. Chow, General Secretary of the China Christian Endeavor Union, and Mr. Tsao, Vice Principal of a Methodist middle school, are among the best-known cases.

It must not be inferred that all bonds between Chinese and Japanese Christians are broken. They are terribly strained. A Christian student union in Foochow, for instance, wrote to students in Tokyo, and received a reply signed by two hundred and twenty-seven of the latter. The Chinese students upheld the boycott and the Japanese students deplored the prevalent Chinese attitude towards their nationals. Nevertheless, both expressed faith in the Christian ideal of peace. Their communications were more sympathetic than recriminatory. When a delegation of Christians from Japan—four Japanese and five missionaries—visited Shanghai to see what had happened there, they were entertained by the local Y. M. C. A. They visited the battlefields together and prayed and suffered together. A few fearless

liberal Christians in Japan have spoken against the actions of their naval and military forces in China. The Christian Councils in both countries have publicly deplored the present situation. Missionaries in both countries have expressed their feelings. "There must be," says a joint statement from the Chinese Y. W. C. A. and Y. M. C. A., "many enlightened and right-minded people in Japan. A policy of force adopted by a minority cause the guiltless minority to suffer. . . . We should utterly refuse to harbor a spirit of enmity towards the whole Japanese people." These various statements, divergent at some points, indicate that the Christian conscience is alive in both countries. No common statement has yet appeared showing what these Christian forces might do together to set up better relationships in the future. That is one of the challenges of the present situation to Christians.

A Spiritual Emergency

This lack of common effort is overshadowed by a deep and widespread spiritual emergency. Christians in China (probably in Japan, also) find themselves straddling a dilemma. "In this hour of national crisis," says a joint statement issued by the student departments of the Y. W. C. A. and Y. M. C. A., "we cannot, on the one hand, advocate a policy of non-resistance which gives away our territory, and yet, on the other hand, in the spirit of Jesus Christ we cannot endorse the use of military force. This dilemma undermines any firm conviction." Such a wavering does not induce spiritual vitality. Chinese students are, in general, inclined to militarism. Christian students are more open-minded on the question though only a small minority take any firm stand against it. "In the opinion of most Christian students," says a Chinese Christian student leader, "a righteous war in defence of one's nation is neither a violation of the law of love nor a contradiction of the Christian spirit." Military training is required in most schools though it is not carried out everywhere with equal enthusiasm. National conscription is under consideration. The Chinese Church faces, therefore, a people turning their eyes towards modern militarism as essential to national defense.

What is the Chinese Church doing to forestall this turning of the Chinese mind to militarism as a national necessity? Generally speaking the Chinese Christian seems to be stuck at the bottom of the pit of one of those national crises with little in the way of guidance either as to getting out or staying out. The foundations of his spiritual life are heaving! Yet no national Christian gathering has put such a crisis on its program with a

view to showing how to avoid falling into such a pit.

Various statements have gone out from missionary and other groups which aim more at criticizing the way Japan has attempted to solve her problems than to furnish guidance for the Chinese Church. Coming after instead of before these tragic happenings, which have made the soul of the nation to shudder, they have little effect. The Chinese Christians face a tremendous struggle with no conviction as to what side they should take. "After all, can Christian principles work in such crises?" is an inevitable question. Not having built up any conviction of its own to meet such a situation the Chinese Church thus far finds itself dumb before this issue. Since Japan is imitating the methods used by the very nations which sent missionaries this tragedy confronts Christianity with an urgent challenge. The dynamic power of Christianity finds itself under the microscope of torturing realization. Can Christianity function as a way out of such crises or only in periods of peace?

What, then, may this Sino-Japanese tragedy teach Christians, both in and out of China? The Chinese Church cannot sidestep the real meaning of the life principle of Jesus. To meet the situation calls for Christian insight, foresight and skill. We need Christian foresight to get busy on these problems before they explode. We must build up a Christian conviction that will stand to its guns as readily as militarists stand to their's.

Generally speaking, the Chinese Church has been brought up on the basis of individual salvation. The condition of the Chinese Christian mind and heart just now shows that concentrated emphasis on this may leave them at the mercy of a crisis that undermines the fruits of individual salvation itself. In addition to knowledge as to how to save themselves Chinese Christians must have also much more guidance as to how to help save their people. The Chinese Church must know how to withstand such a strain upon its soul as that of the present hour.

More leadership is needed to furnish guidance and to build up a conviction that will enable Chinese Christians to solve their spiritual dilemma. No Chinese voice is lifted so definitely against militarism as is Kagawa's in Japan. It is easier for the citizen of the aggressor country to speak against military aggression than for one among those who are its victims. China's life is in jeopardy. To accept militarism as a national necessity will mean adding burdens she can ill afford to assume. Christian leadership is urgently needed to answer such questions as the following:

What shall we depend on to secure political justice?

Can Christianity show the way to discover justice without armed force?

What is the Christian value that should dominate such a competitive situation?

What can be done to redeem the Chinese people from the fear that leads to war?

How can the Christian forces in the struggle be a factor in setting up that neighborliness and understanding which are essential to the economic and spiritual enrichment of two peoples already geographically neighbors?

The Christian forces, as a rule, simply listen to the guns, relieve distress and protest. But these are not enough! Christians must mass their forces to uphold in advance the better way of settling these inevitable economic and political disputes.

To have Chinese and Japanese Christians agree on a program declaring their conviction and outlining their responsibility and activities as a united factor, would be one step towards finding answers to the above questions. Neither must dictate to the other. But to stand together for the Christian way of securing justice would stabilize their relationships, increase their influence and enrich their spirits. For Western Christians to sympathize with those who suffer from war is not enough. The Christian units in both countries are sufficiently strong to offer united guidance to their Christian and non-Christian fellow countrymen. Together the Christians in both countries can uphold the League of Nations as it tries to find a better way out of the struggle than the use of armed force. This would be more difficult for Japanese Christians than for those in China. Chinese Christians, on the other hand, might find it somewhat harder to oppose their own people's tendency to militarism. In both countries Christians should make it their business to see that education plays a larger part in promoting mutual understanding.

The spiritual struggle, inevitably arising in taking such a common stand, is needed by the Christians in both countries. It enhances the unity of their faith. It brings their common humanity to the front. It brings their souls to grips with one of those causes that stimulate and build up spiritual vitality. It develops them as a force to fight evil together. Militarism is their common foe. In the Shanghai "war" both China and Japan lost heavily. A boycott hurts them both. Christians should lead the way in cooperation rather than in permitting themselves to boost the militarists. This would make them a factor for peace instead of being, as they now are, uncertain and sometimes retarding influence in finding the only right way out.

Christians should be leaders in discovering the Christian way of determining justice.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

MODERN PLANS FOR AN ANCIENT COUNTRY

Since 1927 there has been a question in the minds of some as to whether the Chinese really wanted the help of the missionaries any more. After the China Baptist Council, which met in 1931, the Chinese said: "Our leadership is developing, but it is insufficient and will be for more than a generation. We appeal to the Christians in America and to the mission boards there for this help. We challenge the Christian youth of this generation to come over and help us. We need men and women of hardy but adaptable spirits who are willing to share sacrifices, hardships and dangers with us, and who in word and life can present a positive Christian message."

—DORA ZIMMERMAN, *Missionary*.

I. Peeping Into China*

1. Peeping into the China book, "Lady Fourth Daughter of China."
 - a. Author
 - b. Cover of book (see page opposite contents)
 - c. Legend on which book is based
 - d. Our attitude in this study
2. Peeping into China's religious past.
 - a. We need to know the past in order to appreciate the present
 - b. Ancient beliefs clouded by superstition (p. 15)
 - c. Belief in a Supreme Power (p. 16)
 - d. Confucianism (pp. 17-20)
 - e. Buddhism (pp. 20-27)
3. Peeping at China's Christians.
 - a. God makes company with us (pp. 27-32)
 - b. Christianity develops sense of duty towards society (pp. 32-37)
 - c. Jesus-people commune together (pp. 37, 38)

d. Christianity releases China's women (pp. 38-43)

e. Adventurous living (pp. 43-48)

4. Peeping into China today. Ten-minute map drill locating principal cities, such as Peiping (formerly Peking — pronounced by some "Peeping"), Shanghai, Hong-kong, etc. Locate your denominational fields and any points spoken of in the text.

II. China's Cs

1. *Impersonation*: An elderly Chinese lady of the old school writes on the blackboard, "Cable of Courtesy." She starts with the quotation from Confucius at the head of the chapter and tells her American audience that as they sail the China Seas this year, it is very important for them to realize the importance of the "Cable of Courtesy" in the family, which in the past has bound the people together. (pp. 49-54)
2. *Impersonation*: A young Christian Chinese writes on the blackboard, "We must Calk to make C-worthy." She feels that the Chinese Ship of State will go down if it is not properly calked against some of the insidious threats against Chinese family ideals. (pp. 54-66)
3. *Impersonation*: One of our own missionaries in China tells of what Christianity is doing for those people who are called by many "Celestials." She writes on the board: "Christianity is giving the Celestials a really heavenly kingdom." (pp. 66-83)
4. *China Today*. Using auxiliary leaflets available from the various denominational headquarters, give the group a vivid account of what some Christian Chinese girls and women are doing. Mount small pictures and pass them around as the stories are told.*

Outlines on later chapters of the study book will appear in our next issue.

The Chinese Christian Student Bulletin, 347 Madison Ave., New York City, will be found very helpful in missionary organizations. Its price is \$1.00 per year.

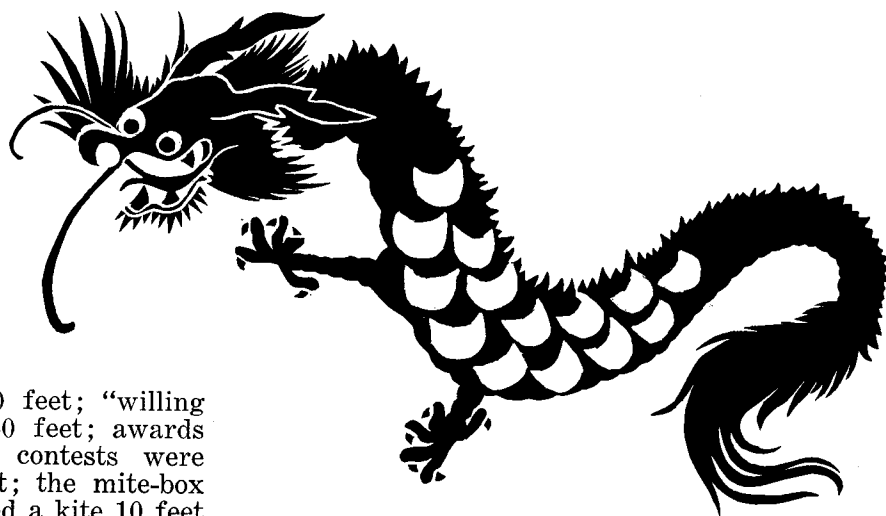
Another booklet of great value is "Call for Colleagues" (25 cents), published by Student Volunteer Movement, 254 Fourth Ave., New York City.

A POTPOURRI ON CHINA

At the Lakeside (Ohio) Methodist Foreign Mission Institute, twelve young women from the Cincinnati District held a unique methods contest, each submitting some plan of proven value. A prize was offered for the best suggestion as judged by certain women seated in different parts of the auditorium. The participants were seated in a semi-circle on the platform. Elizabeth, their leader, proposed that, for their forthcoming study of China, each girl should describe briefly some method that she deemed worthwhile and workable in the young woman's society, the award of the judges to be based on the merits of the plan and not the personality of its presentation.

Hazel eagerly arose and described *The Kite Contest*. This was to be between two groups, the Tribe of Red Vests and the Tribe of Yellow Vests, in China. Each girl was supplied with a large poster, at the bottom of which was placed her individual kite made in the shape of a pagoda, a cat, a fish, a gnome, a moon, a dragon or any other symbol of China. According to a scale of measurement on the poster, any given kite was advanced a certain number of feet nearer its goal as its owner performed the various duties listed for the contest. Present at a meeting counted for 50 feet; paying dues for 100 feet; a Christmas offering added 20 feet; a birthday offering another 20; membership dues paid

* Adapted from programs prepared for the Baptist Board of Education by Anna Canada Swain.



counted for 150 feet; "willing response" for 50 feet; awards in story-telling contests were rated at 50 feet; the mite-box offering advanced a kite 10 feet for each 25 cents.

The chorus of approval from the circle inspired Beatrice to rise and propose a rival plan in the way of a *Real Estate Contest*. This plan had proved very successful in her home group. A small village had been plotted out with main and side streets named after the missionaries whom the girls helped to support with their dues and birthday offerings. The main street was named Collingwood, after the group, other streets, courts and boulevards bearing either local or missionary names. Lots in one block were set aside for dues and in another block for thankofferings. When a member paid her dues, she was allowed her choice of a lot in the appropriate block, but if she signed a card for stewardship, her lot lay in a different section. An interesting feature was the cemetery plot, which contained lots for the disinterested members! The goal was to see what girl could earn the most real estate, and also to keep the cemetery empty.

Jane next told of *Publicity through Posters*—one for each meeting—illustrative of the program. For a "weiner roast," there was a picture of the girls seated around a camp fire in the midst of October scenery; the invitations were pictures of cats, in recognition of Hallowe'en. The making and the placing of these posters (two or three weeks before each

meeting) helped materially in keeping the members interested.

Florence added her suggestion for *Stewardship and Devotions*. Three tall candles represented Personality, Prayer and Possessions. At the first meeting in the autumn, the stewardship cards were signed for one or another of the ideals, or, if possible, for all three. A large poster was made with the candles drawn in red, green and purple respectively, and under each candle were the names of all girls who had signed for that goal. A stewardship secretary was appointed to have charge of this feature; testimonial meetings from time to time were suggested.

Make books of some sort, suggested Alma, and have the girls copy good missionary and devotional hymns, "pep songs," the individual society song, yells for rallies, the covenant and the ritual, so that all such material shall be easily available for each meeting.

Miriam proposed a *Chinese Roll Call*, the answers to be in terms of Chinese material. Names of Chinese villages would do for one meeting (there being an ample choice for even a large membership), names of Chinese feasts, mission schools, missionaries, flowers (other than the epidemdrum), incidents from the lives of missionaries, news items, etc., adding ample variety for a year's work.

Irene told of *International Plans*. A home-made book of twelve chapters—one for each missionary supported by the Cincinnati Branch—was to be synthetically produced under the title, "Girls Who Are Doing." At the head of each chapter would be a map of the district served by its missionary, with her central point distinguished by a distinctive color. Then would follow a picture of the missionary and cut-outs from magazines telling of her field and work. The search for materials, as well as the typing of the chapters, furnish employment for many interested members.

Instead of having a Mystery Mother Banquet, said Eleanor, we had a *party* for the entire missionary family. This included the Standard-Bearer girls and their Mystery Mothers, the King's Heralds and the Little Light Bearers. Our Standard Bearers are not allowed the privilege of a "mystery mother" until they have paid their dues, but the younger girls may draw the name of some King's Herald to act as a "mystery sister" provided the Herald has paid her dues. As each Standard Bearer wants a mystery mother and each Herald a mystery sister, the paying of dues is likely to go on right merrily. In a short program, the Light Bearers and Heralds sang songs and gave recitations, the Standard Bearers presenting a suit-

able playlet. Refreshments were served and the whole occasion seemed like a family party.

Frieda proposed stirring up rivalry by *Dividing the Membership into Teams*. One such might be named Hingwha, "the village transformed to flourishing," the group motto to be, "We transform our society to flourishing." Dong Huang village became one hundred per cent for Christ, so that group might appropriately be "The girls of our church one hundred per cent for Standard Bearers." The study textbooks for the year will furnish an ample supply of tribal names and the rivalry may be made intense, though always friendly if the mottoes are held in mind.

A *Baby Feast* was Helen's suggestion, this being a financial method. When a Chinese baby boy is a month old, friends and relatives are invited in for a feast. The mother dresses the child in an apron with a pocket in it, and each arriving guest is expected to deposit a bit of money in the pocket. In the proposed adaptation of this plan, invitations are issued to a considerable number of the church women, the form being that of a cut-out apron whose pocket contains the date and place of the feast. At the ensuing meeting, the baby is represented by a doll in Chinese dress and lying on a Chinese bed. As the guests are admitted to see this interesting baby, they place their money in the appropriate pocket. Refreshments may well be tea and rice cakes with red Chinese characters on them. Chop suey would furnish a heavier meal.

Eugenia finished the symposium with *A Chinese Method for Making Mission Study Interesting*. Cut a large, fierce dragon out of black, green or red paper and mount it on a white card. Then cut scales out of silver or gold crêpe paper and paste them on the dragon in the form of pockets. In these pockets place folded slips of paper containing information about China. These are to be drawn

out, one by one, and read as an attractive part of the program. The dragon will be more realistic if decorated with bright crayons or paint, with fire issuing from its mouth. Balance on the poster will be attained by adding Chinese characters.

Another plan is to use a *Chinese ginger jar*—which may be an ordinary cooky jar with appropriate decorations pasted on. The cookies are to be made out of brown wrapping paper with the suitable items or incidents pasted on. Each guest reaches in and helps herself to a cooky, then proceeds to share it with all the others.

The vivid dragon—whose reproduction is furnished in our illustration—helped to render this last the winning suggestion; but any possible chagrin on the part of the other contestants was wiped out by handing to each a mysterious, red-wrapped package containing some genuine oriental curio. The winner received her choice from among three beautiful articles brought from China.

THANKOFFERING PROGRAMS

A unique plan for gathering the November thankoffering was used in Grace Methodist Episcopal Church, Dayton, Ohio. It was called "The Book of Thankful Memories." Some weeks previous to the date of the climacteric meeting, two letters were sent to the entire membership, one from the pastor and the other from the woman's missionary organization, the envelopes containing cards for reply. Offerings from all were solicited as memory gifts in honor of people for whom the donors were especially thankful. The messages accompanying the gifts were to be written on the enclosed cards and later transferred to the Memory Book by a good penman. This book was a large one with blank pages, each of which had been divided by lines into four spaces about the size of post cards. One message was

inscribed in each space. Cards and gifts to the unprecedented amount of \$1,000 poured in from folk, some of whom were never known before to make a thankoffering—"I am grateful for my mother's influence on my life"; "Grateful for a faithful Sunday school teacher"; "Grateful for good friends and neighbors." So the inscriptions ran in memory of the dead and the living. This book was presented to the pastor at a Sunday morning service, beautiful with memorial music, flowers and other decorations, and an appropriate sermon by the pastor. The memorial volume is now kept in the church office.

Here are some simple programs easily arranged but suitable for the Thanksgiving month and its offering:

1. Hymns of thanksgiving.
2. Story of our first Thanksgiving Day.
3. Causes for Thanksgiving in the homeland this year.
4. From the fields across the seas.
5. Talk, "The Stewardship of Thankfulness"—translating our gratitude into living deeds.
6. Responsive reading of Psalm 136, leading up to the offering.

In a small missionary group of humble resources, there was first a hymn of praise, then each member was asked to give a Bible verse of praise or thanksgiving. The prayer was led by six members previously appointed, the leader having assigned six definite blessings for which thanks were to be offered. These were followed by sentences of thanksgiving from nearly all present. Then a large chart was displayed listing some of the outstanding things in the year's work which merited praise to God. Members previously appointed spoke one minute apiece on these topics. A number of short stories of thankofferings were told, the president explaining what the thankofferings of previous years had been used for and how much they had accomplished. The offerings were then collected while the group sang "Praise God from Whom All Blessings Flow."

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

YOU AND YOUR GOVERNMENT

A series of radio programs entitled "You and Your Government" are being presented by the Committee on Civic Education by Radio over a nation-wide network of the National Broadcasting Company every Tuesday evening from eight to eight-thirty o'clock. These broadcasts will continue weekly through the winter and spring months.

A pre-election series of nine broadcasts on the general theme of "Government in a Depression" will be followed immediately after election with another series of seven on "Constructive Economy in State and Local Government." There will be addresses, debates, interviews and round table discussions.

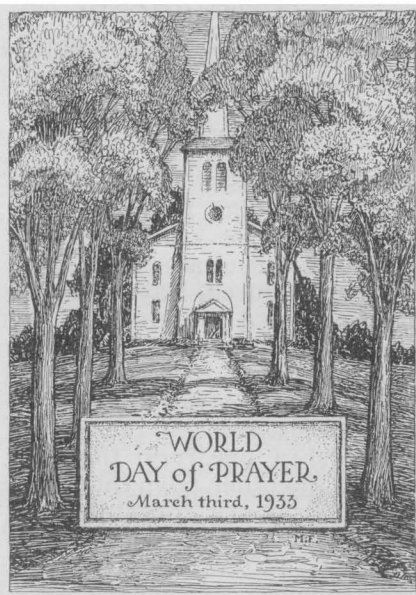
The Committee on Civic Education by Radio was formed last winter by the National Advisory Council on Radio in Education in cooperation with The American Political Science Association. It is composed of political scientists, economists, educators and public men. Its sole purpose is the presentation of non-partisan, impartial and authoritative information on government.

The University of Chicago Press publishes a Listener's Handbook for free distribution, containing outlines of the topics for each week, bibliography and other listening aids. The Press also publishes reprints of the individual addresses. The American Library Association has cooperated in the preparation of the bibliography and local librarians will gladly assist the reader in procuring books for supplementary reading.

"FOLLOW THOU ME"

It is an interesting coincidence that in 1932-33 when China and the American Indian are being studied by church groups a Chinese woman, Mrs. C. C. Chen, and an American Indian, Mrs. Ruth Muskrat Bronson, have prepared the program and Call to Prayer for the World Day of Prayer, March 3, 1933.

Mrs. Chen is chairman of the National Committee of the Y. W. C. A. of China and a member of the Executive Committee of the National Christian Coun-



cil of China. She attended the Jerusalem missionary conference and other conferences in England and the United States and thus made many friends around the world. Her husband is head of the Biological Department of Shanghai University and Mrs. Chen is active in religious work on the campus. She has one daughter and three sons.

"Follow Thou Me" is the theme upon which Mrs. Chen has based the program which is ready and may be secured together with the other World Day of Prayer supplies from denominational headquarters. The price is 2 cents; \$2.00 per 100.

Mrs. Bronson is of the Cherokee tribe. She took her first two years at Kansas University and was graduated from Mt. Holyoke College. In her first year out of college she taught in a government Indian school and at the end of the year received the award given by Ambassador Morgenthau for having made the best use of her college education. Mrs. Bronson is now doing work under the Government Indian Office, following up graduates of government schools and helping them to adjust their lives to their home communities. She has been married for three years. Mrs. Chen and Mrs. Bronson met in China in 1922 during the World Student Christian Federation meeting at which Mrs. Bronson represented American Indian students.

The Call, which is free, invites all people to unite in a fellowship of prayer on the World Day of Prayer and says to them, "Follow Thou Me in Prayer, in Service, in Steadfastness, in Sacrifice." There will be no special Call to Young People, Mrs. Bronson's Call being suitable for young people's groups as well as others.

This year there will be a World Day of Prayer program for children. Further details about it will be announced later.

A new poster (11x17 inches) has been prepared, quite different from any previous poster

announcing the World Day of Prayer. A church of colonial design set back among tall trees with open door invites participation in the World Day of Prayer. Space is left at the bottom for insertion of time and place of local meeting. The price is different too—5 cents instead of 10 cents as it has been in past years.

All groups preparing for the World Day of Prayer are urged to order supplies early.

YOUR SOCIETY AND WORLD PEACE

Five programs on international relations suitable for missionary societies and other groups of church women have been prepared by the Joint Committee on International Relations of the Council of Women for Home Missions, Federation of Woman's Boards of Foreign Missions and National Council of Federated Church Women.

Disarmament, the World Court, Militarism in Education, the League of Nations and the Cause and Cure of War are the subjects covered.

Packets containing excellent material published by various organizations working for world peace have been assembled for those using these programs and may be borrowed for postage or bought for one dollar from either of the organizations mentioned.

AN AMERICAN INDIAN HANDBOOK

A Handbook for Missionary Workers Among the American Indians has been prepared by Mr. G. E. E. Lindquist, Missionary-at-Large of the Society for Propagating the Gospel Among the Indians and Others in North America and a member of the Board of Indian Commissioners.

This handbook meets an expressed need on the part of missionaries and other Christian leaders among the Indians for a manual giving concisely and accurately such information as In-

dian backgrounds, racial characteristics and their significance, government relationship to the Indian, characterization and geographical distribution of tribal groups, qualifications of the missionary, and organizations at work. The book contains an up-to-date bibliography.

The price is fifty cents and the handbook may be secured from either the Home Missions Council or the Council of Women for Home Missions.

THE STORY OF MY EARLY LIFE*

By CLEON SEABOLT

I was born in a small box house on a farm near Verona, Oklahoma, November 4, 1910. My parents were poor and both of them were full-blood Cherokee Indians. I was only one month old when my father died. One year later my mother married a white man who never treated me as a step-son.

All during my childhood, until I was about twelve years of age, I never received much schooling because I had to work on our farm. I started to school at the age of seven, and I started to attend a small district school, one-half mile from home, all the time when I did not have to work. When I reached the age of twelve my parents moved to town and I attended a public school two and one-half years. It was here that I received my first experience in public speaking.

I attended high school one-half year and at the end of the first semester I became very ill. The physician told me the best thing for me to do was to quit school, so I went back to the farm with my parents. There I soon regained my health and only stayed at home one year. At the age of sixteen I ran away from home telling my mother that I was

going to Haskell Institute. How I was going to get there was the next question because I did not have enough money to take me half way to Haskell. But I thought of the old saying, "Where there is a will there is a way," so I went on my way.

The next day I went to Stilwell, Oklahoma, a small town where we had formerly lived, and there I got an application blank and sent it to the Superintendent of Haskell. From there I went to my brother's home in Pawhuska, Oklahoma, and stayed until I received a letter from the Superintendent of Haskell, stating that I could come any time before September 1. The next morning, August 10, 1926, my brother started with me in a car for Lawrence, Kansas, where Haskell Institute is located.

This being the first time that I was ever away from home alone, it seemed as though I could not bear the thought of trying to stay at school even after I had finally reached it. But I had been wanting to attend school at Haskell for the preceding five years, so I made up my mind to stay and so I did. Another reason why I stayed was because I had run away from home to get an education so I could go out into this great world and face it as some of the upper class are doing today.

I have been at Haskell three years. During my vacation I work anywhere until about two weeks before it is time for school to begin, then I go home and visit my mother. I always bring some one back with me, because I want to help my people all I can. This is my fourth and last year at Haskell. I expect to go on until I have a college education. Then I will try to make the best out of it.

The Heavenward side of every cloud
Is bright with silver lining,
I therefore turn my clouds about,
And always wear them inside out,
To show the glory shining.

* "The Story of My Early Life," written by a student in Haskell Institute, United States Indian School, Lawrence, Kansas, was secured through the Rev. A. A. Van Sickle, who is the interdenominational Religious Work Director there.

Our World-wide Outlook

A Missionary Newspaper of Current Events

CHINA

Conversions in Shantung

The Presbyterian Mission in North China, reports a great revival in Shantung. The Rev. Harris G. Hilscher, Tengchow, tells the following incident as an example of what is happening:

"A young man confessed his sins publicly and at home so that his mother thought he was crazy. At an all-night prayer meeting he confessed one sin after another, in a straightforward manner and found peace."

Li Kai Cheng, a "twice-born man" whose joy impresses everyone who meets him, while in the military hospital at Tsingtau first heard the Gospel from a missionary. He learned to read the Bible and hymnal, and as a result his life was transformed. Many people of his village have been impressed with the change in Mr. Li and through him have become interested in the Gospel.

The father of a student at Yih Wen Commercial College, a Presbyterian institution at Chefoo, threatened to stop sending funds for his son's education if the lad became a Christian. However, friends arranged to pay his fees so that he could remain. The young man prayed earnestly that his father's heart might not be hardened, and later his father not only sent the necessary funds, but gave consent for his son to join the church.

Sufferers from Bandits

Miss Helen Barchet, whose father was superintendent of the Ningpo American Baptist Hospital, was seriously wounded by bandits who attempted to kidnap her early in August. Miss Barchet formerly was a

nurse at the Rockefeller Hospital in Peiping.

The Rev. D. D. N. Tornvall, a worker of the Scandinavian Alliance Mission, has been reported killed by Chinese irregular soldiers at Sian, capital of the Province of Shensi. Mr. Tornvall disappeared some weeks ago while making a 300-mile automobile trip from Pingliang, in the Province of Kansu, where he was stationed, to Sian in the company of Robert Ekvall of the Christian and Missionary Alliance (American).

The University of Shanghai

This University, which was formerly the Baptist College of Shanghai, is "wholly Christian in its central purpose," says President Herman C. E. Liu. "All of its activities are directed with this in view."

The University includes many departments—a college, Theological Seminary, School of Commerce, and Middle School. It also conducts a social center in Hangkow and a Nursing School for Children of workers, with a clinic and a visiting nurse.

During the recent Japanese invasion of Shanghai, the Japanese military headquarters adjoined the campus and it seemed wise to close the college and to remove the classes to the Shanghai Y. M. C. A. and the Downtown School of Commerce. The regular budget was suspended and the work was conducted on the most economic basis. In spite of the severe financial depression \$51,000 was raised from the Chinese for the School of Commerce where 250 students have enrolled in evening classes. None of the college buildings were injured during the "invasion."

Students Direct Conference

Since 1927 a new Christian movement has sprung up among the students of the mission schools in and about Foochow which has now developed into the North Fukien Christian Student Union. About 200 students met last summer at Fukien Christian University for the first student controlled conference. The feeling of isolation which Christian students had has given way to friendship, fellowship, and group consciousness. Formerly students were interested almost exclusively in educational, social and national problems, but now they are discussing the value of religion, the contribution of Christianity, the place of the Church in society, and the service which students can render through it.

—*Congregationalist*.

Practical Training for Rural Pastors

Under the leadership of Dr. Stanley, the Cheeloo School of Theology, formerly affiliated with Shantung Christian University in Tsinan, has worked out a field laboratory for rural community reconstruction. A village, accessible to the school, is chosen for practical demonstrations in better farming, community recreation, home nursing, and practical evangelism. These activities combine for two purposes, first to demonstrate methods by which the Christian forces can lead in reconstructing a rural community, and the other to furnish a laboratory that will assist in the training of rural preachers. This particular school has a reputation for sending out men willing and competent to serve rural areas but they are handicapped in their work unless

they acquire knowledge of community methods of reconstruction. The training of pastors who can lead understandingly in building the Christian Church into the life of the village people, is almost an indispensable requisite for a Christian advance among the great masses of China.

KENYON L. BUTTERFIELD.

Notable Changes

The *International Review of Missions*, in giving a survey of mission progress during the past ten years, says of China:

Nothing better illustrates the tenacious quality of the Chinese character than the ability not only to carry on, but widely to develop constructive activities in the midst of conditions which might with justice be regarded as wholly crippling. Railway construction is proceeding steadily, aided by part of the interest on investment of the balance of the British Boxer Indemnity Fund, granted for that purpose in 1930; aviation has developed to a surprising degree; industrial ventures are multiplying. City after city is being entirely rebuilt, with modern systems of lighting and sanitation; motor roads are replacing the old country tracks, and there is a determination to be behind the West in nothing. Every Chinese child is to have four years' free education, to be followed by suitable vocational instruction.

Since 1930 men and women have had equal political rights, which presuppose a new social order. Marriage is no longer the only avenue for women.

Unafraid of Death

The leader of a local political party in Chefoo said in a meeting that all Christians should be put to death as enemies of the state, yet three weeks later 36 Chinese united with the Church at Chefoo. One student at the mission school in that city who had become a Christian wrote to tell his father about his new joy. The father was so impressed that he and his family began to go to church, to study the Bible and are now preparing to confess Christ.

—*Presbyterian Banner*.

Medicine Opens Doors

Dr. E. M. Dodd, Secretary of the Medical Department in

the Presbyterian Foreign Board, in emphasizing the value of medical work, tells of a striking incident in Ichowfu. The mother of a patient was at the hospital with her daughter for a couple of weeks, and heard the evangelistic teaching in the wards. When she left she carried away two or three deep and fundamental, but rudimentary, impressions. She learned that there was a Heavenly Father to whom she could pray, and she learned that one should preach this word. She went from village to village, teaching this, constantly and assiduously. She was a self-supporting worker, as she worked to earn money and then went on again. For fifteen years, alone and untutored, she carried on in this way in an untouched part of Shantung. Then one day her first contact came when she happened into a village where the mission had a chapel. Immediately she got into touch with the Chinese evangelist and began on a regular course of instruction for fuller knowledge.

Such results of medical missions as the kindling of individual ideals, the actual changing of lives, the starting of Christian groups and churches by ex-patients, the friendly attitude of whole communities, the imitation by national non-Christian agencies and the undeniable stimulus to government and private efforts, multiply through the years.

—*Women and Missions*.

Chen Teh—School of Opportunity

Chen Teh Girls' School of the Reformed Church in the U. S. was started before 1911 and its future was a matter of great concern to missionaries compelled to leave because of political disturbances. In 1927, the school was obliged to close its doors, but after a period of communistic violence opened again. There are now seventy girls in attendance, and in its faculty are the evidences of its

source of growth: a kindergarten teacher who was taken as an abandoned baby and grew up in the school; a zealous, young Christian widow matron whose father was cook at Chen Teh in its early years; a teacher of Chinese who stayed with the school through the season of its unpopularity; a Christian primary teacher who grew up in the school and went away for two years' normal training; and finally, the teacher who went to Changsha to complete her high school work.

—*Outlook of Missions*.

A Veteran's Adventure

Charles A. Leonard, veteran Baptist missionary in North Manchuria, describes his experiences while on a Gospel mission along the eastern line of the Chinese Eastern Railway.

"Bandits may attack a village at any time, loot it, carry away for ransom those who have money and then burn those stores which they were not able to loot; or they may attack a bus along the highway, shooting it up in real wild west fashion, robbing the occupants, as well as holding some for ransom. These bandits are usually without mercy and are especially glad to get hold of a foreigner, or any other person whom they think may be redeemed with a large sum. If we waited, however, until there were no such dangers in this part of the country we would not get much mission work done, and it is just because such conditions prevail that we are needed so greatly. These conditions have been made much worse as a result of the recent invasion of Manchuria by a foreign power. Until now it was safe to travel along the regular lines of travel. Although there are bandits in many of the outlying districts, conditions have been gradually improving the past several years. The Chinese remind us of this in discussing the present political situation, and would have it known to the world that they prefer Chinese

bandits to the rule of an alien power."

—*China Weekly Review*.

JAPAN-CHOSEN

Depression and Reform

The Yoshiwara, Tokyo's notorious vice district, is reported to be on the verge of bankruptcy. The system was established over 300 years ago and became the model of similar institutions throughout Japan. Present day ideals have been making heavy inroads upon the business and Christians have always opposed the nefarious system. As a result of this increasing agitation two of Japan's 47 prefectures have abolished the licensed quarters and nine have passed legislation calculated to bring the system to an end. The development of cheaper and more modern forms of amusement, such as moving pictures, dance halls and cafes have also helped to cause bankruptcy of the Yoshiwara, but while licensed vice is on the wane, private prostitution and promiscuous sex indulgence has been increasing.

The temperance movement has also shown encouraging progress, partly due to the economic depression and in part to moral education. Under pressure of the depression certain villages and townships have taken action binding themselves to a five-year prohibition enforcement in hopes of securing the advantages that have come to a number of other villages which have long enforced prohibition. In the Imperial Diet also a five-year prohibition bill has been proposed as a measure of economic retrenchment for the nation, under the slogan "Abstinence until debts are paid." Economists and reformers appear in some of the most unexpected quarters and a "prohibition dormitory" is being built for students in Tokyo.

On the other hand present financial conditions are causing suicides, riots and the sale of girls into sexual slavery. In the meantime most of the depressed masses have never

heard of Christ and His Way of Life.

Missionaries Still Needed

The pastor of one of the largest Christian churches in Japan believes that missionaries are still needed in that country for the following three reasons:

1. Because Christian foreigners should be in every country to constructively criticize the native church.

2. Because Japan is far from christianized. The number of Protestant Christians in Japan today is estimated at about 250,000. But Christian pastors feel that only about ten per cent, or slightly more, of this number are active Christians.

3. Because Japanese Christians are too content with their own condition, and are not sufficiently interested in getting the Gospel to the masses.

—*The Presbyterian Survey*.

Planting Seed

The Prefecture of Tokushima has one hundred and forty towns and villages. Several years ago a list of these was secured and systematic effort has been made to reach them all by visiting schools and holding open air services. A file index has been prepared of more than two thousand names of those who have manifested sufficient interest to write, following these meetings. A number have indicated they are praying daily in Jesus' Name. As they are scattered over 1,600 square miles it has been impossible to organize them into groups, preparatory to church membership. But many will go away to school and become identified with city churches.

Rev. A. P. Hassell, missionary in this Prefecture for the Southern Presbyterian Church, writes that in October, 1928, he received a card from a boy who had attended one of his open air meetings. The card read: "Every morning when I go to eat breakfast, before I take the chopsticks in my hand,

I pray from the bottom of my heart, and say, 'Jesus Christ, please save me.' And then before I go to sleep I say the same thing." In response he was sent a copy of *The Traveler's Guide from Death to Life*. Nothing further was heard from him for over three years. Recently came a letter from him saying that he was now a high school student and was still believing in Jesus and praying daily. He enclosed money for a Testament, and, a few days later wrote for another and said that he was trying to lead three other boys, whose names he gave.

—*Presbyterian Survey*.

Mother's Day in Japan

"As a woman rears up posterity not to her own parents, but to her father-in-law and mother-in-law, she must value the latter even more than the former, and tend them with filial piety." So wrote Ekken Kaibara, Confucian philosopher in "The Great Learning for Women," the classic which defined the place of women under the Confucian system. Woman's value, in Japan of the nineteenth century and before, consisted in her ability to bear children, and especially sons, to carry on the husband's family name. The second, among the seven reasons for divorce which Kaibara sets down, is: "A woman shall be divorced if she fail to bear children, the reason for this rule being that women are sought in marriage for the purpose of giving men posterity."

Such was the position of woman in Japan of the last century, and Buddhism, as if to re-enforce its more recent ally from China to Japan, adds: "Woman is a creature with the look of an angel on its countenance, but with a diabolical spirit in its inmost heart." Dr. Inazo Nitobe has recently written of the place of woman in "the scheme of national ethics" as follows:

They are not expected to live a life of their own for the sake of life, but always to be subjected to the will of

their husbands or children. No unmarried or childless woman exists in the scheme of "national ethics," or, if one exists, she is to be treated by society as an odd bird—much as a pagan saint would be ostracized in a "Christian" community.

In view of these entrenched ideas, it is interesting to note the growing observance of Mother's Day in Japan. This has been celebrated by Christian groups for nineteen years. Now three organizations are promoting the observance for its spiritual value and to give evidence of love and honor to mothers. Thousands of people gather to celebrate this day publicly with music, addresses and pageants.

Christian Literature's Influence

The Christian Literature Society for Japan, carried on by a staff of both Japanese and foreigners, and other Christian publishing agencies encourages Japanese Christian authorship, undertakes the expense of important translations, brings out books which are not commercially remunerative because they are used in a comparatively narrow circle, and produces good supplies of miscellaneous Christian books for old and young, to build up Christian converts, to make Christ known, and to give healthy, interesting reading to the public in general. The Japanese are gifted with the power of quick response, and many letters come in to indicate that this work is bearing fruit.

Internal Dissension in Japan

A struggle for supremacy is being waged between the militarists, capitalists, internationalists, fascists, and communists, and combinations of these factors. Public opinion has been "educated" to demand recognition of the new Manchurian state, of Manchukuo as a self-determined state.

A correspondent writes that Japan regards the problem not only as one of independence for Manchuria but as Asia's opportunity for emancipation from foreign domination. Beneath what appears to be imperialism

in Japan, some observers see the sinister omens of race conflict. The government is ever mindful of the danger from Communist agitation on the one hand and the growing anti-militaristic sentiment on the other.

Lepers at Soonchun

Soonchun Leper Colony, containing between 700 and 800 patients, is owned and supported by the Mission to Lepers, and directed by the Southern Presbyterian Mission. Most of its 300 acres of land is farmed by the lepers. The 55 buildings were all erected by lepers with stone which they cut. The Mission provides rice, millet beans, and salt. All vegetables must be provided by each cottage. On the first of each month a survey is made and each cottage that has a neat yard, garden, etc., is given a small amount of money for meat or fish. Once a year small prizes are given to the five best kept cottages. Kerosene for lighting and one suit of clothes each year is provided. Medical treatment is of course given every inmate.

Two Anniversaries

Two important anniversaries occurred in Korea last year. Syen Chun Station completed its 30th year with appropriate ceremonies; and Chairyung Station celebrated its 25th anniversary. When it was organized there were only five churches in the territory; now there are 85; then there were no ordained Korean pastors in the region, now there are 40; then there were only 2,000 communicants, now there are over 9,000. A remarkable movement which may affect greatly the future of missionary work is the migration of multitudes of Koreans into Manchuria, called one of the greatest race migrations in history.

ISLANDS OF THE PACIFIC

Missionary Ship for Melanesia

The Southern Cross VI, built at Cowes, England, at a cost of \$125,000, and destined for

missionary work in the Melanesian Islands, was recently launched on the Thames and was commissioned for work under the Church of England Mission.

For seventy-three years, mission ship after mission ship has cruised through the South Pacific Ocean, for nearly 2,000 miles among forty islands. The natives there are of a primitive type. Their religion is mainly spirit worship, with magic and witchcraft. The white staff of the mission, some fifty in all, are scattered over all Melanesia, doing pastoral, educational, medical, and industrial work.

A Unique Student Church

Central Student Church, located in the heart of the educational district of Manila, Philippine Islands, is unique in the Pacific in that its membership is composed wholly of advanced students in college, normal school and high school, and of many of their teachers and professors. They are potential future leaders in the economic, professional and religious life of the Philippines. The leaders in all walks of life are young men and young women.

The new building for Central Student Church, costing \$75,000 is now ready for dedication. A friend from California gave \$25,000 and other American friends contributed generously; the Manila student congregation, out of meager funds, contributed their part.

On Sunday afternoons groups of the young members travel by bus to preaching and teaching appointments in towns and villages scattered many miles around Manila. In this way they have an unusual training for Christian service.

Financial Crisis in Tahiti

This is a French colony with 6,585 inhabitants, the majority of whom were converted to Christianity by the French Protestant missionaries. Under the influence of the financial crisis, a movement has origi-

nated among these people to abandon the modern manner of living and to do without all luxuries, to give up foreign trading and to return to the manner of living of their forefathers.

—*The Presbyterian.*

News from Australia

Australia has been obliged to make drastic reductions in missionary expenditure. The number of European missionaries has declined from 99 to 89 since 1921, but the membership of the Native Church (apart from Tonga, Samoa, and the Solomons—now belonging to New Zealand) has increased as follows: 1921, 40,105; 1931, 47,474; while the attendants at public worship have risen from 142,660 in 1921, to 160,941 in 1931. Much has been done also in building up a native church, and in developing responsibility, especially in Fiji. There is an apparent revival of interest in missionary work, especially among the young people.—*The Australian Missionary Review.*

NORTH AMERICA

Laymen's Foreign Mission Inquiry

The Laymen's Foreign Missions Inquiry, which has been carried out by fifteen commissioners who have been studying foreign missions in the Far East since last fall, will soon make their report public. The commissioners met in Maine for two weeks during August to put their report in shape to turn over to the evaluating body which represents seven denominations; the Protestant Episcopal Church, the Presbyterian Church of the U. S. A., the Reformed Church of America, the United Presbyterian, the Methodist Episcopal, and the Northern Baptist and the Congregational Church.

Progress in Negro Education

Major Moton of Tuskegee says that remarkable progress is being made not only by the Negroes themselves but in the

attitude of whites towards them. The Episcopal Church in Virginia recently voted by a majority of more than six to one to give Negro clergymen votes in their council. Of 453 churches there, 45 are Negro.

Fisk University graduated 82 students last June. Bishop Francis J. McConnell was the commencement orator. A new building for the department of chemistry has been added. More than a million dollars in assets has been acquired under the presidency of Thomas Elsa Jones and is now standardized by the Southern Association of Colleges.

The tendency in the south is to increase facilities for the education of Negro youth, especially in the field of secondary education. The 5,000 Rosenwald schools are pouring a greatly enlarged stream of colored youth into high schools. There is also an increasing number of interracial meetings, especially among students and youth in the churches, and there is reported a growing feeling among Negro leaders that the future of their race will be worked out in the south rather than in the north.

Presbyterian Statistics

The membership of the Presbyterian Church in the United States of America is larger than ever before in the 143 years' history of the denomination. The total communicant membership is 2,009,875, and the net gain in membership in the year was 10,744 according to the annual statistical report for the year ending March 31 last.

The membership in the Sunday schools also is the largest in the history of the denomination, with a total enrollment of pupils and teachers of 1,624,402, a net increase over the previous year of 3,906 pupils and teachers.

There were more members added to the churches on confession of faith. The number last year was 101,062, while that for the previous year was 97,825. The total of those sus-

pended "for disciplinary reasons" stood at 80,172.

The number of ordained Presbyterian ministers is 9,939, a decrease of seventy-five from the preceding year, due to the effort to merge weak churches.

Due to the depression, giving to church causes has been reduced. The total contributions in the fiscal year were \$50,172,304, showing a decrease of \$7,999,077.

Methodist Finances

The Board of Home Missions of the Methodist Episcopal Church reports a serious decline in receipts for the eight months ending June 30th. The board's share of World Service receipts for eight months was \$687,991, a decrease of \$285,120 as compared with last year. Should this rate of decline continue until October 31 the receipts will be \$1,139,000, or show a decrease of about \$472,000 as compared with last year. This in addition to a decrease of \$456,000 last year.

Six thousand, one hundred and sixty-seven Methodist churches, giving over six millions for pastoral support, gave last year only \$227,000 for World Service. Whereas ten years ago for every dollar given for ministerial support throughout the entire connection 49 cents had been given to World Service, last year this ratio had declined to 20 cents. Ten years ago for every dollar expended on current expense (not including building or repairs), \$1.03 was given to World Service. Last year the proportion was 29 cents to the dollar. In 1921 the entire Church raised \$73,000,000 for all purposes, of which amount one dollar in five went to World Service, whereas in 1931 out of \$93,000,000 raised for all purposes only one dollar in twelve found its way into World Service coffers.

Disciples Meet Shortage

The general fund receipts of the United Christian Missionary Society for last year were only 83.62 per cent of the re-

ceipts for the previous year. It has therefore been found necessary to cut \$308,149 from the new budget. Office staff salaries have been reduced; foreign missionaries are to give a month and a half service without pay, and reductions have also been made in personnel; in home missions, staffs are being reduced; part of the staff of the Religious Education Department is transferred to the Christian Board of Education, St. Louis, thus making large economies. The field budgets for foreign missions are to be cut 15 per cent beginning January 1, 1933.

Our Crime Problem

Judge Marcus Kavanaugh of Chicago, after 33 years' experience on the bench, states that no less than 350,000 persons in this country live partially or wholly by crime. Last year criminals, by illegal means, obtained more than enough money to pay for building the Panama Canal. In his book "Twenty Thousand Years in Sing Sing," meaning that 2,500 prisoners with an average sentence of eight years serve 20,000 years, Warden Lawes gives carefully prepared statistics and percentages to prove the blessing of early training. The book says: "The records of Sing Sing show that ninety-seven per cent of our prisoners were never associated with any boys' club, or any other of the juvenile associations where boys learn how to spend their leisure in wholesome recreation. Seventy-five per cent of our prisoners are not skilled or learned in mechanics or trades. Ninety-nine per cent were not actively interested in church organizations."

—*Watchman-Examiner.*

City and Country Churches

Roger W. Babson, after careful study, reports that the larger the community, the smaller the percentage of church attendance. He says:

"In incorporated areas and villages under 2,500 population,

the churches showed an average attendance of seventy-one per cent. This dropped to sixty-six per cent in villages of 3,500 to 5,000 population. Towns of 5,000 to 10,000 showed an attendance average of only forty-six per cent. In the cities of 10,000 to 50,000, the attendance was forty-two per cent. Cities of more than 50,000 population could show an average attendance of only thirty per cent."

Another Friendship Project

The children of the United States and the children of other countries have been brought into friendly relations through the friendship school bags sent to Mexican children, the doll messengers of friendship sent to Japan and the friendship treasure chests to the Philippine Islands. The senders and recipients of these tokens feel more kindly toward each other because of these experiences.

The fourth annual friendship project from American children will be sent to the children of China in the shape of a friendship folio, containing messages to the children, pictures from magazines, snapshots of the senders and other matter of interest.

The Department of Education of the Republic of China has expressed an enthusiastic willingness to co-operate in making the plan a success. The American committee supervising the project includes Protestants, Catholics, and Jews.

Serving His Race

Berea College, Kentucky, has conferred the degree of Doctor of Literature upon Wallace A. Battle. In conferring this degree, President Hutchins said: "Wallace Aaron Battle, alumnus of Berea, friend and disciple of the Founders; educator and advocate of the Colored race; leader of his people from servitude to the service which is perfect freedom."

Upon his graduation thirty-five years ago, Wallace Battle determined to devote his life to educating his people. After

teaching a few years he founded a school under his own supervision in northern Mississippi, which in time became one of the best known in the South.

Having served for twenty-five years as president of this institution, he was called, in October, 1927, to be field secretary of the American Church Institute for Negroes. Dr. Battle was the first Negro to serve as field secretary of the Institute or of the National Council. Through his gift of winning friends, his ability as a speaker, and his persistent energy, he has won the confidence of those with whom he has come in contact, and has secured large sums for the support of the work.

—*Spirit of Missions.*

Chinese Girls in America

Three problems have confronted Miss Donaldina Cameron and her staff at the Presbyterian Mission Home in San Francisco. The three groups are Chinese girls who have been brought into this country illegally and must be deported — Chinese girls who have been trained at the Presbyterian Mission at Oakland and who desire preparation for Christian service in China, and homeless or abandoned Chinese babies. The Board of National Missions has set aside a special fund to provide shelter and training for the Chinese girls who have been placed in the mission home by the Government awaiting deportation, and who have no one to whom to turn in China when they reach there; and also to make available the necessary Christian training in China for girls who wish to enter Christian service there.

—*Women and Missions.*

LATIN AMERICA

Progress in Puerto Rico

The Protestant Church of Puerto Rico is taking on the momentum of a great evangelical movement. The young leaders are ready for it and the evangelical church is giving it

a place in the lives of the poor. The country is rising up to take the leadership of the church. A recent conference was held from which a trained, eager group of young leaders went back into thirty churches and in communities where there are no churches, to be a spiritual inspiration and to establish a new leadership in the religious life of many.

In the non-sectarian, Protestant atmosphere native to new Puerto Rico the young people of the Presbyterian Church have a wholesome kind of denominational loyalty. When the island was divided between seven mission groups the Presbyterian Church was given the western end with Mayaguez as the largest center of population. Such a division of labor has not only made for effectiveness in group programs but has bred this generous co-operative spirit throughout the whole island.

WM. C. COVERT.

After Thirty Years

One small Puerto Rican boy was in the first group converted by the first Presbyterian missionary to the island more than 30 years ago. At the Denver General Assembly, this year, that small boy sat as a commissioner. He is the Rev. Olivo Robles, pastor of Monteflores Church at Santurce. His church received 181 members on confession of faith last year and has produced three candidates for the ministry and one nurse; it holds its Sunday school sessions in three sections because the building cannot accommodate all the children.

—*Presbyterian Banner*.

Hindrance Helps Cuba

Last year the University of Cuba was closed by the Government after a political strike among the students, and has not been reopened. Examinations sent out by the Government for all high school pupils stopped at the same time. Mission schools took prompt advantage of the restrictions to enlarge their opportunities. The government examinations have

always been a matter of rote—the student had to memorize his work and answer in the exact phraseology of the book, and any answer in his own words, however intelligent he might be on the subject, counted against him rather than for him. Now, with no examinations to face, the curricula of the mission schools has been released for up to date subjects, and a modern scholastic technique not before possible. Students are taking eager advantage. Night classes have been opened in many places for the teaching of geography, English, arithmetic, composition and simple mechanics, and the regular classes of our mission schools are able to include political economy, mechanics, home-making, commercial subjects and religious education.

—*Women and Missions*.

South America in Transition

Dr. George P. Howard, in his recent visits to Peru, Bolivia, Uruguay and the Argentine, finds evidence that a need for Christ is being felt. In all his addresses he presented Christ as the only power able to save from chaos, and intense interest was evinced, particularly in student centers. Roman Catholic priests thanked him warmly for his message.

More than a million dollars are being expended at present in South America on evangelical schools, conducted under North American Christian auspices, the largest expenditure being for Santiago College, a girls' school organized by the Methodist Board fifty years ago. In Peru, old San Marcos University is being reorganized, with an evangelical teacher on the faculty in addition to the Roman Catholic teacher. A Y. M. C. A. director has been invited to reorganize the physical training.

—*Presbyterian Banner*.

Cooperative Campaign

A few years ago Dr. S. G. Inman said it would take a millennium to evangelize Latin

America unless the task was speeded up. The Latin American Evangelization Campaign was undertaken to reach the unevangelized millions by a forward movement of aggressive evangelism carried out in co-operation with missionaries of all denominations working on the field. The success that has crowned the work since its inception has been phenomenal. Campaigns have been carried out in fourteen countries of Latin America. The time occupied in each country was from three to six months. The founder and director of the campaign is Mr. Harry B. Strachan. Great mass meetings have been held in important centers, and municipal authorities have vied with each other in placing halls at the preacher's disposal. Newspapers were used to extend the message, with excellent results.

—*The King's Business*.

Refugees Reach Paraguay

The first transport of Menonite refugees from Harbin, Manchuria, forced to leave Russia, have arrived safely in Paraguay. They number 373 persons, 78 families. The refugees will be moved inland, by train and wagons, to their ultimate destination in the Chaco. The American Section of the Central Bureau for Relief has aided in this program of rehabilitation. This group came by way of France, whose authorities facilitated their progress in every way, commenting on their amazing good health and hopefulness after the hardships endured.

Lutheran refugees, numbering 404, have also left Harbin by way of Shanghai and Marseilles and are bound for Brazil.

EUROPE

100 Years of Medical Missions

A century has passed since the British Medical Association was founded. To celebrate this centenary an exhibition of surgical appliances, drugs and other medical supplies was opened in Kensington, near

London, on July 26, and Lord Dawson, President of the Association, in a remarkable address in Queen's Hall sketched the history of medical science during the century. In 1832 there was an epidemic of cholera from which 50,000 persons died. When Sir Charles Hastings founded the Association, there was much darkness in the minds of men upon the nature of such diseases. Pasteur, Lister, Manson, Bruce, Ross, and other heroes have brought new light, but many tasks still remain for the healers of mankind. Among many arresting thoughts Lord Dawson told of the potential energy which becomes kinetic in the face of the foe. The great founders of modern medical science were men of a deep and abiding faith in God.

Pasteur, Lister, and Manson were men of humble piety and devout Christians.

Evangelical Church of Spain

For the first time since the adoption of its constitution the Evangelical Church of Spain held its convention, called Asamblea. It was held in Barcelona, June 28-30. The number of pastors and delegates that met was considerably enlarged, principally because this was the first convention since Spain herself enjoys the full liberty of faiths.

The *Espana Evangelica* has been obliged to suspend publication because of the critical financial situation.

New Interest in Italy

People in Italy have more desire for religious books than in the past, first of all for the Bible. The reason is seen in a periodical, the *Corriere Emiliano*: "Both spirit and soul today need more than ever that special blessing that overflows from the reading of the Bible, and everybody has friends or acquaintances ready to declare the great benefits they have received from the Book of God."

Popular demand for the Bible has required additional print-

ings by Roman Catholic societies in six different cities—Brescia, Alba, Torino, Milano, Roma and Gravina di Puglia. An aged teacher in the south, in writing for a Bible, said: "I am 78 years old and never have seen the Bible in all my life. I would be eternally grateful to anybody who gave me a chance to behold it before my eyes are closed to the light of this world." A workman in Caserta wrote: "When I am reading that Book I feel as if it had been written especially for me."

—*Record of Christian Work.*

The Bible in Greece

In 1930, an incident happened in Greece which has subsequently opened doors hitherto closed. When the new constitution was drawn, there was an omission of the clause guaranteeing liberty for colportage work, or indeed for even reading the Scriptures. A new chief of police in excessive zeal for enforcing the law forbade an agent of Scotland's Bible Society to sell Scriptures, but upon the case being referred to the public prosecutor, that official pointed out that the circulation of the Scriptures in modern Greek was not opposed to the Constitution; that such circulation has been carried on since at least 1890; that the Law of 1924 decrees that partial exemption from taxes shall be allowed for Bibles published by the British Bible Societies; that the Presidential Decree of 1924 expressly stated that the Municipal Duty has been decreased for Bibles published by the British Bible Societies; that these books are calculated to serve a useful purpose; and that if the circulation were impeded, it would probably cause serious diplomatic question. This emphatic declaration has released the colporteurs from constant interference by officious priests. Furthermore, the Chief Commander of the Army permits colporteurs not only to sell Bibles at the barracks, but to

speak to the soldiers about the value of the Bible. Authorities realize that the only way to offset bolshevism is to spread the Gospel.

—*The Christian Irishman.*

Service by Candle Light

Another step is planned against Russian Christians which will make it more difficult than ever to continue the assembling of themselves together. This is to cut off churches and prayer houses from the use of public lighting currents. "They waste the precious power so needed in industry," say the Soviets. Worshipers now assemble by candle light which can be quickly extinguished.

Lenin's widow makes this observation: "the masses are drawn to evangelical religion because of an irresistible longing for fellowship, knowledge and organization. In contrast the tempo of our development is exceedingly slow. Bolshevism has not succeeded in quenching the moral thirst of the masses. Among the evangelical sects one finds cleanliness in the highest degree, absence of alcoholism, singing."

—*Sunday School Times.*

Rumania's Spiritual Movement

An English missionary connected with the Anglican Jewish Mission in Bucharest, a few years ago exchanged language lessons with a young priest from an orthodox seminary. By this contact, the young man accepted evangelical Christianity. He became assistant to one Popescu by name, who in turn was led to a real interest in evangelical methods. He began to preach in his church, which aroused the envy of other priests. Then he preached on justification by faith and was tried for heresy and removed. He held services for three or four years in the hall of the Anglican Jewish Mission until the prefect of the city sent policemen to stop the meeting. Popescu then began to write sermons and addresses, which

were sold on the streets. Eventually his followers erected a building of their own, whereupon a law was invoked to prevent singing or praying. When the present King returned to Rumania, the prefect who had instigated the opposition was dismissed and expelled because of his political activity. The evangelicals are now able to have both song and prayer in their services. But the Orthodox Church, alarmed at Popescu's influence, which has extended throughout the length and breadth of the land, now insist that their own priests shall preach. "Wherever there are evangelicals," testified a priest recently in a newspaper article, "there is less stealing, drunkenness, and immorality." The very opposition which they suffered served to call sympathetic attention to them and to strengthen their characters.

—*Alliance Weekly*.

AFRICA

Moslem Convert's Conference

A conference of men converts from Islam was held last spring at Zeitoun, near Cairo. About twenty attended the full three days; others came in for a day. Almost the whole of Egypt was represented. There were three converted sheikhs from Azhar University; the son of a rich mayor was present, also a boot maker and several students. The oldest in attendance was baptized 54 years ago. Each could tell a story of suffering for his faith, one had even lost an eye. His story went back to the time of his own conversion and baptism, when during the trouble that arose on account of his becoming a Christian, soldiers had to intervene to protect him, but not before he received a blow which resulted in the loss of his eye.

Moslem Missionary Converted

Dr. Samuel M. Zwemer gives the following interesting news from South Africa: "Quite recently has occurred the conversion of a Moslem missionary in Johannesburg. He is a Turk

(married to an Arab wife) now over 50 years of age. Since his 17th year he has been engaged in a bitter war against the Saviour. He has been dogging the steps of the missionaries in this great continent, but of late years he has found a fine hunting-ground in Johannesburg, where he has done valiant work for the Moslems. He is very intelligent and highly educated. He speaks I do not know how many languages. His command of English is excellent. A few months since he got hold of a native who was outwardly converted to Christianity and persuaded him to become a Mohammedan. The lad took his Bible to his new teacher and was going to tear it up, when, moved by a strong impulse, his teacher said, 'No, give it to me.' He thought it would be well for him to have it to help him in some of his controversies. He locked it up carefully, and one day later on went to consult it about the birth of our Lord. God almost immediately gripped him and he went on with the secret reading of that Word behind carefully locked doors, for fear of his wife getting to know what he was about. One day when he went out hurriedly he forgot to lock up the Bible, and his wife, who wanted to discover what he was doing in secret, now found the Bible, and she began also secretly to read it. He did not know anything about this, nor did he know what his wife was doing. When later on he felt he could no longer keep silent he told her of his new found faith, and asked her if she would now want to desert him. To his joy his wife confessed herself also a believer, and said she would go anywhere with him. This man has been baptized and has taken the name of John Hope."

Medical Work in Cameroun

Sleeping sickness and leprosy are being subdued by medical missionaries in Africa, according to a report received from Mrs. W. D. Newhouse, editor of *The Drum Call*, of the West

Africa Mission of the Presbyterian Church in the U. S. A.

Mrs. Newhouse states that the general situation concerning sleeping sickness in the Abong Mbang district has improved noticeably, the government doctors having proved by tests that the percentage of the population having sleeping sickness virus in their blood has been reduced to 2.6 per cent, and that the percentage of new cases has been reduced to 1.35 per cent. While the disease is not yet stamped out, it is no longer epidemic as it was a few years ago. The vigorous measures of government and missionaries have saved villages and tribes from practical extermination.

The ideal of the medical work of the mission is to give medical treatment to all comers free of charge, but lack of funds has made this impossible. As far as the Mission is able, it gives medicines and operates free of charge for many of the patients are so poor that their only possessions are the bark cloth which they wear. The mission is treating many babies and children who are suffering from the serious diseases of the tropics.

First Fruits Among Foulacoundas

The Foulacoundas of French West Africa are predominately fetich worshippers. Some have turned to Islam, and the country is overrun with fanatical Foulah Mohammedans from French Guinea. The Rev. J. S. Johanson of Senegal writes in the *Alliance Weekly* that after fifteen months of Gospel work the first pagans are confessing their need of Christ. A three-day tour was conducted, with a tent and canvas spread on the ground as protection against scorpions. After the message, when all who would were asked to remain and pray, none went away. Men, women and young boys asked God to forgive them, to keep them from sin and help them follow the Jesus way.

Work Among Wild Tribes

The Walesi people are about one stage higher than the pigmy in mentality, but as low morally; they live in small leaf houses or huts, crowded together for safety. Mr. P. Moules, of the Heart of Africa Mission, tells of a month's trek among these and similar tribes.

On one occasion I had been in a village only a few minutes when a man came along with his two wives. I commenced talking to him about Jesus, and found that he was a "Bili" man and dabbled in witchcraft. I felt here was a challenge from the devil, and strove with all my might to get him to decide for Christ. He had a great fear that "Bili" would kill him if he believed, but at last he said, "God is greater than Bili and surely He will guard me; I will follow Jesus. I will give up sin and witchcraft and become a Christian." We prayed, and he went on his way; his two wives also confessed Christ.

Jungle Theology

No African denies the existence of God. They have many names for Him, each denoting some characteristic of God, for names in Africa always denote character, so that when an African tells his name, he feels he is giving himself away, and this he does not wish to do, except to a friend. When a boy hears some new word, such as "soap," he thinks that would be a wonderful name. He uses it for a few months, saying, "My name is Soapy." Or one will hear, "I am Knifey," or "I am Forkey." One of the favorite names is "Spooney." The real name is only discovered as you come to know the man, and he opens his heart to you. So it is in these tribes when they speak of God. They say "the Father of creation—the One who creates and the One who recreates." The thought is, after we have spoiled the job, He is perfectly able to recreate us.

The African is also very spiritual. The unseen world has a distinct reality, and they readily become spiritists. It is quite common to hear some one say, "O spirit of my mother, think of me. Try to get before God and tell Him all about the

boy you left down here on earth. Speak to Him on my behalf, and ask that He give me success. I am going out to shoot elephants. Put in a good word for me." This offers the missionary an opportunity to teach him that Christ is mediator between God and man.

—*The King's Business.*

WESTERN ASIA

An All Jewish City

Tel Aviv, Palestine, enjoys the distinction of being the only all-Jewish city in the world. It is practically 100 per cent Jewish, for out of a population of 45,000, only 240 residents are not Jews. Only Hebrew is spoken. Dr. Milton J. Rosen, Harvard professor, essayed a conversation with a small boy on the streets of Tel Aviv. To his surprise, the lad refused to speak English, and kept repeating "Rak Ivrit" (only Hebrew). Dr. Rosen asked him why he spoke only Hebrew. With a saucy look and the confident expectation that his answer would be annihilating, the boy asked in the Hebrew tongue, "Isn't it the language that God speaks?"

Jewish ceremonies and holidays hold sway as nowhere else. With the approach of twilight on Friday the *Shofar* is blown, and stores, factories, even bus lines cease. There are both public and private schools for general instruction, arts, music and trades. Herzliah School has 800 students, and its graduates are admitted to colleges in Europe and America.

Merger Approved

The Syria Mission of the Presbyterian Church in the U. S. A. has approved the proposed merger of the School of Religion in Athens with their own School for Religious Workers in Beirut. The School in Athens has a very inspiring history of ten years at that location, and before its establishment there its predecessors in Turkey had prepared many ministers for evangelical work in Turkey and the Balkans.

Naturally it is a matter of deep regret to its friends and supporters that it must lose its separate identity, but there are compensations in the hope for a large sphere of service for the joint enterprise in Beirut. The Presbyterian Mission rejoices in this opportunity for cooperative work with the original founder of our work in Syria, the American Board, and also because of the fact that the new School will be a laboratory of racial understanding.

—*Syria News Quarterly.*

Persia Goes Modern

Persia grows more modern every day. All over Teheran, the capital, are piles of sand, bricks, bags of cement, scaffolding and steel frames of buildings in course of construction. Where the old buildings have been torn down spring up modern structures in concrete and steel. Everywhere frenzied building is going on, and all the Persian cities are increasing in size, not in width, but in height. Persia is said to have more speed maniacs than any other country, and since camel caravans travel the same roads as autos, the highways are strewn with wrecked cars and bodies of camels. Every day, also, Persia increases her number of airplanes, imported from Germany. New ports are being constructed and oil production from the Bahrein Islands increases continually. Also, the building of railways goes on steadily. One new section of the Trans-Persian Railroad, recently opened, cost 600 human lives, because the work involved exceptional peril. For the line that ties Teheran up with the coast, 200 tunnels must be dug.

—*Literary Digest.*

No Missionary Allowed

While there are 9,000,000 Moslems in Afghanistan, not a single representative of the Church is there, though for years missionaries have looked forward to obtaining permission to enter that country. The bars have recently been let down, however, to the extent

that Afghanistan is now permitting anyone to enter the country, provided he does not stay longer than two months, though to date no missionary has ever remained in Afghanistan for a period that long. In 1924 a small group remained for three weeks, though they were not permitted to preach the Gospel while there.

—*Presbyterian Advance.*

INDIA AND BURMA

Reach India Through Children

Professor B. C. Mukerji, on the eve of sailing recently from America for India, said that India crowds a population three times that of the United States into one-half the area. To understand the condition of these 350,000,000 of people one must realize, he said, that only 30,000,000 can claim any degree of culture. The remainder are in a primitive state of ignorance and superstition. "The shortest way to the redemption of a backward people," he declared, "is through their children. The most expeditious method of reaching the children is known as Daily Vacation Bible School work. In India this is called the student vacation ministry. The young college men and women of India to the number of nearly 1,000 are conducting during six weeks of their holiday approximately 600 of these religious schools reaching the children of the depressed classes in large numbers." For two years Mr. Mukerji has been released by Serampore College to give himself to this work.

The Outcaste Movement

The Wesleyan Mission in Hyderabad, where the first fourteen caste converts were baptized a few years ago, 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 baptized. . . 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 incidents we listened to, the advance in spiritual growth that we recorded, the disappearing of weakness and the putting on of strength, together with the report of baptisms, caste 1,400, out-caste 5,924, Gond 305 and Lambadi 30, proved that so far from calling a halt, the movement is pressing on triumphantly. The changed lives of outcaste converts has brought home to caste Hindus the bankruptcy of their religion, with the result that the Christian Church now includes representatives of the Brahman, Goldsmith, Farmer, Fisherman, Weaver, Shepherd, Tailor, Carpenter, Blacksmith, Potter, Washerman, Stonemason and many other castes.

New Term of Reproach

A straw that shows which way the wind is blowing is the fact that at Alexandra High School, Amritsar, the term "non-Christian" is now considered a reproach, and has been removed from the school's prospectus. The principal says that not infrequently smaller non-Christian pupils are taunted by Christian pupils, because they worship "black, black idols."

—*C. M. S. Outlook.*

Maharaja Touches a Plow

When the Maharaja of the Rewa State recently touched a plow with his own hands, it was considered news, and was given space in the dailies. Time was when crops remained unsown because there were no low caste men to do the plowing, most of them having gone to Calcutta to work in mills. The Maharaja feels that the Brahmans and landlords can no longer maintain this attitude towards plowing and thus it was that His Highness condescended to touch a plow, although he did not attempt to turn a furrow. It would afford

the Chamars too much hilarity to see a dignitary attempt to manage a team of obstreperous oxen, or keep the plow where it belonged. However, there is real significance in the Maharaja's action and when he said that if there was any sin attached to plowing with one's own hands, he took it upon himself in the interest of the state.

—*Indian Witness.*

"Eight-Point Outline"

Rev. N. F. Silsbee of Bangalore City was asked to cooperate with Indian Christians in an evangelistic campaign, and to reach as many Moslems as possible. For five days the work concentrated in the sections where Mohammedans live. The "Eight-Point Outline" was used, designed to bring out the following points in every place visited: (1) Christ was promised in the writings of the Prophets. (2) In the fullness of time, and according to promise, He came, born of a virgin, of the seed of Abraham and David. (3) He taught the people with authority as a Teacher sent from God. (4) He performed miracles as proofs of His Messiahship and as illustrations of spiritual truth. (5) He died on the cross for the sin of the world. (6) He rose again the third day and appeared to witness. (7) He ascended into heaven, and is now alive there, our Priest King. (8) He will return again to earth at the end of the present age of grace. Only (5) and (6) are denied by Mohammedans.

—*Darkness and Light.*

Vocational Work in Anklesvar

The Church of the Brethren (Elgin, Illinois) is giving Christian training for rural teachers in their Anklesvar School in Bombay Presidency. They have added to Christian instruction courses in rural hygiene, teacher training, nature study, vocational agriculture, carpentry and blacksmithing. Special emphasis has been

placed on oral teaching by the story method and on projects and the working out of practical problems. Rev. I. W. Moomaw is the missionary in charge of the work and P. G. Bhagat is the headmaster. Students have learned practical lessons by operating a small store, by working a school garden, by building a model house, caring for cattle, raising poultry, and by dealing with home and village problems. Night schools are conducted for those who must work during the day. The cotton crop of the school has yielded 370 bbs. per acre and 869 bbs. of corn per acre—already one-third more than the community average. A school cooperative bank has proved a valuable training to boys who have never saved—and possibly never handled money before they came to the school. Sixty-five graduates in the past seven years have gone out to teach in mission schools.

In Assam

The attendance at the annual Association among the Ao Naga tribes numbered 3,216 in spite of the prolonged monsoon. Many delegates traveled four days on foot to attend for it is the high tide social event and religious experience of the year. The entertaining village is near the well-traveled government path and this path was one long procession of people walking in single file, with baskets on their backs. They were eagerly hurrying along, anxious to meet their friends, get settled in their temporary abodes, and see the titanic meeting house. According to the new census report the Ao Nagas number about 34,000, and approximately one-fourth of this number belong to the Christian group. There are fifty-six Ao Naga villages with a Baptist Church in each, and ninety per cent of these churches are self-supporting. Christian schools now total fifty, with 1,259 pupils enrolled. There have been 467 accessions to the church through baptism this past year.

Burma's Need

Rev. M. C. Parish, Baptist missionary in Pegu, Burma, declares that hundreds of villages in Burma have never even heard a Christian evangelist. He also says that there are more than 9,000,000 Burman Buddhists in that country, according to the last census, and that there are but 5,889 Burman Christians. The Pegu district alone is reported to have 1,100 villages, many of them without the knowledge of the Gospel.

A Home Mission Society in Moulmein, which last year cut its budget, has decided to restore its larger budget. The number of baptisms increased from 268 to 427.

—*Watchman-Examiner.*

GENERAL

Sunday School Gains

While churches are confronting a loss, or doubtful gain in membership, substantial growth is reported in world-wide Sunday School numbers. Report forms were sent to 132 countries, and a summary of returns from 113 countries shows a gain throughout the world of 2,294,366 during the last quadrennium. It is interesting to note that by far the largest gains in percentage were in Central America (47.1%) and in South America (33.3%). Europe was the only section that showed a decrease (8.7%), while North America, where the numerical gain exceeded that throughout the world by over a half a million, had a percentage increase of 14.3. The summary is as follows:

Grand Division	No. of S. S.	Total Enrolment	Increase During Quadrennium
Africa	15,824	905,742	116,084
Asia	32,760	1,733,045	57,039
Europe	78,384	8,503,595	814,155*
North America	185,383	22,825,052	2,864,423
Central America	452	30,797	9,867
South America	4,019	227,789	56,934
West Indies	2,083	201,842	13,148
Oceania and Australasia	11,969	881,456	1,026
Grand Totals 1932	330,874	35,309,318	2,294,366

* Decrease.

Vacation and the Bible

Three thousand vacation church schools were carried on last summer in Presbyterian churches, an increase of 350 over any previous summer, and it represented an enrolment of 212,000 children. Kansas City, Kansas, reported 15,000 children in 87 vacation church schools, nearly 100 per cent of the public school enrolment. In the mission fields abroad, word comes that more than 100,000 children were enrolled in vacation schools under the care of the mission stations. Korea heads the list, with 15,000 enrolled pupils. More than 7,000 Presbyterian young people gathered in summer conferences lasting from seven to twelve days under 700 competent leaders, including experienced pastors and teachers. Such a conference is being planned for Puerto Rico in 1933, and one has been held in Cuba.

—*Presbyterian Banner.*

Foreign Missions in Esperanto

In view of the fact that socialists of all descriptions and communists have put Esperanto to use in international communications it must be considered an important novelty to use this medium for reaching friends of missions the world over in the same way. Personally we have always welcomed the fact that men and women interested in missions in all countries are widely conversant with English and have been of the opinion that this was a sort of international language for all who have anything to say on missionary subjects. However, there are people everywhere who perhaps are more interested in other fields than missions who might be acquainted with the work of missions if information on the subject appeared in the medium to which they are accustomed.

An interesting contribution of that nature has just appeared under the title "La Internacia Misia Konsilantaro, its Aim and its Task."

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

China—Yesterday and Today. By E. T. Williams, Map and Illustrations. Fifth Edition. 8 vo. 743 pp. \$4.00. Crowell. New York. 1932.

This story of China and the Chinese has proved its value by the fact that there has been a call for five editions. The latest revision brings the situation down to the present year by the insertion of sixteen pages on "China's struggle for Democracy." There is also a new map on which is found some of the new names for Chinese cities. The map is clear and shows the provinces, the new state of Manchukuo and the principal cities, rivers and railroads, but fails to locate many important centers of population.

An immense amount of reliable information is contained in these 743 pages. The author is professor of Oriental Languages and Literature in the University of California and was formerly American Chargé d'Affairs at Peking. He lived in China before the Manchu Dynasty was overthrown in 1911 and has watched the great changes going on in the Republic. His first chapter furnishes an excellent picture of China as a country and this is followed by chapters on the history of the Chinese, the family and social life, industries, guilds, festivals, Confucius and his teachings, Buddhism and Taoism, art and literature, foreign influence and trade, reforms and revolutions. The appendix gives statistics and other detailed facts of interest.

For general information this is probably the best of recent compendiums on China. Its weakest point is the small amount of information given as to the progress and influence of

Christian missions. Three pages and a few statistics contain all he has to say about this subject. His attitude is friendly but his information seems to be very limited. "Christianity" is not even included in the subjects indexed and the bibliography of some 275 volumes includes only about a dozen volumes on missionary work, though these pioneers have probably done more than any other agency to open up China to peaceful penetration and for the education of the Chinese in the highest ideals of culture, religion, world friendship, and service to humanity.

The Young Revolutionist. By Pearl S. Buck. 12 mo. 182 pp. Cloth, \$1.50; paper, \$.75. Friendship Press. New York. 1932.

The same knowledge of China and the Chinese and the same artistic ability and literary skill are shown in this short novel as are revealed in the author's previous success, "The Good Earth." Here, however, Mrs. Buck is more restrained and refined in the handling of Chinese crudities. "The Young Revolutionist" is a Chinese lad, dedicated to the Buddhist priesthood, who flees and enters the revolutionary army. He is ignorant of life and is filled with communistic and atheistic ideas by his captain. This produces hatred of all foreigners and all religion—until he experiences Christian kindness at the hands of a missionary doctor. His eyes are partially opened to the terrible realities of warfare and the falseness of revolutionary propaganda. Escaping from the army, he returns home with questions as to patriotism and religion and "foreign devils" which are not

answered, but the book closes with an expression of a wish to serve his country under the leadership of Jesus.

Living Issues in China. By Henry T. Hodgkin. 215 pp. \$1.00. Friendship Press. New York.

Dr. Hodgkin probably knows China as well as any living man. He was a missionary of the Society of Friends in China from 1905 to 1910, when he returned to England to become secretary of the Friends Foreign Missionary Association, a post which he held for ten years. In 1920, he returned to China and traveled extensively throughout that great country, lecturing to students and other groups. When the National Christian Council of China was formed in 1922, he became one of its secretaries, and for seven years he was an active factor in the development of the co-operative work of the many churches and missions comprising the Council. This book is small in size but large in importance. The author discusses a wide range of subjects relating to present day China, and does so with a clarity of understanding and a felicity of expression that makes the book intensely interesting and highly instructive. A. J. BROWN.

The Japan Christian Year Book. Edited by W. C. Lamott, 12 mo. 406 pp. Yen 2.50 or \$1.50. Kyo Bun Kwan. Tokyo. 1932.

This annual was formerly published under the title, "The Christian Movement in Japan and Formosa." The new editor, who has done his work remarkably well, is the Rev. Willis C. Lamott, for twelve years a Presbyterian missionary in Tokyo and also now a teacher in the Meiji Gakuin (a union

college). There are seven Japanese and fifteen foreign contributors to the volume.

The widened scope of this new year book is shown by the reports on Cooperative Christian Institutions. It is a rich mine of information on the political, social and economic situation. Dr. Kagawa writes ten pages on religious movements showing the progress of the Kingdom of God. Other departments relate to Christian education, social welfare work, directories and statistics. Those who read the valuable papers will gain a wonderful insight into conditions in Japan. The chief omission seems to be in the exclusion of reference (except in the directories) of such important independent work as that of the Omi Mission, the Japan Evangelistic Band and the Oriental Missionary Society. We miss an index such as has been in former editions. The statistics show a total foreign mission staff (in 60 societies) of 1,176 and a total native staff of 5,779. The Japanese Christian communicants number 175,364 and 43,643 baptized non-communicants. About one-third of the unordained mission workers are reported as *not* professing Christians.

The volume can be obtained from mission headquarters in Japan, Korea, China, England and America.

Brothers of Lotus Buds. By Godfrey Webb-Peploe. Illus. 12 mo. 2s. 6d. S.P.C.K. London. 1932.

The Dohnavur Fellowship, established by Amy Carmichael, in South India, is engaged in a beautiful and inspiring work. It is for the rescue of boys and girls by giving them Christian environment and instruction and by witnessing to the love and life and power of Christ in the surrounding villages. One of the workers, the grandson of Prebendary H. W. Webb-Peploe of London, tells these true stories of experiences with the children. They are characteristic and life-like pictures of the Indian boys at school, at play, at worship. They have

been rescued from temples where they were being trained as actors or musicians and where they were surrounded by soul-destroying influences. At Dohnavur they lead a natural, happy life, go to school and are taught to love and trust and obey God as revealed in Jesus Christ. They are prepared for useful Christian service to their fellowmen. These are fragmentary stories that give us glimpses of what boys are like, how they are trained and what are the results.

Christianity and the New World. By F. R. Barry. 317 pp. \$3. Harper and Brothers. New York. 1932.

Readers who keep abreast of current theological literature have noted with keen interest the successive volumes in *The Library of Constructive Theology* whose editors "are convinced that the Christian Church is confronted with a great though silent crisis and also with an unparalleled opportunity," and whose announced purpose is "to produce volumes which might find a useful place on the shelves of the clergyman, and no less on those of the intelligent layman." The present volume is another in this series and has been written by an eminent scholar of the Church of England and Oxford University. He discusses the Problem of Modernity, Religion and Life, the New Testament Contribution, the Ethic of Jesus, Humanism and the Gospel, Doing the Will of God, The Redemption of Values, The Family, Citizenship, Spending and Getting, and The Life of the World to Come. He believes that "incomparably the most imperious challenge which today confronts Christianity is the moral chaos of our generation," and that the Church should "take a survey of the various new factors, psychological, economic, sociological, and offer creative moral leadership at once more progressive and more stable than non-Christian thinking can promise." A book that traverses a wide field which

bristles with questions on which equally devout men differ, naturally includes opinions that will not be acceptable to some readers; but no one will question the ability, scholarship and sincerity with which the author advocates "the vision of God as revealed in Christ" as the supreme need of the world.

A. J. B.

The Advance Guard—200 Years of Moravian Missions. 95 pp. \$1. Moravian Book Room. London. 1932.

No other Christian communion has a better missionary record than the Moravians. From the days of Ziegenbalg down to the present, that comparatively small body of Christians has been animated by missionary zeal and has sent an astonishing proportion of its workers and money into missionary work in many lands. This little book tells the story. It is based on a German work by Bishop Baudert and is here translated for English reading. It is an inspiring record of missionary devotion and success.

A. J. B.

The Development of the Missionary and Philanthropic Interest Among the Mennonites of North America. By Edmund George Kaufman, with introduction by Archibald Gillies Baker. 416 pp. Mennonite Book Concern. Berne, Indiana. 1932.

Mennonites have not figured largely in missionary literature. They have a history of over 400 years and they have been in America for nearly 250 years, but their interest in missions is a rather recent development as compared with that of other Christian bodies. It is only fifty years since the first missionary was sent forth by the Mennonites of America. Why so late a development of this interest in a group with such a long history? How, at last, did this interest begin? The author, formerly a Mennonite missionary in China, answers these questions and presents much interesting information regarding the Mennonites in general. There are 142,000 in Europe and 144,965 in North America, most of whom are "prosperous farmers,

neither wealthy nor poor." The Mennonites in North America are conducting missionary work among the American Indians and in Africa, China, India, the Near East, Mongolia and Argentina. They have sent out, since 1880, 404 missionaries, and in 1927, the last year for which figures are given, they gave for home and foreign missions and relief work \$666,784, an average of \$7.08 per member as compared with the average of \$4.17 for eleven other denominations. This is a highly creditable showing. A. J. B.

The Red Man's Trail. By William B. Morrison. 12 mo. 132 pp. Fifty cents. Presbyterian Committee of Publication. Richmond, Va. 1932.

Here is the story of Southern Presbyterian work for the Indians of the United States. Dr. Morrison has been familiar with Indian life and work in Oklahoma where he has been president of the college at Durant and late professor of history in the State Teachers College. He describes briefly the Indians as he has known them, and in outline records the thrilling annals of missionary work in the early days, the present missions of his church and the outlook for tomorrow. Dr. Morrison asks for sympathy, fair dealing and adequate opportunity for the Indians. He calls for more white missionaries and a loving, clear presentation of the Gospel of Christ.

Saint Ignatius. By Christopher Hollis. 287 pp. \$2.50. Harper & Brothers. New York. 1931.

The publishers' jacket gives as the sub-title, "Founder of the Jesuits," and as such Ignatius is generally known. But a better interpretation of the book is the title the author loves to use—Ignatius, the Lover of God. As one reads, the organizer and master of this great society recedes into the background and one sees instead, Ignatius the Saint. And this seems to be the aim of the author. He disclaims approaching his task as a historian, his purpose being to make a

psychological study. He again and again asks the question: Why did Ignatius do thus and so?—seeking to make his deeds and words ring true to the skeptical mind of the 20th century reading public.

Mr. Hollis says that he is a loyal Catholic, but does not hesitate to speak in a half-humorous way about the "deficiencies" he finds in the subject of his biography. In touching upon the so-called miracles of Ignatius of Loyola he gently takes refuge behind the impregnable Catholic belief in his sainthood, in which all things are possible. But his writing is not polemic and there is little of the controversy between Catholic and Protestant.

From the first chapter on "The Importance of Being Holy" to the 17th and last one "The Meaning of Ignatius," we have a book which having begun one is sure to finish; and having finished will put it aside with the thought that here is one who lived consciously in the presence of God, and with the further questions—to whom in this age can we compare him and why does not our generation produce more men like him?

JAMES CANTINE.

Religious Education in the Rural Church. By Henry W. McLaughlin. 800. 219 pp. \$1.50. Revell. New York. 1932.

Many of our finest religious leaders and best citizens have come from rural districts where life was hard and privileges were few. Today economic and social conditions have changed. Modern inventions, opportunities, and temptations which were formerly peculiar to cities have involved the country. At the same time the drift has been away from the farm and rural districts have been impoverished. The city-ward drift has resulted in problems that have brought economic and social disaster. The movement back to the farm should be encouraged by making life in rural districts more attractive and fruitful. One way is by providing for better education, character building

activities and opportunities for worthwhile service.

In this volume Dr. McLaughlin of Richmond, Virginia, presents a careful study of the field and its needs and opportunities followed by practical suggestions for a rural church curriculum in religious education. The book is interesting and stimulating. Dr. McLaughlin is familiar with modern methods of education, but he believes in spiritual methods for spiritual results. The purpose is to give students a knowledge of God and personal devotion to Jesus Christ, to produce Christ-like character to show the true results of Christian life and to lead into unselfish, effective service. Every rural pastor and Christian educationalist will find this study rich in suggestion.

The Mother. By Yusuke Tsurumi. By Rae D. Henkle. 287 pp. \$2.50. New York. 1932.

Many Americans have read about the political, military and commercial activities of Modern Japan, but comparatively few have read about the psychology and family life of the Japanese. This volume deals with the latter. The author has ideal qualifications for the interpretation of his people. He was educated at the Imperial University in Tokyo, has held high positions in the government, represented it at various international conferences, written twenty-three books, and lectured at several American universities and Williamstown Institute of Politics. A quarter of a million copies of the present book were sold in Japan within a year of its publication, and it has been dramatized on the stage and shown in moving pictures. It is an intensely interesting story of a widowed and penniless mother, struggling to rear and educate her children and to maintain the ancestral traditions and ideals of Japanese family life. The author himself has translated it into English, and Professor Charles A. Beard has written a highly commendatory Introduction. A. J. BROWN.

The Horror of It. Frederick A. Barber. \$1.50. Published by Brewer, Warren & Putnam.

What lies between the departure of armed forces swinging to the front to the accompaniment of waving flags and martial music, and the return of the remnant of those same forces from the field of conflict after the armistice is signed, is vividly portrayed in this volume of poems and "camera records of war's gruesome glories." They are assembled by Frederick A. Barber of the Historical Foundation. We are told that the War Department objected to the publication of these pictures of war as it really is—and imagination revolts against visualizing the battlefield. Here are the terrible facts as caught by the photographer. They are true. One cannot escape the implication. No one who sees this book can be absolved from blame if, by voice and vote, he fails to register protest in the name of humanity against such cruel and wanton sacrifice of human life. The book is an unanswerable argument against the waste of war and is a plea for the promotion of international goodwill which will insist upon peaceful means for the settlement of differences between nations.

MRS. ORRIN R. JUDD.

The Causes of War. By Sir Arthur Salter and others. 235 pp. 7s.6d. Macmillan. London. 1932.

This is a valuable contribution to the literature of international peace and goodwill. It is a symposium by such eminent thinkers as Sir Arthur Salter, Sir J. Arthur Thomas, S. G. Johnston, Alfred Zimmern, C. E. Andrews, Frederick J. Libby, Henry A. Atkinson, Wickham Steel, A. Yusuf Ali, Jacob Kiner, Andre Siegfried, Moritz Bonn and W. J. Hinton. Such names are impressive evidence that no one who desires the abolition of war can afford to miss this volume. It was written under the auspices of a Commission of the proposed World Conference for Interna-

tional Peace through Religion, with an introduction by the Secretary of the Commission, Ruth Cranston. The volume is well indexed and it presents a large amount of reliable information regarding the economic industrial, racial, religious, scientific and political causes of war.

A. J. BROWN.

The New Man. By Capt. Reginald Wallis. 95 pp. 1s. Pickering & Inglis. London. 1932.

Captain Wallis resigned his commission in the English army to become General Secretary of the Dublin Y. M. C. A. In his work he says he has "frequently felt the need of a little book to place in the hands of young fellows who are led to decision for Christ, and who honestly desire to cultivate those virtues which conduce to true Christian manhood,"—a full-rounded, trusty guide-book for the young convert.

JAMES CANTINE.

The Steep Ascent. China Inland Mission Report for 1931.

Here is a remarkable record of a great work. The China Inland Mission, during the past sixty-six years, has been through many trials and difficulties but has gone on with banners flying and many evidences of the same power that made fruitful the work of the early apostles. This past year's reports show many difficulties encountered, physical and spiritual; a real period of testing and danger but the "Lord working with them, with signs following." Missionaries report on Civil War, the Moslem outbreak, Flood and Famine, Communist menace and human and devilish opposition, but there is always a note of faith and victory. In spite of every difficulty, the work was maintained. Nearly 5,000 Chinese were baptized, new stations were opened, Christians were revived, the church strengthened and reinforcements sent out. The total amount received for the work was £217,354 or over \$1,000,000 gold at the normal rate of exchange.

The total number of missionaries on December 31, 1930, was 937, located in 297 stations. The communicants number 74,180 and there are over three thousand Chinese workers, only one-fourth of whom are supported by foreign funds.

Knowing the Bible. By Raymond C. Knox. 278 pp. \$1.75. Macmillan. New York. 1931.

The aim of this book is to promote understanding of the Bible from the modern point of view. The author accepts the advanced critical positions and the full bibliography includes scarcely one work by a conservative writer. The book is well arranged and has four maps and a chronological table, but why do some modern writers fight shy of the usual Christian vocabulary? For example on page 229 the author gives the subject of the great resurrection chapter in Corinthians as "the immortality of the spirit." This it is not. The immortality of the soul is taught by Plato but the resurrection of the body is the teaching of the Apostle Paul and the hope of the Christian believer.

S. M. Z.

Seventy Other Best Bible Stories by George Goodman. Cloth, 278 pages including Index. 3s. 4d. Pickering & Inglis. London. 1932.

Much that passes today by the name of "religious education" is singularly barren of true Biblical material. As in his "Seventy Best Bible Stories," so in this volume Mr. Goodman selects narrative portions of Scripture, and then analyses and comments upon them in an illuminating manner. He begins with a text, then gives the story in a few salient strokes, in each case with the Bible reference. Finally he points out its typical teaching, its New Testament usage, and, in some cases, related outlines.

Mr. Goodman is in thorough command of his material; his comments are penetrating, his outlines usable, and his presentation simple and direct. The range of the stories is

wide. Moreover, he has a gift for the effective phrase, as is evident from some of his titles. The point of view is soundly evangelical and the author sets forth the Messianic implications.

Missionaries who seek aid in the presentation of Scripture to their classes and congregations will find here much of value for this purpose, as will Sunday-School teachers and pastors.

F. E. GAEBELEIN.

World Clock. By Thomas T. Smith. 25 cents each. \$15 per hundred. 3746 So. Washington St., Marion, Indiana, 1931.

The colored map dial on a cardboard chart may be turned to indicate the time in various parts of the world, to correspond with the time at other points. This enables the user to know what missionaries may be doing and to time their prayer for those in other fields. For example—What time is it in Chicago when missionaries in Hankow, China, are holding their morning or evening services? The world clock is a useful prayer calendar to hang on the wall. It is similar to the world-wide prayer time chart published by *THE REVIEW* in January, 1927. The map clock is fairly accurate but omits most of the southern hemisphere and contains the names of only twenty-two places.

Good Books on China

In addition to Prof. Williams' new edition of "China—Yesterday and Today" (reviewed elsewhere) the following books are recommended for the use of mission study classes and for general reading.

Advanced Reading

Short History of Chinese Civilization. R. Wilhelm. Viking Press. 1929.

The Spirit of the Chinese Revolution. A. N. Holcombe. Knopf. 1930.

Problems of the Pacific. Institute of Pacific Relations. University of Chicago Press. 1931.

China Year Book. Edited by G. W. Woodhead. University of Chicago Press. 1932.

China Christian Year Book. Frank Rawlinson. Shanghai. 1931.

Twenty Years of the Chinese Republic. H. A. Van Dorn. Knopf. 1932.

Life of Sun Yat-sen. H. B. Restarick. Yale University Press. 1932.

China Through Chinese Eyes. T. Z. Koo and Others. London. 1926.

Living Issues in China. Henry T. Hodgkin. Friendship Press. New York. 1932.

China's Challenge to Christianity. Lucius C. Porter. Friendship Press. 1924.

China—A Nation in Revolution. Paul Monroe. Macmillan. 1928.

The Challenge of the East. Sherwood Eddy. Farrar & Rhinehart. 1931.

Chinese Revolution from the Inside. R. Y. Lo. Abingdon Press. 1931.

The Chinese at Home. Ball. New York. 1912.

Religion of the Chinese. J. J. M. De Groot. Macmillan. 1910.

Chinese Literature. Giles. New York. 1901.

Mission Work

The Jesus I Know. Edited by T. Z. Koo. Y. M. C. A. Shanghai. 1931.

China Her Own Interpreter. By Chinese Christians. M. E. M. 1927.

As It Looks to Young China. William Hung. Friendship Press. 1932.

Chinese Twice Born. Charles E. Scott. Revell. 1929.

History of Christian Missions in China. Kenneth S. Latourette. Macmillan. 1929.

Biographies

Hudson Taylor. Mrs. Howard Taylor. China Inland Mission. Philadelphia.

Guinness of Honan. Mrs. Howard Taylor. China Inland Mission. Philadelphia.

Pastor Hsi. Mrs. Howard Taylor. China Inland Mission. Philadelphia.

Young J. Allen. Warren A. Candler. Cokesbury Press. 1931.

Popular Books

The Blue Tiger. Caldwell. Abingdon Press. 1925.

Foreign Magic. Jean Cochran. Revell. 1919.

Book on Chinese Youth. Hung. Friendship Press. 1932.

China's Real Revolution. Hutchinson. Friendship Press. 1932.

The Young Revolutionist. Pearl S. Buck. Friendship Press. 1932.

Torchbearers in China. Basil Matthews and Arthur E. Southon. Friendship Press. 1932.

A Tamarisk Garden. Herbert Hudson Taylor. China Inland Mission. 1930.

Portrait of a Chinese Lady. Hosie. Morrow. 1930.

Within Four Seas. Paul Richard Abbott. Steckert. 1931.

Yellow Rivers. Earl Herbert Cressy. Harpers. 1932.

Children

Lin Foo and Lin Ching. Phyllis Ayer Sowers. Crowell. 1932.

The Honorable Crimson Tree. Anita B. Ferris. Friendship Press. 1932.

Ah Fu: A Chinese River Boy. Mildred E. Nevill and Mabel Garrett Wagner. Friendship Press. 1932.

Barak—Diary of a Donkey. F. H. Easton. China Inland Mission. Philadelphia.

New Books

Asiatic Mythology—The Gods and Beliefs of the Nations of the Orient. 15 Colored plates and 354 other illustrations. By J. Hackin and Others. 460 pp. \$10. Crowell. New York. 1932.

A Buddhist Bible. Dwight Goddard. 316 pp. Published by the author. Thetford, Vt.

The Christian Faith. Joseph Stump. 455 pp. \$4. Macmillan.

Gospel Dawn in Africa. H. Beiderbecke. 194 pp. \$1.25. Lutheran Book Concern. Columbus.

Grace and Power. W. H. Griffith Thomas. 192 pp. 2s. 6d. Pickering & Inglis. London.

How and When. Edited by W. Hoste and R. M'Elheran. 190 pp. 1s. Pickering & Inglis. London.

A Jolly Journal. Isabell Crawford. 158 pp. \$1.50. Revell. New York.

Looking Beyond. Wm. Evans. 60 pp. 40 cents. B.I.C.A. Chicago.

The New Crisis in the Far East. Stanley High. 128 pp. \$1. Revell. New York.

Obtaining Promises. Annual Report—China Inland Mission. 61 pp. London.

Pioneers of the Kingdom. Part I. Phyllis L. Garlick. 122 pp. 2s. Highway Press. London.

Pepi and the Golden Hawk. Vera C. Himes. 64 pp. \$1.50. Crowell. New York.

Seeking the Saviour. W. P. Mackay. 123 pp. 1s. Pickering & Inglis. London.

What I Owe to Christ. C. F. Andrews. 281 pp. \$1.50. Abingdon Press. New York.

Lin Foo and Lin Ching. Illus. Phyllis Ayres Sowers. 128 pp. \$1.50. Crowell.

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Obituary Notes

(Concluded from 2nd Cover)

of Dr. Elias Riggs of Constantinople, she and her husband served for 46 years as missionaries of the American Board in Sivas, Marsovan and Smyrna. Two years after Dr. Riggs' death (in 1913) Mrs. Riggs returned to America. She gave six children to the missionary service, Mary Riggs, formerly in Turkey; Dr. Charles T. Riggs of Constantinople, Henry Riggs, the late Theodore Riggs of Turkey, Dr. Ernest W. Riggs, now the Secretary of the American Board and Susan (Mrs. Getchell) of Thessalonica. This is one of the great missionary families of the Christian Church.

* * *

Dr. John Gaskin Dunlop, a Presbyterian missionary in Japan, died August 15 in Kanazawa. He had been ill some time. Dr. Dunlop had gone to Japan in 1886 as a teacher in a government school, and from 1890 to 1897 he was a missionary under the Canada Methodist mission. He was appointed by the Presbyterian Board in 1898 and was stationed at Kanazawa, Tokyo, Fukui and Tsu. During the World War he spent two years with the Chinese labor corps in France. Born at Kingston, Ont., in 1867, Dr. Dunlop was graduated from Queens University and attended Yale, Chicago and Queens Universities. In addition to his widow Emma Eliza Ely Dunlop, Dr. Dunlop leaves three sons and two daughters.

* * *

Mrs. Joseph Hardy Neeshima, widow of the famous founder of Doshisha University died in Kyoto on June 14th, at the age of eighty-eight. Mrs. Neeshima was herself a celebrated character both before and after her marriage. Her baptism was the first instance of Protestant baptism in the city of Kyoto. She was a fellow-worker with her husband in personal work among students. She has stood as a pillar of faith and a connecting link with the earliest Protestant work in Japan.

* * *

The Rev. William Young Fullerton, D.D., a leader in the English Baptist Church for more than half a century, died in London on August 17th at the age of 75. Dr. Fullerton was born in Belfast, Ireland, and came into prominence through his early association with the Rev. Charles H. Spurgeon, whose biographer he was.

Dr. Fullerton was president of the Baptist Union of Great Britain and Ireland in 1917-18 and from 1912 to 1927 was Home Secretary of the Baptist Missionary Society.

He was the author of a number of theological and devotional publications and he gave to his autobiography the title "At the Sixtieth Milestone."

The Rev. Dr. Arthur Henderson Smith, for fifty-four years a Missionary of the American Board in China, died in Claremont, California, on August 31st at the age of 87.

Dr. Smith was born in Vernon, Conn., in 1845, and went to China in 1872, returning in 1926. He was present at the siege of Peking during the Boxer Uprising in 1900 and came to the United States to plead the Chinese cause before President Roosevelt.

He was the author of "Chinese Characteristics," "Village Life in China," and "China in Convulsion," a chronicle of the anti-foreign outbreak.

Early in 1906 he conceived the idea that the United States should remit to China part of the \$25,000,000 indemnity, the money to be used to send Chinese students to American universities. John Hay, then Secretary of State, joined his approval and the President, in his Congressional Message of Dec. 3, 1907, advocated Dr. Smith's proposed use of the indemnity surplus above the \$13,000,000 in claims for damages. It has been said that the return of this money has done more than any other act of the American Government to increase Chinese friendship for the United States.

* * *

Miss Lulu Patton, a Presbyterian Missionary in South China since 1908, died in Shanghai on August 3. She was in recent years principal of the normal school of the American Northern Presbyterian Missionary Society at Canton and was the sister of Dr. Charles E. Patton, secretary of the Presbyterian Mission Council in China.

* * *

The Rev. Justin Edwards Abbott, retired Congregational missionary who spent thirty years in India died in Summit, New Jersey, on June 19th, after a long illness.

Dr. Abbott was 79 years of age. He was a graduate of Dartmouth College and the Union Theological Seminary. In 1881 he went to the Marathi Mission in India, where his father, the late Amos Abbott, had long been a missionary. His work was largely evangelistic and literary. Since 1911 Dr. Abbott had lived in Summit, translating the poet saints of India. As a director of the American Mission to Lepers he visited South America in 1924 and several times visited Europe in the interest of lepers. He was instrumental in establishing a Christian Leper Colony at Valbonne, France.

* * *

The Rev. William H. Teeter, Ph. D., missionary in the Philippines (1904-12) and Chile (1912-17) died in Baltimore, Md., June 16, aged sixty-one. After returning to the United States he was connected with the Centenary Commission of the Methodist Episcopal Church and later with the Extension Department of Columbia University.

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Editorial Chat

The demand for the July-August issue of THE REVIEW, on the American Indian, exhausted the first edition and it has been reprinted. Copies may be obtained, if ordered promptly, at 25 cents each, \$20 a hundred.

* * *

The special Christmas offer of THE REVIEW appears on page 623. Don't miss it! This gives an opportunity to bring pleasure and help to pastors, missionaries and other friends and at the same time to help the Cause of Christ whose coming to earth we are commemorating.

* * *

Read the comments on the Laymen's Foreign Mission Inquiry (on page 580) and you will be convinced that the work of evangelical missions is not completed either at home or abroad. THE MISSIONARY REVIEW OF THE WORLD fills a more important need than ever.

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United Lutheran Church,
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* * *

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MRS. DAN BRUMMIT,
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THE MISSIONARY REVIEW OF THE WORLD

Delavan L. Pierson, Editor

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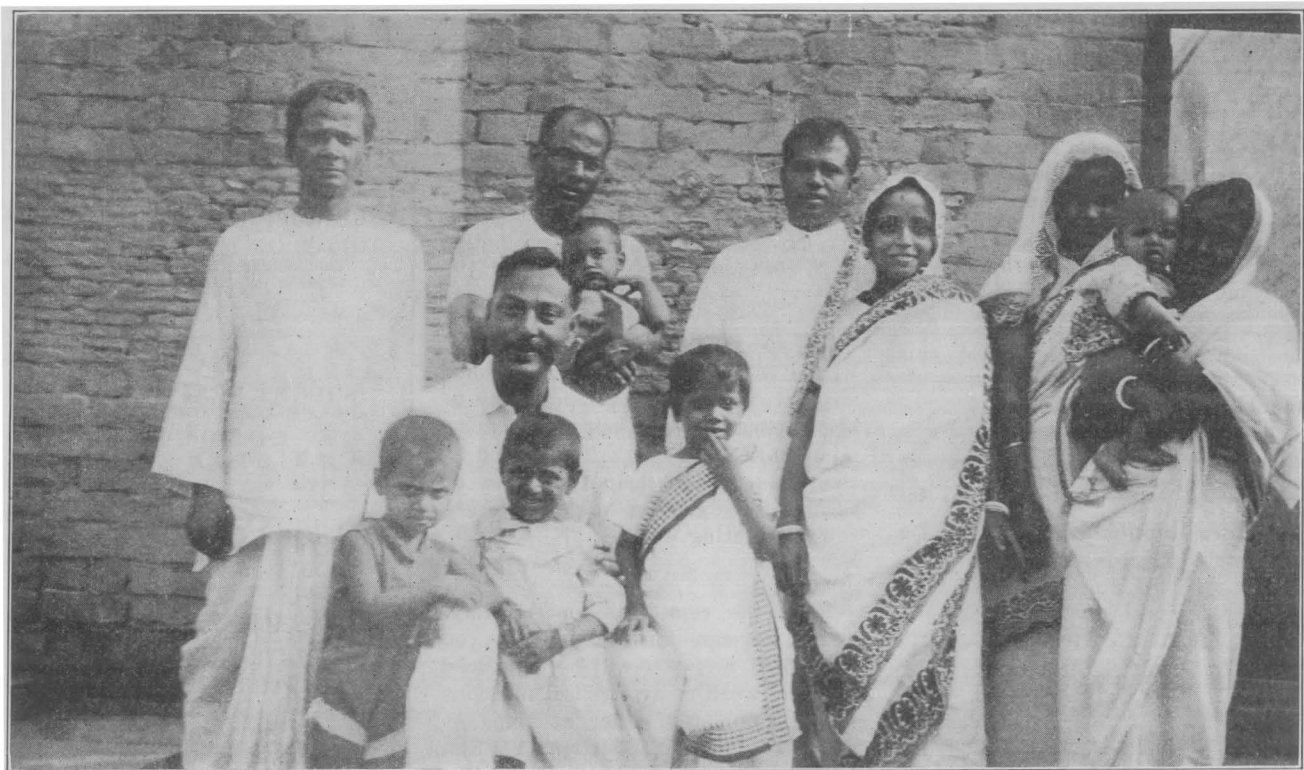
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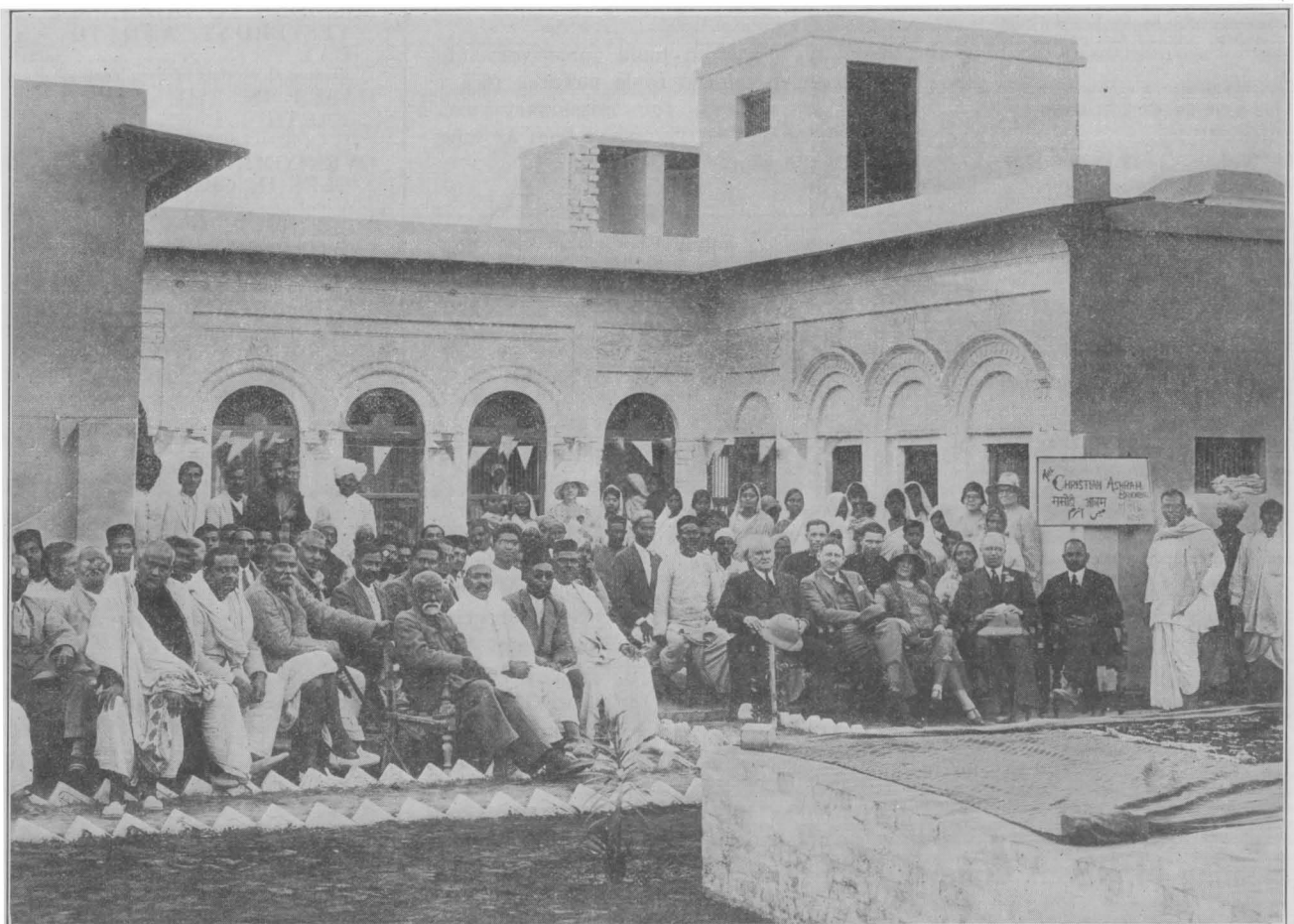
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Sweeper (untouchable) Christians are included in this Ashram, with *Purdah* women (behind the doors),
who have never before joined in any Christian meeting. (See page 583.)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

NOVEMBER, 1932

NUMBER 11

Topics of the Times

THANKSGIVING UNDER DIFFICULTIES

Many may find it difficult this year to celebrate the national Thanksgiving Day with the zest they have shown in prosperity. In America alone some ten million workers are out of employment; thousands have lost all their material possessions and multitudes are dependent on public charity for their daily bread.

It is true that prosperity has led to thoughtlessness, wastefulness and self-indulgence. Many have thought that they could do without God and have neglected His laws, His worship, His Word and His service. Like Israel of old we have gone astray and have turned everyone to his own way, rather than walked in the way of God.

Adversity has a sobering influence. Men see that money will not buy security or happiness and that human institutions are weak and apt to crumble. Unless blinded by ignorance and prejudice, we realize that the spiritual things are the things that abide and that we cannot truly live without God. Dr. J. Stuart Holden of London interprets the prophecy of Habakkuk as bringing us this message: "Though all my profits be swept away and I be left without a credit balance; though all my dividends be passed; and though the value of all my securities disappears in the economic blizzard, yet will I rejoice in God and joy that I am living! The world has lost nothing till it has lost God!"

When we set ourselves to thinking seriously we find that we have many true reasons for thanksgiving in these days through which we are passing. Here are some topics for thought or for sermons.

We may give thanks for the failure of folly to satisfy; for the sobering influence of adversity; for the shattering of self-complacency and self-sufficiency; for new sources of help revealed; for the spirit of courage manifested by those who suffer; for unselfish service rendered to those in need; for many victories over discouragements

and difficulties; for the incentives to return to a simpler, more healthful manner of life; for families reunited through the new need for economy; for public officials who are true to their trust and are seeking to serve with all their powers; for the example of nations like Great Britain and statesmen like President Hoover; for schools, hospitals, churches and other institutions that continue to build up character and life; for our inheritance—individual, national, religious.

We may also give thanks for the true foundations of society that are laid bare when the temporary superstructure is laid low; for the love of family and friends; for our homes and children; for the business man and teachers who remain true in the midst of adversity; for the consciousness that troubles come to pass—not to remain; that the future holds larger possibilities of satisfaction than the present; for God's good gifts of sunshine and showers, of the many dependable natural resources of earth and the heavens, of mind and spirit.

We may well give thanks for God-given ability to learn lessons from past and present experiences; for the privilege of work and the opportunity to show kindness to others; for the many earnest endeavors to establish peace, righteousness and brotherhood among men; for the progress of Christian missions and the establishment of groups of earnest believers in God in all lands; for the spiritual awakenings in Persia and Africa, in India and Burma, in Siam and China, in Korea and Japan, in Latin America and the islands of the sea, in the cities and towns all over North America; we give thanks that the mercy of God has not failed; that the eternal verities cannot be swept away by material catastrophies; we may still rest confident in God as the all-wise, loving creator, in Christ and His Way of Life, and in the fulfillment of His promises.

In fact, when we compare our cause for dissatisfaction with our reasons for thanksgiving, have

we any reasons for discouragement or complaint? There is good reason to make this season one of true thanksgiving to God; a season of hope and joy; a time to mark new beginnings and a brighter outlook. Let us think and thank God!

LAYMEN APPRAISE FOREIGN MISSIONS

In January, 1930, a small group of American Christian laymen decided to look into this Foreign Missionary business. This was natural and right. Over \$40,000,000 are contributed annually to be spent by American Protestant mission boards to promote Christianity abroad. Nearly 30,000 American and European missionaries are giving their lives to this service. The work has not been without result, for forty thousand mission churches have been established in non-Christian lands and over eight million people are now allied with these Christian missions. But recently missionary contributions at home have been falling off. Travelers and others have criticized the work. Some say that it is faulty and old fashioned; some that it is useless; others that it is the greatest work in the world. Some hold that we spend too much for foreign missions, others too little. Some complain about the methods, others about the type of missionaries sent and the kind of institutions established abroad. Whom shall we believe?

When funds for an investigation were independently provided, this small group of laymen decided to look into the matter—not as opponents of the work but as friends. Seven large church boards agreed to cooperate, and sponsors, or “directors of the inquiry,” were selected from the cooperating denominations. Three groups of specialists, “Fact Finders,” were sent in advance to India, China and Japan to gather material. Next fifteen men and women were asked to visit these fields to investigate and report—all expenses paid. Before they left America a year ago five volumes of the printed report of the “Fact Finders” were placed in the Commissioners’ hands. Then they set out to discover the answers to three main questions:

1. In view of present conditions is there need to continue or expand foreign missionary work in non-Christian lands?
2. Are the present ideals and methods satisfactory; if not, what changes should be made?
3. In view of modern conceptions of culture and religion, what should be the attitude of Christians toward those of other religious faiths?

The Appraisal Commission, after nine months on the field, has recently returned and has presented their report to the Directors of the Inquiry. Later this is to be submitted to the seven cooperating boards* and may then be published. In the

meantime extensive extracts have been given to the press. The “Appraisers” commend Christian missionary work as a whole and recognize many benefits that have come to humanity from the sincerity, courage and devotion of men and women who have given their lives and their money to promote it. But they declare that “far reaching changes” must now be made if further support is warranted and if we are to expect success.

They summarize their view of the problem and point out what they conceive to be the present weaknesses of the enterprise. They then make general recommendations along the following lines:

1. Mission workers should join with the Hindus, Moslems and Buddhists to counteract the growth of atheism, irreligion and materialism, rather than undertake to combat the non-Christian religions.
2. Missionaries must make a sympathetic study of other religions to discover the points of agreement with Christianity; they must present positive rather than negative conceptions of life and religion.
3. We should drop theological disputes and “separate Christianity from our Western history and agencies, presenting it as a universal religion.”
4. The missionary personnel must be more carefully selected by home boards, with a view to technical efficiency, discarding those of limited ability and narrow outlook.
5. The churches on the mission fields should take the initiative in indicating how many and what kind of missionaries they wish sent to their field.
6. Sectarianism at home and on the mission field should be discarded in favor of unity and cooperation—not necessarily uniformity.
7. Boards at home should unite to set up a general administrative board to promote and supervise the work of all the denominations. This super-mission agency should be made up of executives and of laymen outside the boards.

There are commendable points in their recommendations. There is recognition of the value of the Christian message and the need for sharing with others the values we have found in Christ; there is acknowledgment of the common need of “salvation” from ignorance and failure. There is frank recognition of faults of the Christian Church and the need to correct them—sectarian rivalry, self-complacency and lack of appreciation of others. There is emphasis on the importance of sending only our best as missionaries, and on the prime importance of a vital Christian life and experience. The Commissioners realize that Christianity grows by “sharing” and that the strength of the Church in the field is shown by its quality and influence rather than by statistical tables.

* The cooperating boards are the Baptist (Northern), Congregational, Dutch Reformed, Episcopal, Methodist Episcopal (North), Presbyterian (North), and United Presbyterian. These boards have cooperated only by conference with the Commissioners and by facilitating their investigation.

The personnel of the Commission* assures us of an honest, courageous and intelligent piece of work. Many of their criticisms seem justified. Any careful appraisal of their report must await its publication in full, but these advance instalments give grounds for some misgivings as to its real value and influence.

1. The report deals with generalities more than with concrete facts as to methods and results. The Commissioners might almost have written it without leaving America.

2. They conceive of missions from the standpoint of human philosophy, and on a cultural basis, rather than as the fulfillment of a divine commission to spread everywhere the Good News of life through Christ. The Commissioners clearly speak as philosophers and educationalists rather than as evangelists.

3. They apparently fail to see any vital difference between "religion" in general and the Christian religion in particular; between human ethnic beliefs and practices, and the revelation of God through His Son Jesus Christ. As a result they suggest alliance with other religions to combat irreligion. This is unthinkable and unworkable from a Christian point of view.

4. Apparently the Appraisers have very little understanding of the evils associated with Hinduism, Buddhism and Islam or of their failure to make known God and victorious love. The New Testament teaches that the followers of these religions have an equal spiritual need with atheists and materialists, that men are immortal souls, as well as social humans.

5. The attitude of the report toward Christian evangelism is unsatisfactory. The Appraisers recommend that medical and educational missions be separated from evangelistic work—the definite effort to win men to Christ.

6. There is a lack of any consideration of the comparative spiritual values and results of various types of mission work—educational, medical, social and evangelistic. Apparently the Appraisers are not very familiar with such remarkable spiritual awakenings and transformations as have taken place in North Korea, among the Telugus in India and in many parts of China. It would be interesting to know how they would appraise such work as that of the China Inland Mission, the Japan Evangelistic Band and the Dohnavur Fellowship.

7. There seems to be no adequate recognition

of God as manifesting His purpose and power today in Christian missions; no recognition of the guidance and work of the Holy Spirit, or of the importance of prayer. A humanistic philosophy dominates the recommendations.

8. A super-board of missions will not be acceptable to the Church at home. The Inter-Church World Movement brought catastrophe, not triumph.

This report should not be taken to represent the judgment of the cooperating mission boards. It will not be presented to them until November 18th. What are conceived to be weaknesses in the report should not prevent acknowledgment of its commendable features or hinder the correction of weaknesses in missionary work as conducted today. We need to reappraise our motives, our personnel, our expenditures and our methods to bring them into harmony with the Spirit and standards of Christ. We believe that if the report as it stands were adopted by the boards—which we doubt—it would weaken rather than strengthen evangelical missions; it would reduce rather than increase missionary gifts; it would lead to a greater division rather than greater unity in the churches. Christianity is not a philosophy of life. The essence of Christianity is Christ. The only successful mission work is that which extends His rule over men who acknowledge Him as Divine Saviour and Lord. Let us seek to make missions more Christ-like.

WHERE THERE IS NO MISSIONARY DEPRESSION

It is an astonishing fact that the cooperating missionary societies in the Netherlands are not suffering from the present depression. The income of these societies in 1931 was Fl.25,000 (\$10,000) larger than in 1930; and in the first six months of 1932 it was Fl.70,000 (\$28,700) larger than in the same period of 1931. Three reasons are suggested to explain this fact.

The first is that these Christian people love missions. The National "Mission-fest," held last July on the grounds of the palace of the Queen-Mother at Soestdijk near Amersfoort, gave ample evidence of this. In spite of a rainy day, over three thousand people were present. If the weather had been more friendly, from eight to ten thousand people might have been expected. From three platforms speakers gave addresses to people sheltering themselves under umbrellas.

There were many interesting features to this "fest". In the program especial consideration was given to the younger people. Popular addresses were interspersed among those of a more solid character, required to satisfy a Dutch audience. The varied and picturesque costumes worn

* The Appraisal Commission was made up of the following: Prof. and Mrs. Wm. E. Hocking of Harvard; Pres. Clarence A. Barbour of Brown University; Edgar H. Betts of Troy; Pres. Arlo A. Brown of Drew University; Dr. Charles P. Emerson, University of Indiana Medical School; Dr. Henry S. Houghton, University of Iowa Medical School; Prof. Rufus M. Jones of Haverford College; Dr. Wm. P. Merrill, pastor of Brick Church, N. Y. C.; Albert L. Scott of N. Y.; Mr. and Mrs. Harper Sibley of Rochester; Dr. Henry C. Taylor, agricultural specialist; Vice-Pres. Woodward of the University of Chicago; and Miss Ruth F. Woodsmall of Indianapolis.

were evidence that the people came from all parts of the country and from rural classes as well as from the city. The Queen-Mother was there, but the Queen and her Consort were prevented by absence from the country. The deep interest in foreign missions and the manifest devotion of the people to this cause was evident. What other purpose could bring them together on a rainy day for an outdoor series of addresses?

A second reason for the steady support of missions by the Christians in Holland may be found in the fact that the income of the societies depends not upon large gifts but on a multitude of small gifts. This means extensive and effective missionary education, and a thorough-going cultivation of individual givers and of pastors and church leaders. A detailed study of the methods adopted by these Dutch missionary societies in the cultivation of their constituency would be suggestive and stimulating. But the essential fact is that the base of missionary support is broad and wide as well as deep, and when the shock of economic depression comes the results are not so destructive as when the opposite is true.

A third fact to be noted is the extent of successful cooperation in the work of the missionary societies in Holland. Eight societies have united their administrative work. Each has maintained its separate organization, treasury, and work in the field, but the executive secretarial work, both as related to the cultivation of the home constituencies and the administration abroad, has been united under one staff in the headquarters at Oegstgeest, near Leiden. Instead of eight or possibly ten secretaries for these eight societies, there are five—two for the homebase, two for the work abroad, and one general secretary. This union has resulted both in economy and in efficiency. With separate organizations and one secretary, or in some cases two for each society, one man must spread his service over the whole field, both at home and abroad, and can specialize in neither without weakening his effectiveness in one or the other department.

A visit to the Oegstgeest headquarters impresses one with the efficiency of the administrative organization, in the most improved machines and methods for their office work and in their knowledge of missionary problems, always abreast of the best in the world. This effective cooperation makes possible the successful missionary education to which reference has been made. Summer schools are provided to such an extent that every pastor in Holland can attend one every three or four years, and by the systematic working of the home field every pastor has such an opportunity. The record of every congregation and every indi-

vidual giver is card-catalogued. Every gift is systematically followed up, and if it is not repeated in due time the reason is sought. Here is a lesson for wasteful, inefficient Americans! What gains in economy and in effectiveness might be made if our mission boards would seek the largest possible cooperation in administration!

A. L. WARNSHUIS.

SUNDAY SCHOOL LEADERS AT RIO

While Brazil was experiencing a formidable rebellion (which has since been terminated), Paraguay and Bolivia were contending for Chaco, Chile was experiencing one political upheaval after another, and Colombia and Peru were on the verge of warfare, representatives from thirty-three nations gathered at Rio de Janeiro in the interests of world-wide Sunday school work.

The number of enrolled delegates was 1,619 and one of the open air meetings brought together some 10,000 people. Several hundred more were prevented from attending the convention by the revolution which blockaded Sao Paulo.

This great international gathering represented, as Sir Harold Mackintosh, the President, said, "the greatest and mightiest voluntary movement in the world, cooperating for the Christian education of the coming generation." The motto of the convention, "The Living Christ"—or in Portuguese, *O Christo Vivo*—presented a striking contrast to images of the divine Babe and the dead Christ seen in the churches of Brazil and so universally held up for worship in Roman Catholic countries.

One of the significant features of this convention was the series of six seminar groups which, under skillful leadership, discussed important topics connected with Christian religious education and presented their findings to the convention. The first session was opened on July 25th by Dean Luther A. Weigle of Yale University, and the program was enriched by addresses by Christians from many lands. A chorus of 500 voices, an impressive pageant, "Christ of the Ages," and an educational exhibit were attractive features of the convention. Daily noon prayer meetings were held to seek divine guidance, fellowship and power. The use of the large Municipal Theater was granted by the Government free of charge and many Brazilians united in offering generous hospitality. The convention made a profound impression on Brazilians and has without doubt given a strong impetus to evangelical work in this great country which has now the strongest Protestant body in Latin America and where there are still large reaches of territory untouched by the Gospel of Christ.

A Brahmin Who Sought Peace

By the REV. GLENN B. OGDEN
Kasganj, United Provinces, India
Missionary of the American Presbyterian Church, 1916—

IT was a hot, sticky evening such as Calcutta produces in abundance during the course of a year. A high caste Bengali business man sat cross-legged on his floor mat, surrounded by his ledgers, closing up business for the day.

"Just what am I getting out of all this sweating over money? Who would pick up the lines and drive on as I am doing were I to drop out of the picture this night? Have I found heart peace—*Shanti*? Am I getting the best out of life? Does the way I am going promise ultimate satisfaction? Will it bring me at last to peace?" Thus the soliloquy went on in his heart.

As a boy A. C. Chakravarti had gone to school in the city of his birth, Dacca, some two hundred miles east of Calcutta. All during his school days grinding poverty fostered within his young breast the determination to become a rich man when once school days were left behind. At last, with a capital of thirty rupees (about ten dollars), he started a book shop in the great University city. Such was his skill, application, and resourcefulness that within a year ten thousand rupees had rolled in. Chakravarti began to acquire wealth and fame—but he forgot all about God and future life.

Some years passed, bringing us to the time when our story begins. Just why this Hindu should be talking thus to himself he did not know. Ought not he of all men to be happy? He was a Brahmin of the Brahmins, having an excellent Sanskrit education; he was a writer of school textbooks and a good enough salesman to persuade the Department of Education to accept his books in competition with others. Money was coming in, more money than he knew what to do with—book seller, printer, writer that he was. He gave help to others with a free hand. The occasional wandering *fakirs* (out of the hundreds of thousands of naked or half naked sadhus who wander over India in the name of religion) who came to Chakravarti's shop found themselves well rewarded. For into the till would go his hand to gather whatever might come first, whether silver or notes. Why bother to count it or account for it when one had more than he needed, and it

came so fast and so easily? He had in a few years edited and sent through the press nearly all of the ancient and best loved Sanskrit books of the Hindus. Among his friends Chakravarti numbered outstanding men like the great poet Tagore, business men, professional men and landlords. Houses he had, lands, country estates. A hundred seventy-five miles from Calcutta, on the banks of a stream chiselling its way through granite banks, he had built a country house in a delightful garden, surrounded by mangoes, guava and other Bengali fruit trees; there he expected to spend the latter years of his life in quiet devotions, religious exercises and meditations.

This would be quite in keeping with the practice of Indian gentlemen. After money had been accumulated, and children grown to maturity and were able to look after the family affairs, then the father might retire from business and try to find satisfaction in the consolations of religion.

For years Chakravarti had been trying to find the peace which the "world" gives. His last worry would disappear when he had successfully completed the marriage arrangements of his two charming and much-loved daughters. He thought that he was free from cares and anxieties and would be able to live on the income turned in by his agents.

Disillusionment

But now something was disturbing him. He was tired of this sort of peace, and disillusioned he gave himself to the study and practice of palmistry and astrology. Again quick proficiency rewarded his efforts. He had been terribly upset by the horoscope of his elder daughter, for it revealed to him that she was doomed to die within three months. Pain began to crush his heart. The world had failed to give him peace and he resolved to seek it from some other source.

Then came this arresting, puzzling, gripping question: "Have you found God?" The Hindu has some conception of God even though it be nothing more than that of the impersonal, unknowable, non-emotional IT, called Brahman. Being

reabsorbed into this state, and losing one's identity completely, is the Hindu conception of bliss.

Chakravarti sat for a long time thinking. He had to admit that he was far from having found *Shanti*, for which every devout Hindu longs most. Having everything that the world could give, he had with it all a heavy, burdened heart.

"Well then," said he, "why not find? If the way you are following leads only to a dead end, if it has not brought you what you most desire, why not set out and find? Why not act now? Nothing is gained by delay. The present course will never bring you what you want."

But *what* would bring peace? Could one be sure of a way? He acted with firm resolve and decided on the only way of which he knew—the way of the Hindu Yogi. It is the way of austerities, putting away of the world and repressing all human desires. The trail of the Yogi leads to the desert, the mountain cave, the grass thatch by a river's brink. It means days and months and years spent in pious, rigorous devotions, meditations, exercises, with the hope that at last one will be able to break through into the presence of reality and find peace.

So it was that Chakravarti divested himself of his business, turning it over to a company of men who later ran it into the ground. With just enough money to take him and his wife and two little daughters to Puri, he set out from the great city to take up his new life as a Yogi by the seashore. Three hundred miles southwest of Calcutta, by Puri's sacred bathing *ghat* where every year hundreds of thousands of weary, heart-hungry, yet hopeless, pilgrims come to bathe and seek release from the burden of sin, he took up his abode.

Life as a "Holy Man"

Hair uncut, finger nails left to grow as they would, body neglected, trying ever to subdue the material desires, he lived the life of a "holy" man.

To a visitor, the love India still has for her "holy men" is phenomenal. Poor, ignorant, yearning, wistful, hungry India all but worships at the feet of these men who have *seemingly* sacrificed everything and who have, in popular estimate, gone so much farther along the way to release from the inexorable wheel of rebirths and the hopelessness of human existence. Pilgrims visiting the popular bathing places feel it a part of their pious exercises to give gifts to these men who have made the supreme self-renunciation.

Chakravarti and his little family, following the bitter and exacting road of the Yogi, sometimes had an abundance, while at other times they went hungry. If devout pilgrims, coming to bathe in the waters of the Bay of Bengal at Puri, added to

their stock of merit by casting coins or gifts of food before the holy man, he had abundance. If lean days came he gave it little thought. He was giving himself to the reading of the sacred scriptures of India, meditation, certain forms of prayer, self-denial at every hand.

Imagine yourself following such a course of rigor for ten days. This man followed it for ten years. He was in earnest; he was heart hungry; he wanted something supremely. No cost was too great if only it would bring the desired peace of heart. Then he began to evaluate the way he had come since in the counting house at Calcutta he had made his great decision. Again came the questions: "Where has it brought you? Does it hold out hope of ultimate finding? Have you found God?" To all of these questions, in all honesty, he had to answer that he was precisely where he was ten years back. The practical mind of the business man could have but one reaction to this discovery. "If you have not found, if you see no hope of finding along this way, you are on the wrong road. Try another."

At this juncture an old debt was paid by a former debtor in Calcutta. This provided enough to take him and his wife and daughters back to Dacca. Here he joined, first, the popular school of Vaishnavism and then, a reformed Vaishnav sect of Hindus, the "Chaitanya Math" or Theistic Vedantist society. It is this society that sends the Hindu Swamis over to America to delude gullible men and women with a plausible philosophy of Krishna. They have sloughed off much of the more crass elements of Hinduism. They consider the Bhagavata, the book of books. They hold and teach many noble truths derived from this and other of their sacred books.

Chakravarti, leaving home and family and severing all connections with those who loved him, soon became one of the leading workers of this society. With a band of disciples he would go about over Bengal preaching and teaching in her villages and cities, collecting funds for his society and furthering the interests of his mission. To be a devotee one must leave home and love only the world of men.

Finally his society determined to send him to America to preach reformed theistic Vedantism (as contrasted with the pantheistic Vedantism preached by Vivekananda). Though Chakravarti speaks English fairly well, he did not have sufficient command of a specialized vocabulary to enable him to throw Sanskrit scriptural terms into English in public address. He therefore set himself to the reading religious books from the West. He secured, along with other books, a copy of the New Testament and began to read it for idiomatic expressions of spiritual experiences. His

note book contains the first eleven verses of the fifth chapter of Matthew. He eagerly read books borrowed from a missionary in Calcutta.

Chakravarti had not dreamed it possible that there could be other books so sublime as his Bhagavata and his Gita. These had been the source to which he had always gone for spiritual food. He had been a most enthusiastic promulgator of their ethical and philosophical teachings, trying all the while to put into practice what he taught. But as he read this other book he found it strangely fascinating. The Gospel, like his own scriptures in certain of its teachings, was yet very unlike them in other ways. Here he found One who had Himself found peace and who offered it to all. Here was a strange new world which he discovered and which was stirring him to the depths in an inexplicable way. It haunted him, left him restless and uncertain. Could it be that he was to find that priceless peace here? He must find out. He must waste no time for ways that fail to give.

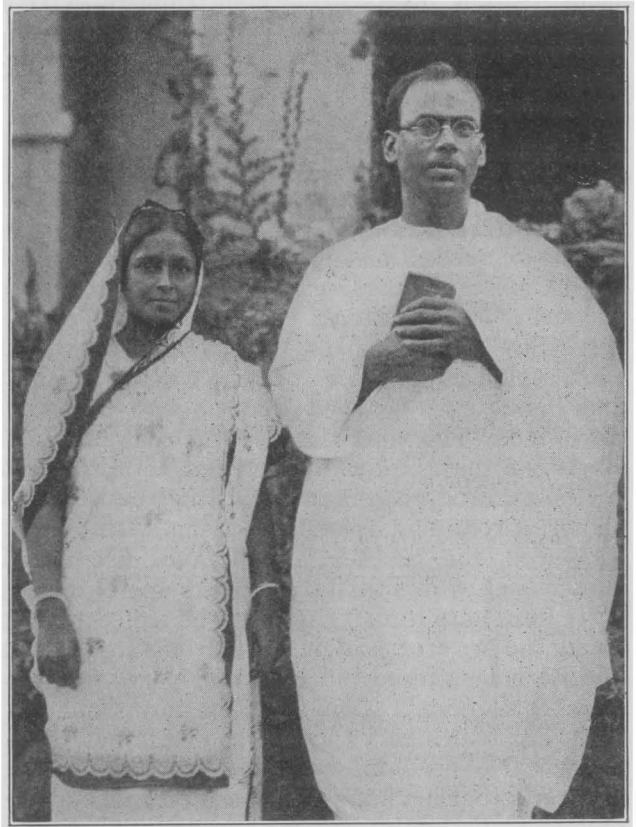
His society now asked him to take charge of their great temple at Bindaraban, the very center of theistic, not pantheistic, Hinduism. Here, on the banks of the Jumna River, thirty miles north of Agra—most of India's great rivers have many places held sacred as bathing places for the seeking, yearning throngs who month by month flock thither for ablutions, giving gifts to the Brahmin priests, seeking release from the burden of sins—taking charge of the temple, arranging for its administration and the daily duties of temple assistants, Chakravarti reserved for himself a little room where he might give himself to the protracted study upon which he was resolved.

When the Light Broke

Day after day, often eighteen out of the twenty-four hours, he gave himself to a most exhaustive comparison of New Testament and Hindu scriptures. Reading, meditating, trying to pray, puzzling over it all, he went on from day to day until in the third week the light broke. As the glorious morning sun shines through the clouds, so at last the darkness gave way and light flooded his soul. In Christ was God revealed. He says, "I had before heard a voice saying, 'Come to me my child and I will give you rest,' but instead of coming to Him I went first in this direction and then in that only to end up in utter disappointment." Now he said to himself, "If Christ is more than historically a character who walked the paths of Galilee two thousand years ago, if He is more than a beautiful dream, He must be living and contemporary, able to prove Himself to every heart that will open to Him. Let me see in some human life Christ reincarnated, preferably not in

an Indian, lest I be tempted to say that his religious genius accounted for what I saw, but let me find this even in a foreigner."

In Bindaraban there lives a woman sent out by one of the great Christian Mission Boards, who for years has been finding joy and rich reward in loving, sacrificial service for India's women and children. Her reputation as a "holy" person had spread among the Hindus of her community. She was not concerned about that, but the reputation she had. Chakravarti had heard of her and decided to go and see her for himself; to see if he could find that which he sought in a human life.



MR. A. C. CHAKRAVARTI AND HIS WIFE

With doubts in his mind he went. He had heard that she wore decent clothing, ate ordinary food, lived in a comfortable little house, even wore shoes on her feet. How could this be a holy person, and so utterly unlike the typical Hindu holy man or woman who tries to deny himself all such worldly things? He did not tell the missionary why he came. But he was much impressed by her spirit. Busy as she was, pressed upon by duties from every side, she took time to sympathetically answer his questions and talk with him. Something indefinable about her he could sense though not describe. He went away to think and

read and pray. Again and yet again he returned for an interview. She was being read like a book, by one who has an uncanny ability to read men. At last he said within himself: "I have seen it. That woman has what I most want; that life, that peace, that love and power for living, which must be in Christ and is incarnated in a human life if He is still a contemporary reality."

At last Chakravarti told her why he had been coming and that he was now ready to declare to the world his new found faith. He had written over the door of his heart, as he puts it, "Let Him who can come in here and take possession. I am through with the old self-life." He prayed with child-like faith, "O God, if there be a God, prove Thyself to me now." On Christmas Day, 1926, he received baptism, thus openly declaring to all his Hindu friends that he belonged utterly and forever to Christ.

Made an Outcaste

With this step, peace and joy came surging into Chakravarti's heart. In his own Bengali vernacular he expressed in song the thought of two much loved Christian songs, without knowing that they had ever been written: "I Heard the Voice of Jesus Say" and "Just as I Am." He knew well what would be in store for him when his family and his friends learned that he had become a Christian. The time has not yet come in India when one may be an out and out Christian and yet be allowed to remain in a high caste Hindu home. Prominent friends in Bengal, the family at Dacca, his brother priests and disciples at Bindaraban would turn their backs upon him, outcaste him, hate him. He would be called upon to tread the way of suffering and loneliness. But had he not suffered much to find peace, building on a false hope? Could he not now rejoice in suffering for Christ, the source of his new found peace? No need to wait now for ten years to learn whether his hope was based on reality. Each day was distinctly better than the day before. Each day marked progress in realization.

His wife in Bengal thought it her religious duty to tell him how she hated him for having brought disgrace and shame upon their family, their religion and their caste. To her letter, which deeply wounded him, he wrote, "I am asking my heavenly Father to speak to your heart. He can and will. When He does, all I ask is that you try to listen. He has made Himself real to me and is proving Himself day by day."

There was no arguing, no defense, just this patient, loving reply to one who was on her side deeply wounded. The son-in-law, who wrote from Calcutta, "Don't ever show your face around

our house again. We do not want you to ever darken our door, you renegade." He did not reply, but he could say, "Here is where Christ must prove Himself and will prove Himself to me." He prayed for these who had turned against him and he expected a positive answer to his prayer.

In order that Chakravarti might fit himself for a life of service he was sent by friends to a seminary in central India. A few months passed; then one day there came a letter from his wife in which she said, "If you will come to get me, I will come back to live with you."

The attitude of many of India's men is still such that it is not safe for her women to travel alone. With joyful yet trembling heart Chakravarti went to get his wife, resolved that he would not violate in any way her personality. He said: "You are my wife and I love you, but you are also a Hindu woman. I want you to take no step just to please me. Be your own genuine self. Never become a Christian just to please me. Bring with you everything you wish—this chain of beads, *mala*, and these utensils of brass, everything which you use in your morning and evening worship. If you discover the source of joy and peace that I have found I shall be glad, but until then be your own self, a devout Hindu woman." She returned with him. Though he persuaded her to begin the reading of the Gospels he carefully refrained from hurrying her pace, for he said to himself, "If I have found the secret of peace, my life must reveal it."

Nine months passed. One day she surprised her husband by saying:

"Do you think I have further need of this chain of beads, this *mala* which I have used for so long in saying prayers?"

"Why do you ask me," he replied. "It is yours and I can not tell you what to do with it. When you came from Bengal to live with me again I did not ask you to get rid of it. You must decide."

A Christian Ashram for Pilgrims

This brave, wise answer was made possible by his unshakable, simple faith that Christ was proving Himself each day. He knew that something was going on in his wife's heart. He was not surprised to discover a few days later that the *mala* had been thrown away. She too had made the great discovery and was ready to take her place by his side as a happy, convinced Christian.

When their years of study, growth, and preparation for richer service at Jubbulpore were completed, the question came, Where shall we plant our lives and share with others what we have found? The Bishop of the Methodist church

asked them to come to Calcutta to take charge of a flourishing church. But another call was summoning them back to a little house by the side of the road in Bindaraban where they might be friends and helpers to pilgrims along the way. Here was a wonderful place to fish when one was fishing for men. Men and women, with such need as only those may know who have themselves experienced it, are coming constantly to Bindaraban as a place of sacred pilgrimage. Turning their faces away from a position that promised good salary, distinction and comforts, Chakravarti and his wife soon found themselves established in their little *ashram*, beginning a life which is proving to be one of increasing usefulness and joy. Here they are helping man after man, woman after woman, to find God in Christ, and by finding Him to find peace.

The story of their life and service is still being written. Scarcely six chapters are completed, if each year be called a chapter, since that day when Chakravarti stepped out into the light. Has Christ proven Himself? After a five years' silence that son-in-law, who so violently expressed his helpless rage, wrote again, "I have everything that the world can give. I am at the head of my profession as a doctor; I have money, houses, all that I need, but my heart is weary and I have not found peace. Can you help me to find God?"

"Yes," was the reply, "if you will come to the *ashram* at Bindaraban I believe we can help you to find God."

He came and spent six months there seeking

and finding. Former friends, who had turned against him, now welcome Chakravarti to their homes and as disciples sitting at his Master's feet ask, "How did He open your eyes? Tell us that we too may find. What have you found in your new religion that you did not find in your old sacred Hinduism?"

To all he says, "I can not tell you what I have found. But I can tell you that you too can find. Write over the door of your heart, and mean it utterly, "Let Him who can give peace come in here and take possession." Then see who responds to your invitation. See if Krishna or Buddha can meet your need. There is One who has responded to me and has proven Himself over and over again. I call Him Christ. You learn the taste of a mango by eating one. Taste and see, and then one word will be enough from me."

The Ashram of Chakravarti, by its unique success, has begun to stir up opposition among the Hindu priests at Bindaraban. The orthodox conservative groups have been pressing the landlord to drive Chakravarti out of the present Ashram house which is amidst temples in the very heart of the place. A legal notice has already been served and proceedings instituted. His word to his friends in America is: "The work is Christ's, not that of any particular mission. Are there Christians who can build an Ashram house here and thus hold up Christ in Bindaraban? I believe there are. Christ will find them out and inspire them. Let me see what He does for His own work here."

The Miracle of Indian Missions

An illustration of the miracle of Indian missions is found in the story of the brave and devoted missionaries who ventured out to that hostile country during the first thirty years of the nineteenth century. Henry Martyn, a century ago, with mingled discouragement and yearning, declared that "to see one Hindu a real believer in Jesus would be something more nearly approaching the resurrection of a dead body than anything he had ever seen." The Abbe Du Bois, after a life-time of devotion, mourned that he had never seen one genuine convert. Looking back upon the great awakenings, and measuring the silent but sure interpenetration of India by Christian ideals, watching the indirect influence of the missionaries upon India's own reformers from Ram Mohan Roy to Mahatma Gandhi makes us marvel at the patience and the faith of men who toiled on through the darkness of those early days.

Could these men come back today and see the haughty Brahmin who has been led to Christ kneeling beside the despised Pariah, together partaking of the Communion Cup; could they listen to the record of the Travancore Mission, or hear the verdict of the centuries, what would they say? In India the Kingdom of God has come "without observation." The practical Christian of the West, in a hurry to "evangelize the world in a single generation," would do well to remember the lines of Kipling about the man "Who tried to hustle the East."

—Dyanodaya.

The Conquering Christ in South America

By the REV. SAMUEL GUY INMAN, D. D.,
New York

Secretary of the Committee on Cooperation in Latin America

SOUTH AMERICA is the only continent that has so honored Christ as to erect a statue to Him. The world famous "Christ of the Andes," placed on the mountainous fastness between Chile and Argentina, commemorates the settlement by peace of their long standing boundary question. Columbus on writing to King Ferdinand said, "In all of the countries visited by your Highnesses' ships I have caused a high cross to be fixed upon every headland." Balboa on discovering the Pacific, "looked toward the sun, saw the sea and fell down on his knees and praised God who had granted him such a wonderful sight."

It is true that these early conquistadores often treated the Indians in any but a Christian way, so that a Cuban chief, who was about to be burned at the stake in 1511, asked his father confessor, "Will there be Christians in Heaven?" When the confessor assured him that there would be, Chief Hatney replied, "Then I will not confess because I have no desire to go where they are." It is true that homage to Christ in South America has too often been divorced from His emphasis on ethics and liberty; the symbol of His cross has too often meant blind ecclesiastical obedience rather than real sacrifice for the salvation of the people.

Henry Martyn on arriving at the City of Bahia in 1804, on his way to Persia, was so struck by the immense number of ecclesiastical buildings and the profligacy of the clergy that he exclaimed, "Crosses there are in abundance, but who will preach the true doctrine of the Cross?" On the other hand Padre de las Casas, who worked against the enslavement of the Indians, was one of the most brilliant reformers of all times. His enemies tried in every way to stop his work, which they claimed, as the enemy of modern prophets often do, was destroying the economic development of the new continent. But the Padre's fighting spirit continued unimpaired until he died July, 1556, at the ripe age of ninety-two.

One of the first Protestant missionaries to South America was James Thompson, who in 1820 began a remarkable trip around the continent as agent of the British and Foreign Bible Society and as a representative of the Lancastrian school

system. He distributed 400 copies of the Scriptures during his first year in Argentina and enrolled 5,000 children in his schools. Argentina was so impressed with his work that it conferred honorary citizenship upon him. In Chile and Peru he likewise had wonderful success and was received most cordially by the leaders of the new governments which had just secured their freedom from Spain. In Colombia he organized a Bible Society in which leading evangelists and government officials participated.

Not Interlopers

Evangelical missionaries are not interlopers in South America as some have indicated; in practically every country they have been invited by government officials and leading citizens. In 1888 President Sarmiento, whom many regard as the greatest of modern South Americans, asked Dr. Goodnow of the American Methodist mission to secure a number of teachers to inaugurate normal schools and kindergartens in Argentina. As a result a dozen North American teachers had the privilege of inaugurating a modern educational system in Argentina. A few years later the government of Ecuador invited the Methodist missionaries to take charge of public education of that country and to organize a modern educational system. One of the leading citizens of Colombia in the early sixties invited the Presbyterian Board to send missionaries to that land.

In 1871 a group of Paraguayan gentlemen sent an urgent invitation to evangelical missionaries in Argentina to open a school and church in Asuncion, promising a valuable property for such development. The Methodists were not able to accept and later asked the Disciples of Christ to take up work for the evangelical cause in Paraguay. The President of Paraguay and many of the leading citizens were eager for the Disciples to open their work in the City of Asuncion. From the beginning of the establishment of the work in Paraguay the leading citizens have been most cordial. At the dedication of the new buildings of the Colegio Internacional the President of the Republic, the Minister of Education and the leading educators of the capital were present. The

Minister of Education recently gave a lecture in the new auditorium urging the necessity for putting religion at the base of all progress. This is one of a series of lectures on religious and moral questions that have been inaugurated in the new building. It is not too much to say that the opening of the Colegio Internacional has been the most outstanding event in the City of Asuncion during the last year. All Paraguay looks with pride to the developments of this institution.

The athletic program carried out both in Colegio Internacional and Colegio Americano is attracting very wide attention as a promoter of international friendship and as a developer of moral stamina and the principle of good sportsmanship in every department of life. Parents are deeply impressed with the interest that missionary teachers take in the moral and spiritual problems of their children. Public education in South America has gone to the extreme in secularization and often in universities and even in primary and secondary schools animosity toward religion is deeply inculcated.

Testimony of a Chilean Poet

Gabriela Mistral, the Chilean poet, who is probably the most widely read Latin-American writer of today, said recently:

In Chile there are many schools where the Lord's Prayer is no longer heard. One night I found myself without lodging in a southern city of our country and a North American teacher took me to her home, a North American school. I accepted because of necessity, but with a questioning conscience. Did I have the right to partake of her table without partaking of her creed? The following day, after breakfast, which was blessed with beautiful words revealing inward faith, I was invited to common prayer with the pupils. I entered the room with hesitation. The Bible was given me to select the reading for the day. I chose a psalm of David, the common expression of faith. I read it, followed by the students, with an emotion I have seldom experienced. There was the joy of being in a school where it is possible to study every day the Holy Book, where atheistic effrontery was not able to cast out the author of Grace, who is superior to all knowledge. Some day this example will be a revelation for my brethren in the faith, the Catholics. They will see that the materialistic movement is so great that now they have no closer brethren than those Protestants with whom they are able to unite in the common struggle for Christ. . . . The United States has in our country the unhappy luck of being interpreted as utilitarian, as a work-shop, and not as a religious field, which it was, is and will continue to be.

Continuing she speaks a word much needed both by Catholics and Protestants as to the necessity of ceasing mutual recriminations and endeavoring to center on Christ Himself:

The materialistic current in our countries is enormous. It counts as adepts the great majority of the educators of our youth. Our Church should remember its essential unity of interest with Protestantism and consider that it loses infinitely less in the free-thinker who is evangelized

than in the youth of Catholic blood who embraces atheism with the furor of a Roman gladiator. Sooner or later, in an hour of travail, the two branches of the faith of Christ will come to understand that their fighting one another is the greatest misfortune for all the peoples of Spanish America.

Santiago College, the school for girls in Chile, recently celebrated its fiftieth anniversary by laying the corner stone for a new building. There were present the President of the Republic, the American Minister and a most distinguished group, including representatives of twenty-seven classes in the institute. This college has educated many daughters of presidents, ministers and other distinguished Chileans and has furnished a large number of teachers for that Republic. It was founded as a school for American children but soon the distinguished families of Chile asked that their daughters become students. One of these earlier graduates is now married to a leading business man of New York City, has contributed \$150,000 for this school, and is giving practically all of her time to its advancement. The former editor of the *Pan-American Bulletin* resigned that work to become the Secretary of the school, believing that thus she can give the largest service to bringing together North and South Americans.

These schools really assist the conquest of South America by Christ as well as contribute to the general cause of education and better understanding. A thousand illustrations could be given to show how deeply these schools impress the teachings of Jesus Christ upon the lives of the students.

Former President Alessandri of Chile told us the story of meeting his little niece, whom he had not seen for some time, and asking her how she was getting along. He received such an enthusiastic reply that he inquired further. The little girl said:

"Oh, you ought to know my teacher in Santiago College. She talks so beautifully and reads to us from such a wonderful book and then we all pray together that God will help us to practice what this book teaches. Uncle, do you know I think it would do you good to read that book. Won't you promise me to read it?"

The President made the promise if his niece would bring him a copy. The day he received it had been filled with the many struggles in the midst of which Chile's executives have been plunged the last few years. He forgot about his promise until he had retired. It suddenly came to him that his niece would be around the next day and inquire as to whether he had fulfilled his word. He snapped on the light, took the little Testament from his vest pocket and lay down to read. "Literally," said President Alessandri, "a

balm of healing was poured upon my weary spirit. For more than an hour I read the wonderful words of Christ and every day since then I have read a part of that book."

The Evangelicals have been responsible for introducing into South America many kinds of social movements. Dr. H. C. Tucker, who for forty years has been the agent of the American Bible Society in Brazil, was walking along the street one day and saw some old discarded rails where the street railway repairs were being made. He asked the superintendent of the road if he could use these in the development of some playground material. The whole thing was so amusing that when the mayor of the city heard about it there was a development which brought real playground equipment from the United States, the first ever known in Brazil. In Uruguay the Secretary of the Y. M. C. A. introduced the playground idea which has developed until Montevideo has a marvelous system of playgrounds.

The evangelical movement has not neglected the direct work of taking the message of Christ to individuals and organizing converts into churches. In Chile the first evangelical missionary began his work in 1845 under the auspices of the American Foreign Christian Mission. The Methodists began work in Chile and Peru in 1877 under Bishop Taylor. Permanent work in Spanish, in Argentina and Uruguay, was established by the American Methodists about sixty years ago.

The first missionaries entered Brazil in 1859. Today Brazil has its own Independent Presbyterian Church, with its general assembly, and its own Independent Methodist Church that elects its bishop and conducts entirely its own affairs. The many-sided evangelical movement operates under so many different conditions in various countries and over such vast territory that results are often unseen and pervasive rather than concrete and visible. Nevertheless, it would be interesting to cite some of the statistics that were gathered to compare the strength of the evangelical forces when the first Latin-American evangelical congress was held in 1916 at Panama and the second conference in Montevideo in 1925.

Another important effect of the evangelical movement is its contribution to civil rights and religious liberty in South America. Fifty years ago not one of these republics had written liberty of worship into its constitution; the cemeteries were open only to those who had died in the faith of the Roman Catholic Apostolic Church, and the marriage rite could be performed only by a priest of that communion. Even evangelical workers, marrying on the field, were obliged to have their union blessed by some friendly priest in order that their marriage might be legal. Today nearly

half of these twenty nations have declared in favor of constitutional separation of the Church and State, and others have granted equal rights to all faiths.

There is a new demonstration of interest in the spiritual life given by many leaders in these southern lands. As the Minister of Education of Argentina expressed it: "Strange movements and awakenings are being felt among us. Men not in the ministry of any church are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine."

The present movement in the southern continent toward the integration of evangelical effort on a basis of well-considered territorial division is due in large measure to the leadership and counsel of the Committee on Cooperation in Latin America. The function of the Committee, created by the Panama Congress, is purely advisory. Composed of representatives of some thirty Mission Boards supporting Christian work in most of the Latin republics, it has given constructive attention to the whole problem of an effective distribution and correlation of Christian agencies and activities over the vast area with which it is concerned. Evidences are abundant that its services have been welcomed by Latin-American leaders and churches. Elected and sustained by the organizations it represents it has no ecclesiastical control in missionary affairs, but its cooperative influence is indicated by the statement that it has helped to effectuate in Latin America such application of missionary statesmanship as may well attract the attention of the Christian world.

Faith That Will Not Shrink

The fortitude, courage and patience of the Chinese Christians should challenge our attention and restore our confidence in the work of the missionaries and their associates. Only God knows the sacrifices, sufferings and sorrows that are required of those who call themselves followers of Christ in China.

All the opposition does not seem able to scare men off. The worst they can do is to kill and non-Christians get killed just as readily. The heart seeks peace, and they find it in Christ. So the government can legislate but people still turn to Christ. The Russian Government said "As soon as we down capitalism the Church will vanish." Since this was not the natural consequence they began to persecute in their indirect way, and would not punish those who persecuted the Christians.

Let us thank God that Chinese Christians are ready to follow the path Christ trod to Calvary. This is the way we must go if we would own His cause, and become more than conquerors through Him, who loved us and gave Himself for us.

A. R. BARTHOLOMEW in *Outlook of Missions*.

Religion—by Evolution or by Revelation*

A Review by the REV. SAMUEL M. ZWEMER, D. D.
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AN unaccountable omission from the program of the Jerusalem Meeting of the International Missionary Council in 1928 was the consideration of primitive beliefs and the presentation of the Gospel to so-called animistic pagans. A careful and sympathetic study of the religions of these primitive peoples discloses "spiritual values," in some respects superior to those found in the ethnic religions, and brings us face to face with the question of the origin of belief in God.

Until recently the evolutionary hypothesis seems to have had the right of way in every department of science and religion. The first modern writer to emphasize the fact that monotheistic ideas were found among primitive races and must be taken into account was Andrew Lang in his book, "The Making of Religion." In 1924 Redan delivered an address before the Jewish Historical Society on Monotheism among primitive peoples, in which he rejected the evolutionary hypothesis.

"Most of us," said he, "have been brought up in or influenced by the tenets of orthodox ethnology and this was largely an enthusiastic and quite uncritical attempt to apply the Darwinian theory of evolution to the facts of social experience. Many ethnologists, sociologists, and psychologists still persist in this endeavor. No progress will ever be achieved, however, until scholars rid themselves, once and for all, of the curious notion that everything possesses an evolutionary history; until they realize that certain ideas and certain concepts are as ultimate for man as a social being as specific physiological reactions are for him as a biological entity."†

It is encouraging to note that the tide has turned and that we have, especially on the European Continent, outstanding scholars in this field who hold fast to supernaturalism and are opposed

to the evolutionary hypothesis as the sole key to the history of religion. Among them we may mention the late Archbishop Söderblom of Sweden, Alfred Bertholet and Edward Lehman, Alfred Blum-Ernst, Le Roy, Albert C. Kruijt, but especially P. Wilhelm Schmidt, founder of the anthropological review *Anthropos* and Professor of Ethnology and Philology in the University of Vienna. The exhaustive work of this Roman Catholic savant on the Origin of the Idea of God, *Der Ursprung der Gottesidee*, is to be completed in four volumes. In the three which have already appeared, he weighs in the balance the various theories of Lubbock, Spencer, Tylor, Andrew Lang, Frazer, and others, and finds them all wanting. The idea of God, he concludes, did not come by evolution but by revelation.

Anthropology and ethnology are also swinging away from the old evolutionary concept as regards primitive races. Dr. Robert H. Lowie of the American Museum of Natural History, in his recent important study on Primitive Society, says, "The time has come for eschewing the all-embracing and baseless theories of yore and to settle down to sober historical research. The Africans did not pass from a Stone Age to an Age of Copper and Bronze and then to an Iron Age . . . they passed directly from stone tools to the manufacture of iron tools." (13th Edition N. Y., pp. 436, 437.) He concludes "that neither morphologically nor dynamically can social life be said to have progressed from a stage of savagery to a stage of enlightenment."

The American public is to be congratulated that the exhaustive work of Wilhelm Schmidt has now appeared in an abbreviated form, and translated from the original German, is available as a study textbook on the History of Religion. Whatever may be the reaction of students of anthropology to a doctrine alien to the tradition still prevailing among many scholars, it will do no harm to face the arguments here presented with such force and apparently so well documented. The *London Times Literary Supplement*, in reviewing the book

* *The Origin and Growth of Religion: Facts and Theories.* By W. Schmidt. Translated by H. J. Rose. The Dial Press, N. Y., 1931. pp. 297. \$4.00.

† *Primitive Man as Philosopher*—p. 373.

at considerable length, does so under the title, "Evolution or Eden." It is inevitable that Dr. Schmidt divides investigators of the history of religion into two classes—the believing and the unbelieving. By the latter he means those scholars who have themselves repudiated all faith in the supernatural, and "will talk of religion as a blind man might of colors or one totally devoid of hearing, of a beautiful musical composition."

The work before us is divided into five parts: The introduction deals with the nature, aim, and methods of comparative study of religion and the history of the subject. Part Two sketches the theories that were in vogue during the nineteenth century; namely, those that found the origin of religion in Nature-Myths, Fetishism, Manism or Ghost-Worship and Animism. Part Three deals with the twentieth century, and sketches the Pan-Babylonian theory, Totemism, Magianism and Dynamism. In every case Dr. Schmidt gives an exposition of these various theories and a refutation of them based upon more accurate data from later investigations.

Belief in the Supreme God

In Part Four we have an account of the supreme Sky-God whose existence was posited by Andrew Lang and others. It appears that during the twentieth century there was a progressive recognition of the primitive high God by European and American students of ethnology and religion. This protest against the evolutionary theory applies not only to the religion of primitives, but to those who find the same development in the religion of the Old Testament. Dr. Israel Rabin has recently published an important treatise in which he enters an energetic protest against the view that monotheism was a later development in Israel, and that it was preceded by henotheism, polytheism, and polydaemonism. "Not only Moses," he says, "but the patriarchs were already monotheists. The covenant idea is as old as Abraham, and the covenant at Sinai is history, not fiction. The God of Sinai is no more mountain-god or local Kenite god. Monotheism is not the result of an evolutionary process, it rests upon revelation and existed from the beginning of Israel's history as portrayed in Genesis; there is no bridge from polytheism to monotheism."

Dr. Schmidt follows the historical method, and traces the belief in a supreme God across wide areas where primitive culture prevails, for example, among the Pygmies of Africa, the Indians of North America, and certain tribes in Australia. The last chapter of this epoch-making book is entitled, "The Origin and History of the Primitive High God," in which we have the summary of the argument. "That the Supreme Being of the prim-

itive culture is really the god of a monotheism, and that the religion which includes him is genuinely monotheistic—this is the position which is most attacked by a number of authors. To this attack we may reply that there is a sufficient number of tribes among whom the really monotheistic character of their Supreme Being is clear even to a cursory examination. This is true of the Supreme Being of most Pygmy tribes, so far as we know them; also of the Tierra del Fuegians, the primitive Bushmen, the Kurnai, Kulin, and Yuin of Southeast Australia, the peoples of the Arctic culture, except the Koryaks, and well-nigh all the primitives of North America."

Again, in massing the evidence for the character of this Supreme Being, he says, "The name 'father' is applied to the Supreme Being in every single area of the primitive culture when he is addressed or appealed to. It seems, therefore, that we may consider it primeval and proper to the oldest primitive culture. We find it in the form 'father' simply, also in the individual form ('my father') and the collective ('our father'). So far, this name has not been discovered among the Central African Pygmies, but it exists among the Bushmen and the Mountain Dama. It is lacking also among the Andamanese and the Philippine Negritos, but is found, although not commonly, among the Semang. Among the Samoyeds we find the formula 'my Num-father,' i. e., sky-father. In North Central California, the name occurs among the Pomo and the Patwin; all three forms of it are widely distributed among the Algonkins. It is also widely current among the two oldest Tierra del Fuegian tribes, the Yamana and the Halakwulup, who use the form 'my father.' Among all the tribes of Southeast Australia it is in common use, in the form 'our father.' There it is the oldest name of all, and even the women and children know it; the oldest of the tribes, the Kurnai, have no other name for Him. There is no doubt possible that the name 'father' is intended in this connection to denote, not physiological paternity (save in cases where the figures of the Supreme Being and of the First Father have coalesced), but an attitude of the greatest reverence, of tender affection and steadfast trust on the part of man towards his god."

The evidence for these astonishing statements is abundantly given in the larger four-volume work, to which we have already referred. Not evolution, but deterioration, is found in the history of religion among primitive tribes and the higher cultures that followed after their migration. As Dr. Schmidt expresses it in the concluding paragraphs of this most interesting volume:

Thereafter, as external civilization increased in splendor and wealth, so religion came to be expressed in forms of

ever increasing magnificence and opulence. Images of gods and daimones multiplied to an extent which defies all classification. Wealthy temples, shrines and groves arose; more priests and servants, more sacrifices and ceremonies were instituted. But all this cannot blind us to the fact that despite the glory and wealth of the outward form, the inner kernel of religion often disappeared and its essential strength was weakened. The results of this, both moral and social, were anything but desirable, leading to extreme degradation and even to the deification of the immoral and anti-social. The principal cause of this corruption was that the figure of the Supreme Being was sinking further and further into the background, hidden beneath the impenetrable phalanx of the thousand new gods and daimones.

But all the while, the ancient primitive religion still continued among the few remainders of the primitive culture, preserved by fragmentary peoples driven into the most distant regions. Yet in their condition of stagnation, poverty and insignificance, even there it must necessarily have lost much of its power and greatness, so that even among such peoples it is much too late to find a true image of the faith of really primitive men.

It is of deep interest to note, in conclusion, that the question of primitive monotheism raised by Dr. Schmidt is now being carefully investigated

by a number of German missionaries under the direction of Dr. Heinrich Frick of Marburg. In a recent number of "*Africa*," a journal of the International Institute of African languages and cultures (July, 1931) London, Professor Dr. K. T. Preuss of the University of Berlin, has a striking article on the conceptions of a Supreme Deity among primitive peoples, and his conclusions corroborate those of Dr. Schmidt.

The evolution hypothesis in religion has been overworked, and has seriously embarrassed students of religion who have grappled with the problem of sin, its universality, and the universality of its correlate, namely, *conscience* that is a sense of sin as a subjective reality. In the history of religion, and in the study of the origin of the idea of God, we may no longer neglect the early chapters of Genesis and the statement of the Apostle Paul in the first chapter of his epistle to the Romans. Revelation, and not evolution, is the key to the origin of the idea of God and of prayer and of sacrifice.

One Hundred Dollars for Flowers—But

By Robert E. Speer*

The Rev. William Sidebotham, who died in Bay City, Michigan, on February 6, 1931, was for over half a century a most faithful, self-sacrificing and devoted Presbyterian minister. He had five children, and although he never lived where there was a high school until all of the children had passed high school age, every one of them went to college. Three sons became Presbyterian ministers; one daughter a successful home missionary teacher, and the other a public school teacher. One of the sons went as a missionary to Korea.

When Mrs. Sidebotham died in 1929 her husband wrote to the Board of Foreign Missions:

My wonderful wife died last night. The funeral arrangements are all made. For some years the money to cover expense of funeral has been ready. Many times she has said: "Don't spend a cent for flowers when I die. Give it to Foreign Missions." Accordingly I enclose \$100 from her for the field in Taiku, in memory of our son. She has often wished she was rich, but never that she might have a better wardrobe, etc., but that she might help the poor and help foreign missions. My salary was never more than \$700 and manse (often less) till I was sixty-four; never more than \$800 and manse till I was over seventy, in 1918, never more than \$1,200 and manse till I retired, and began to get \$50 a month from the Board of Relief. Yet she uncomplainingly gave her children and rejoiced in our tithing until the end. I am,

Your brother in the work,

(Signed) WILLIAM SIDEBOTHAM.

It is such a gift as this and such gifts as Mr.

and Mrs. Sidebotham have made all their lives in their children and in their prayers which, under God, give to the missionary cause its glory and bring down upon it the blessing of Him who loved us and gave Himself for us.

Now Mr. Sidebotham himself has passed on, and shortly after his death his daughter, Miss Emily Sidebotham, wrote to the Board in part as follows:

When we opened my father's will we found a sheet of instructions. Among them was the following:

"After my funeral expenses are all paid, take \$100 for flowers. Do not buy flowers, but send it to Dr. Speer, asking him to see that it is used for work in Korea in memory of my son Richard."

So I am enclosing a check for that amount. I am glad father was able to do this, and that he commissioned me to carry out this wish.

During the last eight and a half years that I have been at home caring for my parents, I have realized how dear the work of His Kingdom was to their hearts. I have appreciated more than ever before the sacrifices they made in their earlier years, that we might be educated, and I have come to understand a little more fully the joy they had when we all entered Christian work. I feel as though we had been left a great heritage, something that will be an inspiration to us all our lives.

These letters illustrate the true basis on which the missionary enterprise rests, first, in the purpose of God with regard to His only Son, the Saviour of the world, and, second, in the pure love and sacrifice due to Christian spirit in such true and simple lives as this.

* Condensed from *The Presbyterian*.



A BIBLE STUDY CLASS AT THE RHODA ROBLEE BARKER BOYS' SCHOOL AT HOPO, SOUTH CHINA

What the "Man of Hopo" Thinks of the Christian Church

THE views of the "Average Man of Hopo" in regard to the Christian Church are given in *Missions* by Arthur S. Adams, an American Baptist Missionary in South China.

Thirty years ago the Chinese soldiers tried to prevent the Baptist Mission from building a Christian church in Hopo. The church won the case, however, and the building was erected. It became popular both as a church and as a day school. In the meantime the military post which opposed the building was abolished and the *yamen* was sold.

Later when the church school outgrew its quarters the use of a Confucian temple was granted to carry forward the work. Thus the missionary became guardian of the images. When the new Rhoda Roblee Barker School was built, the temple was returned in good condition to the Confucian elders. These caretakers were less careful of the property and today it is a wreck.

Why is "Mr. Average Man of Hopo" impressed with the Christian Church? asks Mr. Adams. The answers may be summarized as follows:

First—Because the Church of Christ stands unchanging in the midst of change. The *yamen* and temple are gone, but the Church abides.

Second—Because the Church changes in the midst of change. She is alive and not dead. She

is growing and meeting the needs of new conditions. As education has widened women's sphere, the Church has met the enlarged situation. Chinese say: "If the Jesus religion will do so much for the foreign wife and mother, it is worth trying for Chinese women." The Mission hospital also has proved a blessing, which "Mr. Average Man of Hopo" can recognize.

Third—Because the Church shows power to change broken and wrecked lives, to reclaim and remold them into something fine and good. An example is found in Mr. Liu, a scholar but an opium smoker, who had fallen so low that his wife turned him out. He was reclaimed by the mission and joined the church. Then his wife also came and said, "I can't come to church much, but the Jesus religion has made my husband over, so that I too want to join and be baptized with him." This couple was not satisfied to keep to themselves what they had found in Christ. Three months later they had brought together their neighbors and had raised money to build a chapel in their own village.

Today Hopo Church has an ordained Chinese pastor and the people are making vigorous efforts to put over the five-year evangelistic program. Good results are already reported. No wonder "Mr. Average Man of Hopo" believes in the Christian Church!

A Pastor's Opportunity

By the REV. FRANCIS SHUNK DOWNS, D. D.
Pastor of the First Presbyterian Church, Berkeley, California

IS there any greater opportunity? A pastor holds his divine commission from the Missionary of the Ages. He specializes in the greatest missionary Textbook of all time. His parish is not merely what he sees at some crossroads or in some metropolitan center—it is the world.

The opportunity is inescapable. His call to be a minister inevitably made him a missionary to all men. He is ordained an ambassador to the whole world. His orders are clear, and he fulfills his ministry only as he obeys them.

It is a privileged opportunity. Who would not covet the privilege of walking with the Son of God into the hearts of men? Who would not thrill to a place of service and leadership in the Kingdom that embraces every race and that encompasses time and eternity? Who would not pour out his life for a Leader and a Cause that brings blessing to every life and to all of life?

1. To Equip Himself for Leadership.

Many pastors must do this after they leave the theological seminary. But more and more the seminaries are recognizing their obligation, not only to inform their students in the fields of missionary history, biography and comparative religion, but to give them the spiritual and practical equipment which enables a pastor to exercise wise and liberating missionary leadership to the church which he serves.

The responsibility for a worth-while missionary equipment, however, rests primarily on the pastor himself. It begins in his heart, in the secret place where God and he commune alone. Not only must a minister be sure of God's call but he must clearly discern its missionary implications. Time and again he must go apart alone, see anew the vision splendid, hear again the unmistakable command to "go into all the world," and must dedicate himself unreservedly to the world field and the world task. If the pastor regularly renews his strength and refreshes his spirit at this point, the battle will be more than half won.

He should read the best missionary literature available. This means both old and new books. It certainly means at least one outstanding missionary periodical coming to his study each

month. If one cannot purchase sufficient books, he can make regular visits to the town library. "Reading maketh a full man," Bacon declared, and a wiser than he said: "Out of the abundance of the heart (and mind) the mouth speaketh."

Personal contacts can also be made with missionaries today, if there is a will to prompt it. Fellowship with these missionary spirits, whether in a church or at conferences, by correspondence or through first-hand friendships help a pastor mightily to keep fit for missionary leadership.

The pastor who hungers and thirsts after missionary food shall be filled. The pastor who takes to his heart the whole world of God's needy children will somehow obtain the equipment that will fit him for missionary leadership in his world parish.

2. To Train the Officers and Leaders.

Blessed is the pastor whose elders, stewards or deacons are missionary-minded. Some are and some are not. Some official boards are instruments for bringing the world to Jesus Christ. Others would keep Jesus Christ imprisoned in the little world in which they live.

A pastor has a wonderful missionary opportunity with his comrades of the official boards of his church. He largely holds the key to their missionary sympathy and cooperation. A pastor whose heart is on fire for the evangelization of the world, whose head is level and equipped with facts, whose will is girded to the purpose of Christ and the central program of the Christian Church and whose heart is warm with love for his comrades and his church, can do unbelievable things with ninety-nine per cent of his church officers.

One pastor in a small church, whose Session felt that the church could give little or nothing to missions and that even the little must be raised through "fairs and bazaars," persuaded those men from the Word of God that they could support a missionary and through free-will offerings. As one of the elders put it: "It will ruin us, but the Bible tell us to, and we will be loyal to our Saviour." He lived to see the plan succeed and learned from experience that God's way was the best way.

One Session takes a half-hour of its stated meeting each month to study the work of the church and the Kingdom and to unite in prayer for specific objects and needs at home and abroad. Is it strange that those officers are all missionary-minded and active missionary leaders?

When a pastor trains his officers in missionary leadership what a joy it is to see the missionary policies and program of his church develop as the product of their mutual labors and prayers.

3. To Educate His People.

John R. Mott once said: "To enable Christians to realize the need of the world, missionary education is necessary. If the world's need is to be met, Christians must know the need and be led to will to meet that need."

People are most interested in that about which they know most. If there is little interest, it is usually because there is little knowledge. We go as we glow and we glow as we know. Was it not Emerson who said that every great achievement in life is the result of some great enthusiasm? Enthusiasm is generated when a personality strikes fire with irresistible facts.

The pastor's sermons should give his people a vision of the world and their responsibility to meet its needs. Four or five missionary sermons rooted in the Word of God and fruited with the achievements of a marching Christ, should be given each year. Each Sunday, whatever the subject of the sermon, a missionary illustration can be used to advantage. The missionary spirit and the missionary thought will crop out in a missionary pastor, whatever the topic may be. I know a pastor who at the time of the "announcements" gives five minutes each Sunday to the presentation of mission work in a different country.

Missions in the Sunday School should have its place regularly in the worship program. A letter from the field well read, a little play, a brief talk by a missionary or by one who has visited the field quickens interest. There is no substitute, however, for persuading each teacher in teaching of the Bible lesson for the day to bring out the missionary thought that is there and to apply it by some fresh and telling missionary illustration that a boy or girl will never forget.

Missionary education should have its place in every organization of men, women, and young people. We cannot discuss here the possibilities in these fields. Every year a period of four to six weeks should be given to intensive missionary education through a church-wide School of Missions. Properly planned this will reach a big cross-section of the men, women and young people of a congregation. The new knowledge and interest gained through missionary education

under the pastor's wise guidance should find expression in a larger giving of the church's life with the whole world.

4. To Release the Financial Resources.

In days of financial stress, when there is much unemployment and a reduction in incomes, does the pastor of the average church have a missionary opportunity in the release of the financial resources of his congregation?

He does, because the principles of Christian stewardship are as binding and as applicable in times of financial depression as in times of prosperity. A faithful recognition and practice of Christian stewardship, as applied to our money, whether little or much, will release sufficient funds for the missionary enterprise, will make for adequate support at home, and will give God the chance to open the windows of heaven and pour out upon us such a blessing as there shall not be room enough to receive it.

The pastor must give the leadership that will spiritualize the budgets of the church, that will put all giving of money by Christians on a spiritual plane, that will call forth funds for real missionary needs and specific objects, that will cause the members of his church not only on Every Member Canvass Day but throughout the year to hear the call of struggling men, the appeal of crushed women, the cry of little children, and that having taken from the Lord all that He offers gives back to Him all that He asks.

One pastor, before his church became self-supporting, led it to give regularly to all benevolences of the church. Within three years after the founding of that church, by an act of great faith and through tithing, that small congregation of wage-earning people took on the full support of a missionary to Africa. Another church, after several successful Schools of Missions under the pastor's leadership, took the entire support of two missionaries. In a third church sixteen classes in a Sunday School took sixteen shares of financial support in sixteen mission fields in sixteen different countries. In this way not only was the giving of the boys and girls stimulated, but their imaginations were stirred and their spiritual responsibility was awakened.

It is true that today some must reduce their giving. But frankly, many could increase their giving, not only because of the money with which God has put them in trust, but because for the first time they yield themselves to the Lord and begin actually to practice giving in a Christian way. Some so-called large givers in the church are truly small givers, for they fail to give proportionately. Some so-called little gifts are big in God's sight and go far. "All dollars are not

alike." As long as the average church member gives only a few cents a week to make Jesus Christ known to the world, the pastor of the average church, even in times like these, has a real missionary opportunity challenging him to release the financial resources of his congregation according to God's standards and in God's way.

5. To Recruit Young People for Life Service.

One of the greatest needs today is for more qualified young people to offer themselves for missionary service. We want young men and women who are qualified not only physically and educationally, but spiritually, who throb with missionary purpose and passion to share a Saviour, who themselves have had vital and satisfying experiences of Jesus Christ, who know Him personally as a Saviour from sin and as the Lord of Life; who have a message to deliver and who know why it is a message; young people who, whether they go into educational, medical or evangelistic work, have a passion to win souls to Christ, and who are qualified through the Holy Spirit in personality, message and spirit to go forth on a spiritual mission to the ends of the earth.

To recruit such young people for the service of his Master's world kingdom is a pastor's high duty and supreme privilege. The pastor's missionary spirit will be caught even sooner than his missionary instruction will be assimilated. Faithful and wise contacts with parents will often yield results where least expected. Natural and happy fellowship with young people, with the word fitly spoken or an observation wisely used, makes for life decisions.

A class on vocational guidance, held perhaps in connection with the School of Missions, will set choice young spirits to seeing visions of opportunity. The knowledge that one is borne up regularly in prayer that the life may be guided aright is indispensable. The Lord of the harvest Himself is hindered or helped in His call to the young life in proportion as a pastor is faithful in his asking and in his faith.

Many pastors find in young people's summer conferences the opportunity they covet for their young people. Beside some lake or sea Jesus is walking again, and when He calls youth today rise up and go after Him.

From the First Presbyterian Church of Berkeley, during the past thirty years, there have gone into the ministry and to home and foreign mission fields one hundred and thirty-seven of its own members, many of whom took this step because the pastor, Dr. Lapsley A. McAfee, was constantly faithful in prayer and approach to the hundreds of young people who came under his

influence. On the wall of the meeting room of the Calvin Club, the Christian Endeavor Society of the church for students of the University of California, there hangs a large missionary map of the world. Lines stretch out from the First Church to mission fields throughout the earth. Around the edges of the map are cards bearing in block letters the names of seventy-one men and women, members of First Church, who have gone as missionaries to every corner of the world.

6. To Gear in the Prayer Life of His People.

The day will not be won in this great cause by human wits or human strength. "Not by might nor by power, but by my Spirit, saith the Lord." The prayer life of some churches must be very ineffective for the simple reason that the pastor and people are not obeying God's known missionary commands. Andrew Murray was right when he said: "God always gives His power to the church that puts into practice His world program."

There is no substitute for prayer. How may the pastor lead his people in this respect?

In his study, in his private devotions, he can remember them in this way, even as he remembers the missions and the missionaries on the field. In the public worship, he should carefully prepare for his period of intercession, so that not only general petitions may be made, but specific, fresh, and immediate needs may be voiced to God. The Church Year Book of Prayer should be used each Sunday. The objects for prayer should be briefly stated, with special reference to missionaries, phases of work or particular needs with which the congregation has a point of contact. Churches using a calendar may print from time to time missionary subjects for prayer. Where groups in the church meet only for prayer, the varied and immediate missionary needs of the world that week as well as the more intimate needs of missionaries and the missionary life of the home church should be taken to God in prayer.

The Mid-week service where it is still alive has a large place for personal testimony and prayer. It is an inspiring and dynamic meeting when a dozen or twenty-five individuals remember in earnest prayer to God suggested missionary needs and those which the Holy Spirit prompts. A pastor with missionary fire and purpose in his soul can enlarge and deepen the prayer life of his people for all the world. A church that prays through its prayer aims and goals, that links itself up to world needs and opportunities, that asks greatly and expects greatly, will find God faithful who promised and will see that prayer is the arm that moves the world.

7. To Mould the Spiritual Life of the Church.

Begging on the floor of his Conference, Association or Presbytery, wherever he meets with his brother ministers and the laymen of the church in ecclesiastical affairs, the pastor will have many opportunities in committees, in public debate, in personal contacts, to speak a word in season for the missionary enterprise.

His reading should encompass the annual reports of the Mission Boards; he should be familiar with the personnel, policies and programs of these Boards; he should see that the aims and plans of the Boards become articulate in his Church, so that they are truly interpreted and understood, and so that they are so channeled to the individual congregation that they become effective in the life of the people.

The Boards are helpless without the intelligent and devoted cooperation of the pastors. Missionary promotion should primarily be church-centric and not Board-centric. If every pastor fulfils his missionary responsibility, there need be no Home Base Department in the Board, save a secretary for coordinating purposes.

Every pastor should exert his missionary influence through his representatives or in person in the larger gatherings of his communion. This is not easy, for the technique is such in most denominations today that the average pastor has

little opportunity to suggest or to influence. The theoretical right is there, but in practice it falls down. This is partly the pastor's fault, partly the Board's fault, partly the fault of the denomination in its procedure. Nevertheless, a pastor who has the facts, who has convictions, and who exercises genuine sympathy with constructive criticism, plus the perseverance of a real saint, will not only get a hearing, but will exercise a real missionary influence in the church at large.

His most pervasive and farthest-reaching influence, however, is to demonstrate in his own church that spiritual obedience to the great Commission along all lines makes for spiritual revival in the home church. Many are praying for such a revival today. Many factors enter in. But a revival that is not geared in to the evangelization of the whole world is not of God. When church members give Christ the pre-eminence in all things, God will open the windows of Heaven to pour out His blessing upon us. When the Holy Spirit is in complete control of the believer's life and of the church life, that believer and that church will be on fire for the world, and will triumphantly exercise power in the hearts of men.

The winning of the world to Jesus Christ largely waits upon what each pastor will let Christ do with his life and with his ministry in this day of the pastor's unparalleled missionary opportunity.

An Old Papuan Pastor

Koani Miki of Port Moresby was the last of the old band of Papuan pastors. While still a lad, his life was saved by Chalmers and Lawes. One day, while a group of boys were playing leap-frog, a young man joined in, and as he reached Koani, he stopped, saying, "You are too weak to bear my weight." So he brought from a nearby house a broken length of a canoe pole and told Koani to rest on that. As the heavyweight jumped, little Koani bowed under the strain, and the broken pole pierced the leaper, so that the young man died shortly afterwards.

The relatives of the dead youth carried him home, and armed themselves to attack Koani's section of the village and kill him. Lawes and Chalmers, from the mission house on the hill, heard the tumult and rushed down through the armed and noisy crowd in the village, up into Koani's house, and, seizing him by the hand, they walked him between them, daring anyone on either side to lift a spear. Lawes forbade Koani to leave the mission grounds, lest the avengers should kill him.

He grew up in Lawes's household, and on attaining manhood entered the college. In 1888 he was ordained and, with his wife, was sent to Porebada, about twelve miles from Port Moresby. When he went to this village it was comparatively small, but the virile people increased in numbers, and Koani's work bore fruit. When he retired in 1930, he had been schoolmaster, pastor, and friend to the whole village. Out of a total population of 550, 120 were adult church members, and 108 more were in the day school under his tuition. Practically all of the inhabitants are able to read the books published in their own vernacular.

Koani was one of God's gentlemen; courtly in manner and speech; and full of fire when preaching the Gospel he loved. He was a true friend and a father, beloved by his colleagues, Papuan and European alike. When Koani Miki retired as pastor, he was, at the earnest request of the villagers, succeeded by his son, Gorogo.

—J. B. CLARK, in the *L. M. S. Chronicle*.



Courtesy of Harper Bros.

TOYOHICO KAGAWA WITH HIS "COMRAD OF THE ROAD" AND THE LITTLE COMRADS

A Japanese St. Francis^{*}

TOYOHICO KAGAWA is one of the best known men in the world and one of the most useful. He is only forty-four years of age but is making his mark in Japan as a Christian social reformer, a politician and government advisor, a student, an editor, a novelist and poet, a philanthropist and philosopher, and an evangelist. In the world at large he is known as the most famous Japanese Christian, as a popular author and a lecturer on social and religious subjects. The story of his inner and outer life gives us the picture of a man of remarkable character, ability and achievement. He accomplishes the work of four men, rising before daybreak for private prayer and Bible study, traveling long distances lecturing or preaching from once to five times a day, conducting or supporting three social settlements. He is a leading spirit of the Kingdom of God Movement in Japan, and for a time spent ten days a month reorganizing the Tokyo Bureau of Social Welfare. This work is in spite of the fact that he is frail in body—has had tuberculosis, and still suffers from serious eye trouble, a weak heart and kidneys.

Dr. Kagawa has a wife and three children who love him, admire him and sympathize with his high ideals and sacrificial life. Although he receives many thousands of dollars in gifts, from lectures and the sale of his books, this money all goes into the work to which his life is devoted. Dr. and Mrs. Kagawa live as though poor, like his Divine Master; he wears a \$1.85 laborer's suit and lives with his family on a budget of \$40 a month in a house that cost \$80, and was made from lumber salvaged from temporary shacks erected after the earthquake.

Whence comes this man—an intellectual giant but a physical weakling, a man with a great loving heart, spiritual vision and close fellowship with God? He himself says that he is "a living miracle" of God's grace and power. He came, like a pure lily, out of the moral morass of an evil environment. He is the son of an unregenerate father, born out of wedlock, the unsought offspring of a dancing girl, was reared in an atmosphere where sensuousness, selfishness and self-indulgence held undisputed sway. Taught from his earliest boyhood by precept and example that wealth, position and power are life's goals, nevertheless Kagawa has grown into a pure

^{*} "Kagawa." By William Axling. Illustrated. 8 vo. 202 pp. \$2. Harper & Bros. New York. 1932.

flower of manhood with honesty, love and service to God and man as his standard of life, and literally following the example and teachings of Jesus as his one compelling aim.

Early in life Kagawa was sent to the Buddhist temple to study. From Confucian classics he learned filial piety and patriotic loyalty and from Buddhist teachings and ritual his mystical sense was developed, and he was taught the value of quiet contemplation. As a boy he came to have a passionate love for nature and his early sufferings at the hands of his grandmother led him to feel deeply for all other creatures that suffer, whether man or beast.

In the providence of God this lonely lad at school came into touch with Christian missionaries in Kobe—Dr. H. W. Myers and Dr. C. A. Logan—who welcomed him into their hearts and homes. Here Kagawa became acquainted with the Bible and learned of the loving God who cares, and who offers life and joy to those who seek. Under Dr. Myers' influence Kagawa learned to know and love Jesus Christ and cried out eagerly, "O God, make me like Christ." After seeing the degradation and sorrow so prevalent in Kobe slums and after reading of Canon Barnett's work in the slums at Toynbee Hall, London, Kagawa was impelled to dedicate his life to help the outcaste and unfortunate in the name and spirit of Christ.

The story of his life in the slums of Kobe is thrilling. At the age of twenty-one, taking a room six feet square in the worst quarter of the city, he shared this abode with beggars, criminals, diseased paupers or moral lepers who came to him. Though misunderstood, slandered, threatened, attacked and imposed upon, he never retaliated or sought police protection, but for fifteen years shared his meagre supplies with the needy, and unfailingly showed the love of God to all with whom he came into contact. He not only lived the Christ-life in the slums but, in streets and factories, he went proclaiming the Good News of God and the offer of life in Jesus Christ.

The fascinating story is told in this volume only in outline but it is the narrative of a prophet, a missionary, a servant of Christ, a martyr. Dr. Axling, who has been intimately associated with Dr. Kagawa in the Kingdom of God Movement, has given us more of an interpretation than a biography. One of its most valuable features is the self-revelation of Kagawa as seen in the numerous selections from his two hundred meditations and other voluminous writings that allow us a glimpse into the workings of his mind and heart. Many of these, like the following, have in them living truth:

"God dwells among the lowliest of men. . . . He throngs with the beggars at the place of alms. He is among the sick. . . . Therefore let him who would meet God visit the prison cell before going to the temple. Before he goes to church let him visit the hospital. Before he reads his Bible let him help the beggar at his door. . . . He who forgets the unemployed forgets God."

* * *

"The civilization of steel and concrete separates mankind from the soil. The soil is God's footstool. The scent of the soil heals me. I have no desire to become a civilized man, living in luxury. I want to live close to the soil."

* * *

"Christ's fool! A public laughingstock! Truly that is myself. The world's so-called pleasures have all slipped by me. I have not leisurely witnessed even one cinematographic display. Tied up to society's rubbish heap I have passed half my allotted days. . . . I have been ostracized as a heretic and a socialist but these things move me not. I am Christ's captive, a slave of the Cross! The world's fool! I am determined to abandon everything that bears the marks of the world and, naked, sally forth along the road which leads upward to the state of the sanctified."

* * *

"The religion of imposing edifices is a heart-breaking affair. It is the soul's castoff shell. A religion that builds men rather than temples is much to be preferred. . . . Well would it be if most of the world's temples and churches were razed to the ground. Then possibly we would understand genuine religion."

* * *

"He who calls evangelism antiquated is a novice as regards life. When the destiny of mankind as a whole is considered, we must acknowledge that Christ made no mistake in His passionate effort to save."

Some Financial Surprises

Dr. W. J. Dawson tells of seven surprises which will come to the man who begins to tithe his income:

1. The amount of money he has for the Lord's work.
2. The deepening of his spiritual life.
3. His ease in meeting his own obligations.
4. The ease in going on to larger giving.
5. The preparation this gives to be a faithful, wise steward over the nine-tenths that remain.
6. That he did not adopt the plan sooner.
7. That every Christian does not adopt it.

Missions to the Indians—Yesterday and Today

By the REV. THOMAS C. MOFFETT, D. D.,
New York

*Author of "On the New Indian Trail"; Secretary
of the Indian Mission of America*

HOW much progress have our Protestant churches made in their work for the Red-men of America, in their methods, their programs and plans? What have we learned, and how effective are the efforts to evangelize, educate and develop the American Indians in Christian citizenship?

The work among the Navajos of Arizona and the Nez Percés of Idaho, for example, presents some vivid contrasts in this year 1932 to the pioneer labors of John Eliot among the Mohican and other tribes of Massachusetts in the seventeenth century. Though the same Gospel is preached, declaring that the Lord Jesus Christ is the only Saviour today and then, what we term the implications of a well-rounded and up-to-date Christian program present many adaptations and methods of service which differ from the methods of pioneer work among primitive Indians in the early decades following Colonial days. This change in methods arises from the new appreciations of the message of Christ, from the changed conditions on Indian reservations, and the new order of things for the Red Men in the complex civilization of twentieth century life. Three hundred and fifty thousand Indians in the United States of one hundred twenty million population must be approached with the Christian Message and must "work out their own salvation" under very different conditions from those which Pilgrim Fathers found among "the low-browed forest rangers,"—aborigines of a great continent and from the environment which surrounded them in the two centuries following. We have traveled long distances in this machine age and in the new missionary

Why have we not made more rapid progress in winning the American Indians and others to Christ? Is the fault with the message, or the messengers or the methods used? What has been learned about better methods in producing results, even as farmers have learned better methods in raising crops? Dr. Moffett gives us a glimpse of some changes in methods.

era—especially in the last two or three decades.

We have perceived more and more that the Indians, a truly religious and spiritual race, must be won to belief in Jesus Christ through our sympathetic understanding of their natures and their unmet needs, and through befriending of them in the plight into which the white man's aggressions and conquering civilization have plunged them. If anyone doubts that the old order must perish, giving place to new, and that "Indianism" must be supplanted by civilization, let a representative of their race speak the conviction which prevails. Ruth Muskrat Bronson, a talented Indian graduate of Mount Holyoke College, in an address at Haskell Institute to a thousand young Indian students from forty-five tribes, said:

The Indian race is now at the greatest crisis in all its history! If we can prove our fitness to live, we shall survive as a race. You know that the old life has gone. And you know that already, whether we wish it or not, a new life has come to take its place. We have a greater task

ahead of us than any warrior kinsman of ours who ever lived. If we would be a great race we must put our minds to the difficult task of living greatly.

We have learned or should have learned, neither to try to make the Red Man an imitation "Pale-face," nor to discourage him by forced processes of leading him out into the artificialities of the white man's life and civilization. The recent suicide of Buffalo Long Lance in California is a tragic instance of the failure of a misplaced and misguided Indian. Hugh Fullerton, the newspaper columnist, wrote of him:

Long Lance killed himself the other day, weary of trying to live the white man's life. A chieftain of the Blackfeet, handsome, proud, a man of extraordinary intel-

ligence; and rare beauty of form and of mind, he attempted the impossible—found the white man's life bitter—and ended it amid the luxury of the Santa Anita ranch, California. The Blackfeet are the most proud of all the Northern Indians, and Long Lance had that shy, fierce pride of his people. He grew tall and strong at Carlisle School and learned the acts of the white man. He performed heroic deeds in France during the World War. He wrote, he lectured, and he grew weary of it all and went back to his tribe again. One day he declared he would lead the life of the white man. He said it bitterly, and he did not mean the best of that white man's life, but perhaps the worst. He drank deep and seemed to find it more and more bitter. He was a very brave and a very gentle man and, I think, a very lonely one, failing to find that companionship for which he longed, either among his own people or those he adopted.

More than this one, among the large company of educated Indian students, have encountered similar experiences. We have learned to deal more wisely, if not always effectively, with "the returned student problem." St. Augustine's words rise from weary souls of many Red Men: "Our hearts were made for Thee, O God, and we are ever weary and restless, till we find our rest in Thee." To lead burdened souls to Christ, in whose service alone they will find the yoke easy and the burden light, is the chief task of emissaries of the Church.

The present-day program of Indian mission activities includes evangelistic, educational, vocational, industrial, medical and social service. Racial characteristics, heredity, environment, reservation systems, pedagogic method, all are studied, and plans are developed to cooperate with the Indians themselves, with government officials, with traders and with the surrounding white populations, along all lines of Indian welfare. Some leaders of the Indian mission enterprise realize that this is a racial problem and are devoting their energies not to a single tribe or parish, but are viewing the opportunity in its larger relations, studying the ethnological and national sources of Indian life, and reaching out for contacts with the neglected millions of Red Men in nineteen republics of Latin America. Among the Pueblos of New Mexico a returned missionary, formerly in Japan, is devoting his full time to linguistic research and pastoral labors among these Indians, whom he believes to be definitely linked with the Mongolians and the ancient Japanese culture.

The field of Christian education, and the schools conducted under the direction of mission boards, can only be briefly mentioned. Institutions such as Bacone College, Oklahoma, Santee Institute, Nebraska, and the American Indian Institute, Wichita, Kansas, carry forward the more elementary instruction provided for in many denominational day and boarding schools in various states. The teaching staff, the curricula, and the

methods of educational and industrial work in almost all of these church institutions have been greatly improved and modernized in recent years. Secular and governmental leaders pay tribute to the more intimate contacts and the superior service which these Christian schools are enabled to attain.

Vocational guidance is receiving attention of both Church and State in relation to Indian young people in school and following their graduation. The systematic efforts, recently inaugurated by Mr. Wm. R. Johnston, who has given forty years of service to the Navajos of Arizona, to contact every returned student on the vast reservation of that tribe, is wisely planned. A bulletin is published, and by auto trips and visits, the boys and girls are being followed up with personal and cultural influences and linked to the mission centers.

A great advance has been made in the relations of the government service and the missionary forces, both on the reservations and in federal Indian schools. Some fifteen years ago a plan was worked out by the Protestant mission boards for religious work directors at boarding schools, and suitable buildings have been erected at a few institutions, notably at Sherman Institute, Riverside, California, for carrying on united evangelical services and church activities. The Commissioners of Indian Affairs have repeatedly expressed their appreciation of missionary labors and have provided for due recognition of the church programs in the schedule of federal schools.

Hon. Charles J. Rhoads, himself a Quaker, sent out a year ago to the superintendents and employees of the Indian service the following instructions:

No effort should be spared to encourage effective cooperation and prevent misunderstanding and friction. Religious education and character training are necessary factors in the development of the Indian. Adequate recognition of the status and responsibilities of the missionary as a part of the local program, independent and yet correlated with the government program, will still develop and make efficient the personal friendship and mutual good-will which should always characterize the relation of missionaries and Indian service employees. We suggest therefore that our superintendents be responsible for calling group conferences to be attended by missionaries, Indian church workers and employees, for the purpose of discussing the plans and lines of cooperative effort which will promote active participation in a common program.

A half century ago under the old political spoils system of appointing Indian agents no such constructive proposal had been conceived.

It must be noted that Protestant undertakings for the Red Men of the United States, while progressive and modernized in recent years, have also been theologically conservative and strongly evangelical. The missionaries, especially on the

reservations and in their contacts with primitive and pagan tribes, have realized the need of simple Christian truth, of earnest and practical work, and of basic instruction and methods, rather than controversial or "modernistic" trends. The true missionary ever leads to Christ as Divine Master of the heart and life, and to the Bible as God's Word.

The united strength of the denominations has been one of the causes of progress in Indian missions. Dr. Charles L. Thompson, as president of the interdenominational Home Missions Council more than a decade ago, stated that he regarded the work of the churches for the Red Men of North America as furnishing the finest example of practical comity and cooperation in missionary service in the homeland. Neglected fields were allocated, rivalry and duplicating of effort by evangelical forces were largely obviated, and a solid front was presented which greatly strengthened the impact of Protestant Christianity in the face of paganism and secularity.

Self-supporting Indian congregations, ministered to by native pastors, now constitute a large part of the organized religious life of the reserva-

tions. Associations, conferences, presbyteries of the various denominations are composed in some instances entirely of Indian members. The native organizations are the fruitage of long years of missionary service. Self-government of indigenous churches is the goal toward which the labors of the past have always been directed. The Sioux, Nez Perce, Choctaw and Pima Indians probably represent the largest measure of self-support and of reliance on a native ministry. On the whole a definite expansion and up-to-date forward-looking policies have characterized the activities and program of the evangelical churches since the "President Grant system" allocated individual tribes to separate denominations for religious nurture. This plan did not prove wise or permanent, but it stimulated later activities. The Dawes Act, providing individual land allotments, gave the Indians new dignity and opportunity for self-support, also has the declaration of citizenship for the "native Americans," which had been so long deferred. Of the reward of faith and service for this Cause, the memorable words of John Eliot, Apostle to the Indians, may be recalled: "Prayer and pains through faith in Jesus Christ will do anything."

Oases in the Good Earth

By the Rev. G. CARLETON LACY, D. D., Shanghai, China

Agent of the American Bible Society in China

EVERYONE who has read "The Good Earth," knows something of China's crying need of the Gospel of Christian love. To me the book seems to ring—yes, and to wring—with this appeal.

Yet it must be remembered that there are spots in Chinese society that have been changed. There are regions that have experienced a touch of God's love. There are lives that have been redeemed by it. Here and there a new glory shines; some rough places have been made smooth; some burdens have been made easy; some yokes have been lifted.

Not long ago I visited the city in which Pearl Buck spent her childhood. My host was a high government official. He occupied a big house such as is so well described in the now familiar story. Its absent landlord preferred the luxuries of life with electric elevators and porcelain bathtubs in Shanghai. So for a nominal rent my friend, the official, had taken over the rambling place, with its courts and gardens and inner rooms, to prevent the squatters from taking possession and ruining the premises. When this Christian Chi-

nese moved in he brought with his family retainers, bodyguard and secretaries, his Bible, family worship, and a personal life that together created an atmosphere entirely different from that pictured in "The Good Earth." Here was a Christian home in the midst of odd surroundings.

The story of my friend's conversion is a good illustration of what Christianity has done for China. There remains vividly in my memory his narrative of three incidents that turned him about in his life and in his attitude to Christ. They are typical of experiences that through the past one hundred years have been coming to very many others in less conspicuous places.

As a youth this young Chinese was a soldier in the ranks. One day he went to his commanding officer for permission to go into the nearby city. "Young man," said the kindly disposed superior, "when you finish your errands in that city and have time left to play, there are just two places where it is safe for you to go. Find either the Y. M. C. A. or the Methodist institutional church." The soldier boy heeded this friendly advice and went to the church. There he found decent read-

ing, wholesome recreation, and strangely enough, on this first visit, a patriotic rally. He sat down in a back seat and listened with amazement. Always before he had thought of Christians as traitors, "running dogs of foreign imperialism." Now he heard from their lips the highest ideals of national loyalty and found them adding to their own zeal an earnest appeal to God to do for China what human strength could not accomplish.

That was twenty years ago. In recent months this man, from his difficult position in government office, has been striving with all the clear-sightedness and passion of a Jeremiah to turn his people to peace and to prayer, pointing out the insufficiency of human diplomacy and the futility of civil war. The burden of his none too popular prophecy is that "righteousness exalteth a nation" and that the faithful prayers of a few hundred thousand sincere Chinese Christians will avail more than millions of dollars and lives spent in fighting for "national defense." This at least has Christianity done for China—it has raised a voice crying, "Prepare ye in the wilderness the way of the Lord. Make straight in the desert a highway to our God." When the nation is plunging blindly toward militarism and anarchy, toward materialism and cynicism, one who has led victorious armies on deadly battlefields now seeks with stirring conviction to lead the Christian forces to the victory of faithful prayer. Here is bright hope in the midst of dense gloom.

The second incident of which my friend told me occurred some years later when the young military officer had been entrusted with a secret mission to rally military leaders against the usurpations of the dictator Yuan Shi-kai. His duties were taking him to many places, into the yamens and the intimate presence of many powerful generals and army chieftains. On one such journey he came to a Yangtze river port and was entertained by the Defense Commissioner. Instantly he detected in the atmosphere and conduct of this household something he had never before known. For a time he could not analyze the difference, nor define his experience. But when he sat at meals and heard his host offer thanks to God, when at the beginning of the day he saw the family and staff assemble to worship under the leadership of this powerful general, and when he met in the large family of children several orphans who had been affectionately adopted into the home in which they were receiving, not the abuse of slaves, but all the privileges of sons and daughters, there stirred within his heart a desire to share in that sort of Christian life.

The Defense Commissioner has now passed from the political stage and lives in quiet retirement at Kiukiang, still trying in every way he

can to exalt Christ in his home and community. But the influence of that Christian home is now exerted through a more famous home upon every visitor to the great house at Yangchow. Scattered all over "the good earth" in China are thousands of humble homes of peasants, merchants, teachers and laborers that have been illumined by the light of Christian love, where life has become much more than the daily toil and the begetting of children.

Late one Christmas Eve we landed in Nanking on a cold starlit night, and drove through the city in an open carriage to the home where we were to be entertained. Here and there along the streets, and dotting the open fields like brilliant fireflies, was to be seen the flicker of little red candle-lanterns. We asked what it meant and learned that each Christian home in the great city had hung out this token of thanksgiving for the birth of the Christ. There are now myriads of such homes made glad by what Christ has done for the Chinese family.

A third incident narrated by this official at first sounded undramatic, almost prosaic, but it was significant in his experience and is typical of a great contribution which Christianity has made to Chinese life. A great national convention was arranged in Tientsin by the Young Men's Christian Association. My friend attended one day to hear a distinguished Chinese scholar speak. As some years before he had been surprised to discover that Christians were loyal patriots, so now he was astonished to hear from this literary authority that the Christian Bible was a classic of real worth. He himself had delighted as a boy in the study of poetry and philosophy, and had acquired a penmanship of some distinction. His pride in his own country's literary achievement was pricked by this master boldly urging his hearers to turn to a diligent reading of the Old and New Testament Scriptures. His response was thorough-going. He became an earnest student, spending hours each day with his Bible. In it he found more than "the greatest classic under heaven." Here was spiritual food. Here was a lamp to lighten his way. Here was the priceless story of salvation.

One day in his headquarters at Tungchow I picked up on the general's table a copy of the Bible. Its pages were heavily marked and lined. Verse after verse was emphasized in one way or another. A few moments later in another room I opened another Bible which showed the same signs of persistent scrutiny. When the matter was mentioned to my host on his return from the barracks he explained, "Without spending hours each day in Bible study I could not carry the load of heavy responsibility entrusted to me."

A few months ago at an appreciation dinner given in his honor by Christian organizations in Shanghai, General Chang Chih-chiang was presented a large family Bible and a framed certificate of honorary life membership in the American Bible Society. One of his chaplains made this statement: "Through all these years I have never known a day to pass when the general did not find time to study his Bible. Whether on the battlefield, or in the long weary marches through Mongolia, or in the midst of pressing duties of civil life, always he has found time for this form of spiritual nourishment." From the richness of his own experience he has donated thousands of Bibles and Testaments to personal and official friends, earnestly praying that to them as to him it might become a source of real blessing.

For more than a hundred years Christianity has been contributing to the change and the enrichment of Chinese life through the circulation of the Scriptures. The American Bible Society, in its story of a century of work among the Chinese, reports a circulation of approximately seventy million copies. The British and Foreign Bible Society began its work several years earlier and has labored even more widely; and the National Bible Society of Scotland and other organizations have added very largely to this growing stream of religious influence.

A volume might well be written on what this circulation of the Bible has done for the language and literature of the Chinese people. The story of the Bible in the Reformation of Europe, or of the Tyndale translation made with a view to familiarizing even the humblest ploughboy with the sacred writings, is very familiar. Some day a no less thrilling romance may be told to show the influence of the Bible on the transformation of China. Last year Madame Chiang Kai-shek graciously accepted for herself and her distinguished husband copies of the Bible with this reference to her father, Mr. Soong, whose printing press years ago was largely patronized by the Bible Society: "My father established his press in Shanghai to print the revolutionary writings of Dr. Sun Yat-sen when no one else dared to publish them. But he published not only Dr. Sun's works. On his press were printed also many thousands of copies of the messages of Jesus Christ, the world's greatest revolutionist."

The literary form in which these messages were published proved also to be revolutionary. When evangelistic zeal drove Bishop Schereschewsky and other missionary translators to put the Bible into the vernacular Chinese—the Mandarin and the colloquial dialects—the fruit of their labors was hailed with derision and protest. It was charged that the sacred writings of the prophets

and the apostles had been degraded to the level of the filthiest novels and obscene pamphlets which till then largely held the field of vernacular writings. How different the attitude today! China's literary leaders now offer their tribute to the work of these foreigners who were most ably assisted by their Chinese colleagues. Dr. Hu Shih has more than once praised the style of the Union Version Mandarin Bible. Dr. Tsai Yuanpei has given it as his opinion that Christianity's greatest contribution to China has been made in opening the way to popular literacy, chiefly through disseminating the Scriptures in the spoken language of four hundred million people. In several dialect regions the colloquial Bibles



GENERAL CHANG CHIH-CHIANG

virtually created the written language and are recognized by students of philology as the standard work in these fields.

What all of this has done to the life of the nation is too long a story, even if it could be told. It is of real significance that Bible translation and distribution now makes it possible to reach directly a large part of China's vast population with the Gospel message. Each year from ten to fifteen million copies of Christian Scriptures are finding their way into the hands of Chinese readers, with the endorsement of their own leaders as "the greatest classic under heaven." The revolution which has followed in the lives of thousands of individuals and scores of communities is an inevitable result.

Overcoming Obstacles in China

By the REV. WM. H. GLEYSTEN, Peiping, China
Missionary of the Presbyterian Church, U. S. A.

SOME wonder whether, with all the complex organization on the mission field, the most central need, namely, that of making Christ really known, is at the center of the program. Have we sufficient glow in our faith in Jesus Christ, in His teaching, person and Way of Life to make us daily grateful for God's gift, and eager to share with others this radiant faith?

Institutions are meant to be tools for the master workman. They are of use only if they enable him to realize his purpose. If he becomes hampered by the organization, then his power is weakened by it. The most moving power in Christianity, outside of Jesus himself, is the individual Christian preacher, scholar, merchant, farmer, artisan, housemaid, father or mother. This is where the Holy Spirit of God resides and operates. If the Holy Spirit resides in an institution, it is only because He resides in the individuals in it. Hence it is imperative that the Christian must continue to function. There are not as many flaming evangelists in the world as there should be, and they are especially needed in Christian institutions. The Christian leaders in these institutions must be free and determined to accomplish their great purpose through the organization.

There is a girls' school in Central China, with approximately one hundred and fifty students. Ten American missionaries are giving themselves to this piece of work. Some are teachers of Bible and conduct worship; others are teachers of English and history and physical directors. These ten women and their Chinese colleagues, all focus their lives on their students. Christianity to them is more than a creed and ritual, it runs throughout the entire school life. The Church which operates this school finds not only that the girls become Christians, but also that when church leaders are needed, this is the best place to find them. These Christian teachers have multiplied

their influence through their organization. Choice, rather than compulsion, is the keynote.

The Church in China is very much concerned with Christian universities. It would be fatal, in an age so largely humanistic, for the youth of the Chinese Church who attend the university, to have to do their thinking in science, economics, philosophy, and history under atheistic professors. The Christian university is priceless to the Church, but it is essential that its universities become fewer and better and powerfully staffed with Christian professors who will adorn the class-room as truly as any Christian preacher adorns the pulpit. We need an uncompromising Christianity in our schools, and this may be achieved even with the restrictions which registration of schools with the government

Not all the obstacles to Christian progress in China are due to ignorance, poverty, revolutions, banditry, communism and idolatry. Some are due to faulty missionary methods, missionaries without a Gospel message or the Spirit of Christ. Mr. Gleysteen, who has been twenty-five years in China, gives us a view of how these obstacles are being overcome.

has placed upon them.

The Church in America and Europe should send out youth in whom mingles the passionate love of learning with the passionate love of Christ; let them go to the Christian colleges and universities of China, work hand in hand with an increasing number of choice Chinese Christian scholars. This contribution to the Church will be second to none in all the land. The scholar class in China is still her most promising and powerful group. Is Christianity unable to grapple with this problem? Does not her spirit rise within her as she confronts this opportunity?

Then there are the Christian secondary schools. A few years ago, before Government registration, all the students used to file into chapel every morning, and most of the students took Bible courses. These were considered happy days by many educators. But many of the Chinese leaders who were themselves students in those "happy days" are quite as certain that the method was not good for the cause of Christ in China. In our own school in Peiping, three hundred fine lads and

young men came to chapel regularly, but we knew, especially in recent years, that this is not the way to a young man's heart and head. Now the same institution has a beautiful chapel, the most attractive room in the building. It overlooks the hills to the east and the west of Peiping, and such students and teachers as may desire, come to this quiet upper room for worship. There is not a more worshipful service held in any of our churches in Peiping than is held in this chapel. In the final analysis, have we more faith in compulsion than in the drawing power of Jesus Christ? That ancient summons "Come follow me" still has its power. Christianity has one sure guaranty that it will never lack devotees, and that is the drawing power of Christ when He is "lifted up."

If a teacher in a mission school really believes that Jesus is the Way, the Truth, the Life, even though he may not be free to discuss religion in the class room, his influence with his students will be in proportion to the love of Christ in his heart. The door of opportunity will be wide open. As Emerson said, if he has something to give which the world needs, a path will be worn to his doorstep. Winning men to Christ is largely by personal approach to the will. In our mission schools there should be an adequate staff not only for teaching, but also to give the Christian teachers time to win their students to Christ.

There is a Christian Fellowship in the Peiping school. Two years ago, when the new term opened, the members came together. We numbered only forty-one, for the senior members had just graduated. As we were about to tackle the problems for the coming year, the Principal, a Chinese, got up and said, "The only way to start this year right is for every one of us to go among his friends, teachers and students, and each one to invite one other friend to unite with the Fellowship at the very beginning of the year." This was readily agreed to. One week later when we met again, not one member failed to bring a friend with him. There were eighty-two present. It was an experience which I shall not soon forget. It revealed what purpose and prayer and personal work can accomplish. I went to the finest non-Christian student in the school and asked him to become a follower of Christ and to unite with the Fellowship. He asked for time to talk it over with his family. Later he came sadly and said, "I should like to do so, but my father and mother are opposed and I cannot disregard their wishes." Another strong young man in the senior class responded immediately, "Yes, I am willing and glad to follow Christ and become a member of the Christian Fellowship."

One obstacle to the progress of Christianity in

China is the conclusion to which many thoughtful Chinese have come that Europe and America are not measuring up favorably to the teachings of Jesus. In 1924 the Student Volunteer Movement sensed clearly that the race problem in America and economic injustice were so menacing that unless quickly remedied, they would cut the nerve of the Church in its missionary efforts. Americans and Europeans cannot say to China, "Look at Jesus, do not look at us; listen to His teachings on peace, do not pay attention to our armaments; read the Sermon on the Mount, do not consider our factory system." The fact is that the Great War with its wanton destruction of life, and the hypocrisy which led the warring nations each to pray for success, rather than a spirit of understanding and forgiveness, disillusioned the Orient as to the influence of Christ upon the West. It has been said by not a few that Christianity has not even been tried in the West. The fact is that Christianity has not been applied to certain areas of our social, economic and national life. Our sins are finding us out. We must repent, or we will find that our missionary force is spent.

Wu T'ing-fan, formerly Chinese Minister to Washington, said that he became a Christian as a young man, but that he had returned to Confucianism as a more practicable religion. He thought Christianity too idealistic, too remote from the possible. Martin Luther did not feel dismayed when he saw the Church and the priesthood corrupt and worldly-minded. He discovered and applied the dynamic in religion, the power of which we still feel. Shall we do less in such an hour as the present?

The missionary is not always the kind of man one would expect. Perhaps he has more of the marks of his civilization upon him than the stigmas of Christ which Paul carried about. The missionary must make it unmistakably clear that he is dealing with vital experiences, and that he is an apostle of faith, hope, and love to the people to whom he is accredited. These testify of Christ; these lead men to Christ, for they flow ever fresh and full from his heart, and are the Living Water for which all men thirst.

A situation which is causing strain in Chinese Christian circles is as follows: Until recently, the Chinese Church was largely dominated by the missionary. In trying to remedy this evil and to give Chinese pastors and workers and the Church itself its rightful place, a new menace to progress has arisen. The churches are not self-supporting, and self-propagating so that a new policy is desperately needed. Some missionaries feel that the best procedure will be for them to withdraw both financial and missionary aid from these churches so that the fledglings may really learn to soar

aloft. They have a new evangelistic program in which the mission work is generally independent of the Church.

The dominance of the mission over the Church is unwise and the Church must in reality be independent of the mission. Left largely to themselves the missionary hopes that these new churches will avoid that same evil of developing along lines of Western pattern. One may fairly ask whether Western missionaries can found Christian churches without the cooperation of the Chinese Christian Church. Might not the missionary better ask the Chinese Church to be allowed to cooperate with her in the more extensive as well as immediate program of building the Church of Jesus Christ? The evils of the past must not be repeated, but it must also be made clear that the mission is not a rival to the Christian churches already existing. The missionary from the West can still make a spiritual contribution to the more or less inarticulate Church of the East. One does not need to develop this thesis here.

A wise Chinese Christian once remarked to the writer: "Many of you missionaries seem to undergo a harmful change when you go home on furlough. When you first come to China you treat us with great deference and affection. You have faith in us. We Chinese know full well that the facts do not always accord with confidence, but still your fresh and living hope and your respect and love grip our hearts and lead us into realms where we have never been before. And then you go to America and return to us 'enlightened.' You are no longer the same. You think you know us too well now. You become cynical, suspicious, not really friendly. It is true you do know us better in some of the superficialities of our life, but really you have ceased to know us and to move us. When you first came with your confidence and love, it was then you knew us most profoundly and we longed to follow the Christ. Now often you antagonize us." How true this principle is! What trust Jesus reposed in the most unworthy persons, Peter for example; and how he won out with his abiding faith.

The Chinese sometimes feel that the missionary gives them what he wants to give rather than what the people most need, and what would best lead them to Christ. The missionary must offer the Bread of Life, but he will be wise to move along the felt needs of the people and will surely come to the profoundest need of all. Teaching English often discloses an attitude of service that is most compelling and leads students to inquire as to the sources of strength of this teacher's life. Thus they are led into the presence of God.

When the rich treasures of human thought in China have been gratefully accepted at their full value, the Christian missionary has best prepared the heart of the people for the reception of Jesus Christ, for He came to fulfill their incompleteness, which many of them recognize. One does not find the cross of Christ in ethnic faiths. Neither does one hear that deep solemn note, "Ye did not choose me but I chose you." One does not find anything comparable to the resurrection. Why be troubled over all that is noble in systems not Christian? Rather let us believe more vitally in Jesus Christ, and try to re-enact his experiences in our own lives. China truly needs Christ.

There is in China a Church of Christ, composed of several denominations, with over one-third of the Protestant Christians within its fold. One would not attempt to force the matter of union, but the impression made on thoughtful Chinese by the great heterogeneity of Christian denominationalism is distinctly unfortunate. A Christianity which exalts division among followers of Christ, in a country where communism is making headway and where atheism is not uncommon, is not apt to make a deep impression. Christian cooperation has added to the strength and dignity and power of appeal in the missionary message.

There is some fear lest the Chinese Christian Church become more ethical than religious. A minister in America said to a Chinese student, "I hear that Christianity is more ethical than religious in your country." "Yes," was the reply, "that may be true. I have observed that in America Christianity is more religious than ethical." It is said that the Orient is fast discovering the moral supremacy of Jesus. It is of great importance that the Christian Church in India and Japan and China relate religion and ethics. The mystical, moral, and intellectual must be conserved and properly related.

The supreme obstacle to the progress of the Kingdom of God in China lies in those who claim to be His followers and messengers. It is so much easier to teach a doctrine than to practice it. Almost every one can say, "God is love," but how hard it is to manifest it in life; and yet, does any one suppose that by reiteration of this doctrine the hearts of men are changed? The missionary must delight to follow the Master in his own living, and his heart must be aglow with joy and gratitude to God for his unspeakable Gift. The Christian often has cast a shadow upon Christ, but He is invincible, and the measure in which He is allowed to have His way in the Church of the West will be the measure of the gift of the missionary from that Church to China.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

SEASONAL PLANS

A Thank-offering Across the Sea

The Edinburgh Medical Mission Quarterly tells of a new venture—a Thank-offering Day, in place of the customary sale of work, in their Junior Auxiliary.

Acceptances for an "At Home" in a large hall were so numerous that the seating accommodations had to be increased to the limit. Upon entering the hall, surprising scenes greeted the guests—an African Hut, an Indian Bazaar, a Palestine Well, a Chinese Room and other attractions. Members of the Auxiliary, in appropriate costumes, took charge of the exhibits. The most delightful feature of the afternoon was the reception of the thank-offerings by a lad and a lass costumed to represent doctor and nurse, seated in front of a large illustrated poster and with a tray between them on which the gifts were to be placed. Later they headed a colorful procession of Africans, Indians, Palestinians and Chinese as they passed up the hall to present the offering, salaaming to the platform party after the special fashion of their respective countries. After a delightful tea, missionary officials and workers accepted and dedicated the money and an address was given on "Pain, Its Problem and Its Place in Life." Music was interspersed throughout the afternoon.

And now for the sequel: Despite the depression, the amount of this voluntary thank-offering exceeded that from the sale of work in the average of the past five years by £185!

A Look Into December

Where can the missionary mood and motive be more at home than in the month wherein we observe the birthday anniversary of the author of The Great Commission? The following suggestions will be found adaptable to various departments of church activity.

A Christmas Manger Service. At the morning service on the Sunday before Christmas, a special program is rendered affording opportunity for all classes to bring gifts for those less fortunate than themselves, as well as a missionary offering for some designated object, all these being placed in an improvised manger at the foot of the pulpit.

A Good Christmas Program. The roll call may bring responses with Christmas quotations; the devotional service may include a talk on "The Birthday of the King," Scripture passages, hymns and comments; the special music composed of carols. From a huge red muslin Christmas stocking, hung up at the front, each person pulls out some part of the ensuing program—letters from missionaries telling of past celebrations on their fields; one or two short Christmas stories; a scrap book with a Christmas-y cover and containing pictures of Christmas celebrations and scenes cut from past December numbers of THE REVIEW or denominational magazines; several four-minute talks on Christmas in non-Christian lands; an appropriate solo for a special singer; a tiny Perry Picture of The Nativity for each one present.

"Around the World with Christmas." A sextette of girls,

dressed as angels, sing carols responsively and read passages of Scripture referring to the first Christmas; one or more brief talks are given on Holiday celebrations on the Home and Foreign fields of your denomination, arranging them in geographical rotation to follow the sunrise around the earth; a tree ablaze with lights receives the gifts of the guests for some definite missionary objective.

"The Old, Old Story." (1) *In Song:* Begin by having congregation sing, as the request, "Tell Me the Old, Old Story." Follow this by having one verse each of hymns in which the first Christmas is described or referred to, by various persons who answer this request. This may be done by a group behind the scenes, or by individuals rising as if spontaneously in various parts of the audience (very effective), or by one woman if the musical resources of the audience are limited. Close this feature by congregational singing of "O Come, All Ye Faithful".

(2) *From the Book:* Cut a number of stars from pasteboard, write on one side a Scripture verse referring to the Nativity, and tie a tiny green candle to the other side. Darken the room where possible. Have the leader read her star-verse by the light of its own candle which she has lighted from a Christ-candle on the table, then pass the light on to the next woman's candle so that she may read her verse, and so on until all the passages have been rendered.

(3) *In China:* Any other country or group of countries may be substituted, but China is most appropriate in view of

the study topic for this year. . . . Live, concrete subject matter should be handled by a good speaker. At its close, have some one sing softly, "As with Gladness Men of Old," the congregation finally marching past a tree, manger or other appropriate receptacle for missionary offerings as they sing heartily, "Joy to the World".

Carrying Christmas to the Shut-ins. The Courtesy Committee, Extension Department or other appropriate body in your church arranges to enliven the sick rooms of invalids with tiny decorated trees suitable for implanting in flower pots, a group of young people singing carols at each place. Messages of love from absent friends, the individual's Sunday school class, the missionary society or other suitable group, may be neatly written on tiny cards and attached to the trees as gifts.

PROGRAMS ON "LADY FOURTH DAUGHTER OF CHINA"

Chinese Witnesses (Chapter III)

1. Women witnesses sharing in the new social order. (pp. 85-89.)
2. Poverty in China with which Christian witnesses must deal.
 - (a) Struggle for existence. (pp. 89-94.)
 - (b) Politics. (pp. 94-96.)
 - (c) Sun Yat Sen's principles. (pp. 96, 97.)
 - (d) The Church and poverty. (pp. 97-111.)
3. Spiritual transformation. (pp. 112, 113.)
4. China today. See story of Mabel Lee, a Chinese witness in America, in *Literary Digest* for March 5, 1932, or other down-to-date material on topic.
5. China Famine Relief, U. S. A., after careful study, laid down these beliefs regarding economic situation: (a) Primary responsibility must rest on the Chinese people; (b) Chinese need should re-

ceive relief from friendly foreigners; (c) Policy of soup kitchen unwise. Chinese should receive aid which will preserve stamina and morale of community. Digging of wells in past is a sample of sort of relief needed; (d) Irrigation projects to help large areas; (e) Motor roads will help; (f) Properly managed, much money can be raised in China for relief; (g) With care and preventive measures future famines may be avoided.

6. Hymn: "Break Thou the Bread of Life."

Fitting the Eyes (Chapter IV)

Room fitted with charts, chair and table as in oculists's office. Impersonator of woman doctor presents material in chapter to two patients, one suffering from eyes of Ignorance, the other from Indolence. First is cured by Informational glasses and second by Inspirational ones. First patient can see China but only in peculiar way—much farther away than it really is. She is particularly distressed about medical missions, thinks she sees clearly enough to know that her denomination is doing too much of that work in China. She does not see why we do not insist on their government attending to it all. The doctor gives her diagnosis—terrible disease called Ignorance. Shock and grief on part of patient. Doctor tries on some glasses and has her read something in text. (Cover material on pp. 115-138.) Patient's eyesight improves and she sees some things for herself.

Second patient shows bad case of Indolent eyes. Does not know that the Chinese are bending every energy to get out of Salt Marsh of Ignorance, because her eyes are too lazy to look. The doctor dishes up Inspirational medicine (from pp. 138-158). Patient at last gets up energy to look; does not want to stop looking; then she gives.

China Today: Inspirational talk on "The Great Physician in China Today".

Hymn: "When I Survey the Wondrous Cross."*

VALUE OF LIVING LINKS

"Our plan for teaching missions has paid good dividends," says the Rev. Frederick W. Backmeyer, pastor of the First Presbyterian Church of Gary, Indiana. "In the beginning we had a double motive. We wanted our people to know our missionaries and we wished to vitalize our mid-week services. The manse was opened on Wednesday evenings to groups of forty or fifty persons, invited alphabetically. A special card was sent out, neatly printed, and in the year's time every one of the almost fifteen hundred members was reached."

The plan, as explained by the pastor, included a brief devotional service and special music, followed by a social hour. A missionary was introduced for an informative, heart-warming talk. By scanning the itineraries of those at home on furlough and arranging a schedule weeks in advance, it was possible to have the church folk get acquainted with the workers in a home atmosphere—a very considerable advantage.

"The fact that these were not church meetings gave the visiting missionary an opportunity to win individuals who would have been indifferent elsewhere. For the listeners these talks had all the effect of a personal touch. Knowing the missionary they wanted to know about his field. They asked questions. They remembered what the missionary told them. To them it was information—news. They could repeat to others what they had learned from one who was actually engaged in the work. The congregation, as a result of these group meetings, became more and more interested in the missionary work of our denomination, and the entire program of Christian missions had a new meaning for them."

When the second year opened, the meetings had to be taken to the church because the manse could no longer contain them.

* Remaining program by Anna Canada Swain, as published by the Baptist Board of Education, in next issue.

A dinner was instituted. The membership was divided into groups which, in turn, provided and served the meals. Twenty-five cents per plate was charged to take care of the "overhead" and to pay for the kitchen service so that the entire membership might be included in the meeting. From an estimated seventy-five to one hundred, the attendance grew up to two hundred per night.

This plan has been in use for three years and is still "going strong." Not only have the church folk learned to know and love the missionaries, but those workers themselves get a heart-warming, helpful reaction from the church. When it occasionally proves impossible to secure a missionary, a stereopticon address on some field whose missionaries are already known or are soon to visit the church is profitably substituted. One of the best features of this plan is its linking up with the prayer life. On Sunday mornings and Wednesday evenings, names of missionaries for whom prayer is to be offered are read. "In our church," concludes the pastor, "the whole missionary program is a living issue. This solves any problem of benevolent quotas."*

Missionary Poster Studies

The purpose is to study the children's foreign mission objectives. The aims of the posters are to create interest in the countries where stations for juniors' benevolences are located; to keep the people before the children; to familiarize juniors with the names of stations and types of work; to acquaint them with at least one missionary at each station so that prayer may become more definite; to lay the foundations for confidence in the effectiveness of prayer by teaching Bible passages that definitely state the necessity for prayer and the promise of its answer; to stimulate interest in

the life and work of great missionaries.

Have a large poster sheet for each country to be studied, with names lettered across the top—"China," "Africa," etc. Place these at the front of the room where all may read the inscriptions easily. As each child selects the poster which represents such designations as those below, he may stand at the front of the room and hold it:

"In the Dark Continent, our missionaries tell the story of Jesus, the Light of the world";

"In the land of more boys and girls than any other in the world, our missionaries are working while we are sleeping and sleeping while we are playing—all to tell those boys and girls that Jesus loves them";

"In the land of a million idols, our missionaries tell the people of that land that God wants their hearts for His temple";

"In the land of flowers and parasols and pretty kimonos, the missionaries are telling about Christ";

"In the land of jumping beans"

"In the land of jungles and golden temples"

"In the land where Jesus Himself once walked" . . . etc.

When each poster has been claimed and all are lined up, sing "We've a Story to Tell to the Nations," and repeat, "Pray ye, therefore, the Lord of the harvest," etc. Then suggest subjects for sentence prayers. Ask the children to bring pictures of boys and girls of different countries to be classified, selections made and pasted on the posters. Then letter names of at least one missionary for each station, and as the children select the corresponding posters from such descriptions as the following, they are allowed to paste the right name on each poster and offer sentence prayers for a blessing on the workers. For example, "Mrs. J—B— is the name of the missionary who is taking the Gospel to the Dark Continent. On which poster shall we paste her name?"

At subsequent sessions, have a story told for each of the posters, life stories of missionaries like Livingstone, Morrison, Carey, etc. These stories

are discussed with the children and definite prayers are offered on the basis of specific needs shown in previous lessons. This series, carried through seventeen sessions of a Junior Christian Endeavor, was described in *Women and Missions*, of the Presbyterian Board.

Books of Friendship

These were made for the purpose of interesting children concretely in missions—something the children might make for themselves. The synthetic books were headed: "When you come to see us," the idea being to show what children of other lands would see if they visited ours. The pictures included those of the Goddess of Liberty, the children themselves, their houses, streets, churches, etc. Thus was the World Friendship Contest born in the state of Pennsylvania, in the plans of the Children's Synodical Secretary and the Young People's Secretary (Presbyterian) for that commonwealth. It visualizes imaginary visits of children of different foreign mission stations upon coming to America, or of those in home mission stations, coming to the community in which the book-makers live. Leading questions are:

To whom would you introduce them?

Where would you take them?

What would you show them?

These books are entered in a competition by their makers. The rules require them all to be of medium size—eight by ten inches; all the work is to be done by the children. These books are sent in to headquarters, each one accompanied by a letter written by its maker to the imaginary child of the station he had in mind. After the announcements of the awards, one book is sent to each station it designates, inscribed with data concerning the junior group sending it. What are other states doing to introduce their juniors to young folks of other races at home and abroad?†

* Copyright, The Duplex Envelope Co., Richmond, Virginia. Abridged.

† Adapted from *Women and Missions*.

BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

THE NEW DAY HAS COME

A Report of the World Day of Prayer, February 12, 1932

In these troubled times, "more changes are wrought by prayer" than hurrying worried persons will believe. The source of endurance of many stalwart souls, courageous today for themselves and others, is the same as with the Psalmist of old who sang of the help which came from "the Lord who made heaven and earth."

It is also true as someone said but yesterday, that "one does not stop the mouths of lions or of gossips and critics by argument, but by demonstration." The observance of the World Day of Prayer in February, 1932, was a great demonstration of the growing world fellowship in faith, in prayer, and in sharing good news, as well as earthly goods.

"But the time is coming, it has come already, when the real worshippers will worship the Father in Spirit and in reality; for these are the worshippers that the Father wants. God is Spirit, and his worshippers must worship Him in Spirit and in reality." (John 4:23-24 Moffatt Translation.)

Both the spirit and the reality of the services held around the world last February are evident in the nigh two thousand reports received at the Council headquarters. We know that many groups did not report to us. One scarcely knows how best to select from the inspiring accounts in order to give a clear picture of the extent and significance of the observance of the Day of Prayer.

The Isles of the Sea

"The day-line runs right through Fiji; so we begin



WORLD DAY OF PRAYER MEETING AT WEIHSIENS, SHANTUNG

the new day. February the twelfth had been announced as the Women's Day of Prayer in the vernacular mission paper. It was an unheard of thing that women should conduct prayer meetings on their own initiative. In some cases, the native ministers conducted the meetings. In one village the young men prepared refreshments for the women—a strange reversal of the usual order of things. . . The Fijian women had a soul stirring time. They all felt that a new day had dawned for the women of Fiji"—thus word came from Daviulevu, Fiji.

And from Rio Piedras, Puerto Rico, came the message now echoing round the world, "Love from these palmy isles to the women of the world. It is only on paper that we are divided. This tropic sea must no longer divide us. It must unite us with the ends of the earth. Today, February 12, 1932, a church near the University of Puerto

Rico opened its doors that students of any faith might unite with the Christian women of the world on this, their Day of Prayer. The program had been prepared by India and Old Mexico. And Spanish voices bathed the shores of heaven with wave after wave of prayer for China; for the Disarmament Conference now in session; for exploited peoples; for cleansing from all race prejudice; and for Christians everywhere *'that they all may be one.'* Every day brings us closer. United, by sea and cable, by radio and air; and now today it is by the mystery of prayer. No use pretending—our world has changed, and we pray for a cosmic consciousness; for Christian love infinite enough to keep up with the aeroplane and the radio."

In Other Lands

In the Belgian Congo, Wilhelma Jaggard, the missionary was called to the meeting for

prayer and praise at 5:00 A.M., "although we had announced the meeting for the time when the break of day awakens the birds which we hear sing usually at 5:20 A.M. I found the church well filled with men, women, boys, and girls; and they lingered until 6:30 in prayer and worshipful hymns. There were 438 at the meeting and they went forth to invite their friends to another prayer service at the regular meeting of the Christian Endeavor at 7:00 P.M."

In Persia, Rabi Lucy Shabag, the wife of the Assyrian pastor, was "the moving spirit in Kermanshah's first observance of the Day of Prayer. Years ago when she was a school girl in West Persia, one of the missionaries had arranged a local day of prayer. Rabi Lucy never forgot it, and the idea of a World Day of Prayer thrilled her. There were well over a hundred women at both the morning and afternoon services which she planned. At the close of the services several women asked that a kind of 'cottage prayer meeting' be arranged where women living on one street would meet weekly in

"over the combination of prayer and food" planned for the same day. Many were the opinions pro and con, but the results justified the combination. "The women gathered at half-past ten at our house," wrote the missionary. "There was a spirit of deep concentration in the meeting that day; the prayers were earnest and clearly thought out. One stranger gave a remarkable testimony concerning her conversion by one of the women of our little prayer group. She made us realize the comfort of a religion

money we told them to bring anything they had and we would buy it from them. So they came with baskets of corn, beans, corn meal, eggs, chickens, and a few brought money. We had several baskets and boxes to hold these things but soon had to send out for sacks. When we had counted and measured everything we found they had brought gifts worth just ten dollars. Now I know that ten dollars from a group of two hundred and sixty women does not seem much to you at home, but when you consider that the weekly Sunday offering of about 500 people scarcely averages one dollar you can see how well they did do. During the three services, two in the morning and one in the afternoon, seventy-four prayers were offered. During the first service the women were rather hesitant about praying."



FIJIAN WOMEN GOING TO WORLD DAY OF PRAYER MEETING

of love. 'We are happy until now thinking about it,' they say to me each Sunday."

From Angola, Portuguese West Africa, we learn that the program "Hold Fast in Prayer" was translated into the native language, Umbundu. The women came from eleven villages nearby, Missao de Chilesso, Caundi, Andulo, Lobito, Angola (the address given) so that "the women could make the trip and return home again the same day. Another year we shall give a general invitation to all of our outstation women," wrote Mrs. D. V. Waln. She continues in the same letter, "We were pleased with an attendance of two hundred and sixty-one women and girls—the youngest was a week-old baby. He came on his mother's back just the same as his older and livelier cousins. We told the women that an offering would be taken but knowing how difficult it is for them to get any

In Canada and at Home

"In Canada this year it is certain that very many more communities participated than ever before, and here and there throughout Canada little groups of isolated women, five or ten in number, met in homes, and here and there one woman followed the program through quite alone. This year with a program specially adapted for their use, scores of young women's groups, Sunday school classes, and Canada Girls in Training groups held their meetings—all following, as far as we know, all denominational gatherings. On the Indian Reserve, Manitoba, men came as well as women. The prayer for peace rests too in the heart of the Red Man."

The offerings have been more generous than ever—Christian literature for non-Christian lands was particularly cared for. The report says that there was "especial joy in the amount we were able to give to China, since the loss in manuscript and equipment of the Commercial Press there, due to the recent military activities, has been incalculable." The Kingdom of God Movement in Japan, and



WORLD DAY OF PRAYER GROUP AT ALEPPO, SYRIA

different homes "to learn to pray." When the report was written such meetings had already been held. One is reminded of the disciples' request, "Lord, teach us to pray." What miracles might be achieved if wherever Christians meet on the Day of Prayer, they would resolve to continue steadfast and grow in their prayer life.

From Aleppo, Syria, comes a charming story that one of the church elders shook his head

Japanese Christian literature were likewise cared for.

In the U. S. A., cities and towns in forty-four states, Hawaii, the Philippines, and the District of Columbia, considered what it means to "Hold Fast in Prayer." A student in the Agricultural College, Laguna, P. I., where sixty college boys united in the service of meditation and prayer, said that he appreciated being the one to offer the prayer for "the churches in America." Some one from University City, Missouri, gave as her impression after the meeting there, that "six hundred women in silent prayer gives spiritual power to each one present beyond words to measure." One place in North Carolina reported that "All the women of our town five miles away united in the service." "The Salvation Army attended this year," was the news from a town in New York. From a Kentucky town we hear "of the great difficulty beginning the Day of Prayer four years ago and today (1932) it is well established on a high plane." According to our records Pennsylvania led with reports from 380 places; New York, 201; Illinois, 138; Ohio, 128; and so on with a total of 1,836 places at the last counting. Some states sent in fewer reports this last year. Whether or not this means a lapse in observing the day, is not certain. The fact that February 12th was a national holiday and also that in some parts of the country blizzards and wind storms made roads impassable may have reduced the number. However, women from Iowa, Nebraska, and the Dakotas wrote that when the weather made impossible going to town to the Union Services, they observed the day in their homes. "We shall not expect a blizzard as late as March third," was written hopefully from North Dakota.

American men and women, young and old, and children as well, kept the first Friday in Lent for prayer together. Terrell, Texas, reported three meet-

ings—one held by the young people, one by women, and one by the Negro Christians. In Winnebago, Nebraska, Indian and white women met the second year for meditation, praise, and prayer. "A small group as compared with meetings held in larger places, but the spirit of devotion, the earnestness of the prayers, the sense of standing in the very presence of God were indeed great." American Indian women prayed for women in India, China, Japan, Africa, and they knew that women in other countries were praying for—all one in Christ Jesus.

"So we were quite international, interracial, and interdenominational," was the concluding statement in the account of union services in Philadelphia in which "Episcopalians, Friends, Mennonites, Nazarenes, members of the Church of our Brethren, Lutherans, Presbyterians, Methodists, Baptists, and members of the Reformed Church joined in worship. There were also some foreign-language churches participating."

The Next Observance

In preparing for the observance of the annual World Day of Prayer March 3, 1933, it is well for Christians everywhere to remember our Lord's command that we love one another even as He loved us. In the Far East, Christians are troubled because their governments are hostile to each other. Last February in Tokyo, Japanese women planned for morning and afternoon sessions. A missionary writes, "Coming together as they did not long after the outbreak of the Shanghai trouble I was interested in the women's reactions to that question and the Manchurian one. They faced the issue squarely and devoted a good part of the morning to talks about it, and a long prayer service." One Japanese woman said in a personal conversation, "I can't sleep at night thinking of the whole matter, and wondering why when so many of us have prayed

for so long that peace should come to the world and that Japan be one of the nations to help establish peace, that we have no peace."

When in December, Mrs. C. C. Chen of Shanghai, sent to the American Committee for the World Day of Prayer the program which she had prepared for us all to use in 1933, she wrote, "It is a very simple program. The prayers are my own daily ones . . . China is in trouble. The troubles come one after another. There is potent power, intelligence, and energy in the Chinese, but at present it does not seem that we are using it in the right way. I believe it is due to the fact that we have not enough Christ-like men and women to handle the present situation. Pray for us."

ANNE SEESHOLTZ.

NOT ONE DAY ONLY

Not alone by word of mouth,
dear Lord,
Would I give thanks today—
My brothers and my sisters
walk with me
Along the broad highway;

They are thy children also,
Lord, and I
Cannot be clothed and fed,
Then kneel apart to thank thee
while they go
Their way uncomforted.

I cannot thank thee only with
my mouth,
My heart and hands must
share
In service, and thus prove my
gratitude
For thy great love and care.

I would be kind—for there is so
much need
Of kindness every day;
I would be wise—Oh, wiser
than I am;
Lord, make me wise, I pray.

Not alone by word of mouth,
dear Lord,
But that I too shall give,
Not only on this one day set
apart,
But every day I live.

—Grace Noll Crowell.

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

Destruction in Puerto Rico

For the second time in four years Puerto Rico has been visited by an intense tropical hurricane. The storm of September 26 this year wrought its worst destruction in the populous districts of the island surrounding the capital, San Juan. The Roman Catholic Missions suffered severely and the Presbyterian and other evangelical missions doing work in the eastern and northeastern part of the island will require funds for relief and for extensive repairs to their property. Every mission is making an effort to respond to the appeal of Governor Beverley for aid. Over two hundred people are reported killed, one thousand injured, fifty thousand or more homeless, acres of coffee trees ruined and many sugar plantations destroyed. The island was just recovering from the effects of the storm of 1928. This coffee crop which was just ready for harvest is ruined. Dr. W. R. Galbreath of the Presbyterian Hospital at San Juan reports serious damage to the nurses' and doctors' residences.

The Chaco Conflict

Bolivia is a small country and Paraguay even smaller, the one with about 3,000,000 inhabitants and the other less than a million. A dispute between them over the sovereignty of the rich, undeveloped Chaco area became so bitter that other governments laid restraining hands upon the contestants, and put the world's peace machinery to a test. Paraguay's protest is similar to that of China against Japan in the Manchurian case, and the attitude of Bolivia is not unlike Japan's. She claims that Paraguay is the aggressor,

that Bolivian rights have been violated, and her forts attacked. The war fever has run high in both states. Forces are mobilized and ardent youths demanded arms that they may rush to the defense of their country's honor. The United States united with four South American governments in asking Bolivia (1) for a suspension of hostilities and (2) for immediate negotiation with Paraguay for the submission of the controversy for settlement by arbitration. Later nineteen American states united in a similar protest, but peace has not yet been established.

Japanese in Brazil

Scattered over the coffee plantations of São Paulo are two hundred or more colonies of Japanese, ranging from small groups of only a few families to large settlements of a thousand families, and aggregating 25,000 families. In 1923, Rev. J. Yasoji Ito, Episcopal missionary, undertook single-handed to evangelize these colonists and since then friends and helpers have come to his assistance. His present parish is seven hundred miles long and extends from Iguape, south of Santos, through São Paulo, and five hundred miles west. To reach the twenty stations, where the Gospel is now preached, takes one month by train, steamer, horseback, wagon and afoot. These stations have 507 baptized members. Two churches have been built and ten mission stations established.

EUROPE

Mission of Fellowship

Four Indian missionaries have arrived in Great Britain to undertake a work of creating fellowship. The visit will conclude with a thanksgiving service in

St. Paul's Cathedral for the Church in India.

This outreach of Christian friendship, amid international suspicion, carries with it the promise of fresh hope and love to the churches and through them to the peoples of India. The following compose the mission:

The Right Rev. J. S. C. Bannerji, B.A., Assistant Bishop of Lahore (leader); the Rev. A. Ralla Ram, B.A., Secretary of the Student Christian Association of India and a leader in the United Church of Northern India; Daw Nyein Tha, B.A., Headmistress of the Morton Lane Girls' High School, Moulmein, Burma, and one of the leaders of the evangelistic movement recently carried on by students in India and Burma; and Mr. A. M. Varki, M.A., LL.B., Principal of the Union Christian College, Alwaye, Travancore, the only Christian college in India founded, controlled and directed by Indian Christians.

British Church Cooperation

At the recent General Assembly of the Church of Scotland, held in Edinburgh, the Archbishop of Canterbury came to support the renewed invitation addressed by him as president of the Lambeth Conference to the Church of Scotland to enter into unrestricted conference. The purpose of the conference is not immediate union, but is to map out a way by which that may ultimately be reached. The Archbishop maintained that there is no such value in mere identity of government as would make it worth while to face the difficulties of history, law, character and of sentiment; and there is no reason why the two ecclesiastical bodies should not continue to be autonomous. The

ideal which he held up is that each can come into full communion with the other, enjoying an unrestricted inter-communion among their members and an unrestricted fellowship of their ministers.

Visit to Spain and Portugal

Mr. and Mrs. Ralph C. Norton, of the Belgian Gospel Mission, recently visited Spain and Portugal to look into religious conditions there. They write that the British and Foreign Bible Society has been at work in Portugal for almost a century; as a result, converts, going to South America, have formed strong churches there. The largest church in Portugal, numerically, is the Anglican; the largest congregation is the Presbyterian in Lisbon. The Brethren have work in 18 centers. A significant prison work is conducted in Lisbon and Coimbra. There are approximately 15,000 Protestant adherents in Portugal and her dependencies, Madiera, the Azores and Cape Verde; and about 3,200 communicants.

In Spain, beside the British and Foreign Bible Society and several independent organizations, the leading evangelical groups are the Igelsia Espanola Reformada (Episcopal), the Brethren, several independent Baptist churches, the Iglesias Bautistas, and the Iglesia Evangelica Espanola, the latter a federation of Presbyterians, Congregationalists, Lutherans and Methodists. Despite the faithful work of all these agencies today there are only from five to ten thousand evangelical believers in the land out of a population of 23,000,000.

Statistics for Italy

The 1931 census for Italy gives 82,500 Protestants in addition to the Waldensians. They embrace Methodists, Baptists, Adventists and Salvation Army. The Roman Catholic church registers 41,060,963 members; while 17,493 declared they were without religious affiliation.

Tent Evangelism in Saxony

Returning from Saxony, Dr. R. E. Diffendorfer brings an account of the tent campaign carried on by Dr. Martin Funk last summer in German cities. He pitched his tent on the outskirts of industrial cities and preached Jesus Christ to people more familiar with the Gospel according to Marx. Communists came to heckle and debate, and throngs came to listen and sometimes stayed to pray. Herr Funk gave communist spokesmen a fair field and has won some great battles in this hand-to-hand fighting.

Children Journey to Russia

The *Evangelische Pressdienst* says in the August issue that the communist press is again mobilizing the "mass of all proletarian" for the journey of a delegation into the "promised land of the Soviet Union." This time 175 German children will journey to Russia for a two months sojourn in "the only land that knows no crisis, in which there is no unemployment and in which the exploitation of children and need is unknown." The delegation of children will be quartered in institutions where they will live together with the "liberated children of the proletarians." More than this they will hardly see, because a glimpse of the great sections of misery in the cities in which there are yet children dying by the thousands, would probably work harm to the superficial exhibition of the Soviet paradise.

A City Without Bibles

Malech, a city in Poland about 45 miles from the nearest mission station, has neither Bible nor Christian literature of any kind. A small, Russian Greek Orthodox Church has been closed for three years; a Hebrew synagogue may be found with a handful of old people in it. A Christian worker, Jan Wladysuk, tells in *Restoration Herald* of a visit to this city.

When I got to a group of people on the street corner I was stopped and questioned. They were greatly interested in the message I gave, especially the Jews. They asked whether I could give them some of my literature or even the Book that I held in my hands and preached from.

There was an old Jew, like a patriarch, so I gave him that Testament of four Gospels. Then trouble arose. They began to argue and started to fight. I left them in a warlike condition because every one of them would like to have a Book of God and to search in it for the true Messiah, our Lord Jesus Christ.

In the Balkans

A new missionary situation has arisen in the Balkans. Three million Moslems in Albania, Yugoslavia, Rumania, Greece and Bulgaria, are open as never before to Christian influences—especially in Albania. As the Turks are repudiating Islam, and reviving the traditions of their pre-Islamic Tatar and Turanian civilization, so the Balkan peoples are harking back to their Christian civilization which Islam submerged in the early fifteenth century. The Christian missionary would find a desire for teaching which has been hitherto unknown. Albania wants her children educated, her women uplifted. Albanian women are held in unusual honor, so that a woman's escort in the Albanian hills is more effective to a traveler than a troop of soldiers.

—*World Evangelization.*

AFRICA

Personal Evangelism in Cameroun

The students of Dager (Presbyterian) Bible Seminary of West Africa, Cameroun, spent their month's vacation in doing personal evangelism in the nearby villages. At a meeting held to hear reports on this work many interesting stories were recounted. One worker was driven from a house by a heathen with a cutlass in his hand. In one district the people said that they would be saved if the Catholic Father permitted; the reason they became Catholics was because the

Father allowed them to keep all their fetiches and gave them some of his besides.

The men brought a collection of fetiches and medallions which were surrendered by those who confessed. When reports were all in it was discovered that eleven hundred and five had confessed Christ as a result of this house to house evangelism.

—*Harry C. Neely,*
Lolodorf Cameroun.

Missions in Portuguese Territory

Portuguese East Africa has an area of 770,000 square miles and a population of some 3,500,000. The northern two-thirds of this area is practically untouched by Protestant missions, and only two of its seven districts is adequately staffed. The six societies at work have a Christian community of 17,290. Difficult, though not impossible, conditions are laid down by the government. In the main these are:

1. All missionaries must have a good knowledge of the Portuguese language.
2. All schools and out-schools must be built of brick and must be in charge of a native who has passed the second grade government standard.
3. No teaching in schools is allowed in any vernacular language, but it must be wholly in the Portuguese language.
4. Churches and places of worship need not be built of brick, though schools must be.
5. The use of Bibles, etc., in the native languages is allowed in churches and for worship.
6. There shall be an absolute prohibition of reading and writing in the native language.

Many Baptized at Tunda

E. H. Lovell, Methodist missionary at Tunda, Belgian Congo, writes in the *World Outlook* (Nashville):

"On Sunday, December 20, a very large class was received into the church by baptism, seventy in number. There were twenty-five schoolboys, eighteen women and twenty-seven workmen in this class. Of special interest was the baptism of eight husbands and wives together. These have been on probation

for the past few months, and all showed a deep desire to become Christians. Most of these evidence genuine sincerity. This brings the number of accessions for the year to ninety or more."

Madagascar Slave Girl

Fifty years ago a Malagasy woman bought a slave girl in Madagascar. In her loneliness the little slave found comfort in reading her Testament. Then her mistress began studying under her slave and learned to read. She invited others to join her and thus seed was sown.

Realizing her need for help and counsel, the mistress set out upon a long journey of two or three weeks to the capital, where she sought the aid of the London Missionary Society. The next year a missionary went to make a survey and as a result a church was formed and a building erected. The missionaries died, but still the ex-slave owner—she had freed all her slaves—carried on and the church grew. Now the London Missionary Society has decided to send a missionary to open a station in this district. There will then be a church, a mission house and a missionary as the result of the faithful witness of the little southern slave-girl and her Malagasy New Testament.

WESTERN ASIA

New Hospital at Talas

A new hospital of the American Board at Talas, Asia Minor, was dedicated May 22. It was a girls' school building, remodeled for hospital use. It has been running at full capacity with 24 beds. The hospital was dedicated in the following words:

To the glory of God, our Father, by whose favor this hospital has been built;
To the honor of Jesus, the Great Physician, whose living spirit caused the erection of this hospital;
To the praise of the Spirit of God, the source of life and light;
For the healing of suffering . . .
For the children who suffer in innocence, the mothers who so often suffer needlessly, the manhood of the land, for the rich and the poor.
In grateful remembrance of all the doctors and nurses who have min-

istered here, all the helpers and loving givers.

Knowing that a building and equipment of itself is lifeless and unable to aid any sufferer,

We now dedicate ourselves to be the humble servants of those who come here in pain and need and seeking health, and thus,

We dedicate ourselves to the service of God in this place.

New Work in Mesopotamia

Iraq has recently been admitted to the League of Nations—a great step forward for the ancient land made famous by Nineveh, Babylon, Ur and Baghdad.

A new station has also been opened in the heart of Mesopotamia, at Dier-ez-zore, on the Euphrates River and has been thoroughly equipped with a hospital and residences for what is expected to be a great work among the Bedouin of the desert. This work is conducted under the auspices of the United Mission of Mesopotamia.

Confession in Persia

A recent letter received by the Church Missionary Society from Persia shows what following Christ means to men and women in that country and their fearlessness in face of persecution. One man employed in a government office was transferred to another town in the hope that, away from Christian influence, he would cease to preach; instead he is a fearless missionary. Another Christian employed in that same office was imprisoned, but he took the opportunity of preaching to his guards and fellow prisoners, and was released and transferred to the capital. Two men were thrown out of work. The wife of one man was beaten in the street and fell unconscious; another woman was forbidden by her husband to read the Bible to the servants at home!

INDIA

Christian Census Figures

Census Tables for 1931, published by the Government of India Gazette, include Europeans and Anglo-Indians but not Burma. Christians include Protestants, Armenians, Greeks, Syrians and Roman Catholics.

Provinces	Population	Christians
India's Total	350,353,678	5,962,489
(I) British India	271,273,107	3,531,702
Ajmere Marwara	560,292	6,947
Andamans and Nicobars	29,463	1,461
Assam	8,622,251	202,586
Baluchistan	463,508	8,044
Bengal	50,122,550	180,572
Bihar and Orissa	37,676,576	341,710
Bombay (including Sind and Aden)	21,854,841	317,042
Central Provinces & Berar	15,507,723	50,584
Coorg	163,327	3,450
Delhi	636,246	16,989
Madras	46,575,670	1,770,328
N. W. F. Province	2,425,076	12,213
Punjab	23,580,852	414,788
United Provinces	48,408,763	205,009
(II) Indian States and Agencies	79,080,571	2,430,786
Assam States	625,606	46,660
Baluchistan State	405,109	15
Baroda State	2,443,007	7,262
Bengal States	973,316	2,768
Bihar and Orissa States	4,651,076	74,613
Bombay States	4,468,343	16,011
Central India Agency	6,615,120	10,476
Central Provinces States	2,483,240	51,701
Gwalior State	3,523,070	1,198
Hyderabad State	14,437,541	151,946
Jammu and Kashmir States	3,646,244	2,177
Cochin State	1,205,016	334,870
Travancore State	5,095,973	1,604,475
Other Madras States	453,495	19,466
Mysore State	6,557,302	87,538
N. W. Frontier Province	46,451	4,286
Punjab States	4,910,005	4,565
Rajputana Agency	11,225,712	5,778
United Provinces States	1,206,070	2,890
Western States Agency	3,999,250	1,396

Immorality Entrenched

The United Provinces Legislative Council has rejected a bill which sought to check "immoral traffic." The Government remained neutral when the final vote was taken and this made possible the rejection of the bill by Indian members. Supporters of the bill criticized the Government and non-official votes might have carried the measure, but a majority of the Council did not wish to interfere in the present practices and customs that prevail in the United Provinces. It was evident that many of the members have no concern regarding the evil.

—Indian Witness.

Hindu-Moslem Differences

A former resident of India, writing in the *Manchester Guardian*, declares that the differences between Hindus and Moslems are India's most critical problem. Their social and religious customs are antithetic; their good qualities as well as their bad are exactly opposite, and because each is too virile to accept a secondary position both are aggressive and afraid of the other. Hindus venerate

the cow; Moslems ceremonially slaughter a cow at one of their great religious festivals. Hindus love music and song when they are at worship; Moslems demand an austere silence for the chanting of the Koran. It is the difference between the jungle and the desert, between an elaborately organized society and a simple brotherhood. From every point of view there is conflict.

—Dnyanodaya.

Madura College Jubilee

The American College at Madura, founded by the American Board of Commissioners, has completed its first fifty years. It is now affiliated with the University of Madras. A scheme of extension and research in the socio-economic field, in cooperation with the other missionary colleges of the south, gives this college a commanding position. The vice-chancellor of the University of Madras who is a Hindu paid a tribute to the work done by Christian colleges. He referred to the apprehension existing in some quarters that nationalist India might not look with kindly eyes on Christian missions, and said that "educated India would never permit the destruction of the great missionary institutions, which are among the most valuable educational and moral assets of this country."

CHINA

For a Literate Church

There is an inclination to make literacy a requirement for church membership, at least in the case of those between the ages of 15 and 25. Ten years ago Dr. James Yen organized a literacy campaign through the use of the thousand character system. For more than eight years the American Board, through thirty evangelists in fourteen districts, has maintained village schools for which villagers provide places and the pupils their own textbooks.

Each year from 150 to 200

of these schools have been held with a total enrolment of 5,000 or 6,000 each winter. Thus, during a period of eight years nearly 40,000 have been enrolled. There are probably few areas in China where greater membership gains have been recorded in recent years. Nearly all these new members are young and from progressive families.

Chinese Evangelism

The Executive Committee of the National Christian Council has issued a statement of the general objectives of the Five-Year Movement as adopted in 1929, followed by four objectives to be aimed at by local churches during the next two or three years. These are the following:

1. An individual approach to every church member in order to enlist groups for Bible study, prayer, some form of church and community service, and evangelism.

2. The establishment in each church of groups to train for parenthood and for leadership, and to teach illiterates and enquirers; also well-organized Sunday schools with work during the week.

3. The encouragement of family worship in Christian homes, the nurture of children in Christian ideals and the winning of non-Christian members of the family.

4. The observance of the great Christian festivals and seasons, and also of appropriate Chinese customs, to which end a church calendar for 1933 is in preparation.

Dr. Stanley Jones is now in China, conducting special evangelistic meetings in ten centres between August 16th and December 15th.

Missions in Manchuria

The *Christian Century* publishes a report concerning Japanese interference with Christian activity in Manchuria.

Inevitably all Chinese organizations, Christian as well as non-Christian, are eyed with great suspicion. Any organization which appears to

oppose the new regime will be crushed. Christian visitors to Manchuria find themselves subjected to inquiry as to the purpose of their visit. Some Christian organizations find conditions quite depressing. Detectives sometimes attend religious meetings, and sit in on Bible classes. Systematic searches by Japanese of Christian buildings are the order of the day.

Japanese Christian organizations have been trying to initiate cooperative undertakings with Chinese groups in Manchuria. In both Japan and Manchuria funds are being raised to assist Christian work and relieve distress, Chinese as well as Japanese being designated as beneficiaries.

Gospel Work in Tibet

A worker for the Scripture Gift Mission writes from the Tibetan border: "The people listened attentively to Gospel stories, and often we found a crowd reluctant to disband. In one village at the foot of the famous 'Panch Chuli' some two hundred collected into a small open space and asked each of us to speak twice calling for song after song. We took a quantity of Scripture portions, and thought we had enough for the entire tour; but these were all gone before the tour was half finished. Some wealthy Tibetan traders had come twenty days' journey with 7,000 Tibetan sheep to trade wool for Indian products. These said that they had never seen a white face before.—*Evangelical Christian*.

Anti-Missionary Edict in Cambodia

In French Indo-China doors have been shut repeatedly in the past to Protestant missions but have been opened again only after persistent prayer and patient effort. A recent obstacle appears discouraging. Gordon H. Smith writes of this in *World Dominion*:

Since 1922 the Christian and Missionary Alliance has been tolerated in Cambodia, with much persecution and restriction. Two years ago it was decreed that all foreign missionaries must be authorized by the government. Accordingly, request was made, and the answer, translated, reads in part as follows:

"The Cambodian Government has esteemed, after a minute examination of the question, that there was no way

of favorably granting your request. This decision of principle does not hinder the Cambodian Government and the French Protectorate tolerating until a new order those of your establishments which exist at the moment, on condition that they are forbidden all extension, all creation of new chapels, and all active proselytizing among the Cambodian population."

JAPAN—CHOSEN

Some Recent Changes

The Tokyo *Trans-Pacific*, an American-owned weekly, points to three typical Japanese institutions which appear destined to extinction.

They are the Yoshiwara, the world-famous licensed quarter of Tokyo; the Geisha, who is rapidly being displaced by the waitress and dancing-girl; and the Kabuki drama, popular for over three centuries, which is giving way to modern plays.

All three have lost much of their appeal and fascination for the public, and particularly for the youth of Japan.

The disappearance of the Yoshiwara will automatically rid Japan of one of those institutions which, from the foreign viewpoint, has cast a stigma on Japan's moral reputation. The existence of a segregated licensed quarter, the inmates of which were frequently sold into slavery, has long been condemned in the light of Western standards, and its elimination has been the object of an insistent missionary campaign.

The closing of the Yoshiwara in Tokyo does not end the system, but it is likely that an institution which is unable to survive in the capital will not long linger in other cities of the Empire.

Encouragement at Omi

Surprising things happen in Omi every now and then. Recently two events occurred that bespeak better tolerance between Buddhism and Christianity. One was the visit to Omi Mission (Omi-Hachiman) of a group of eleven Buddhist Sunday school teachers, seeking improved methods of work among children. The second was the request to Mr. S. Nishimura, of the Katata Branch of the Mission, by the Buddhist priest of a neighboring temple, that he baptize into

the Christian faith his son—who during an illness had been studying Christianity. A minute examination of the young man revealed genuine understanding of the step, so that Mr. Nishimura baptized him—in the temple and in the presence of the priest.—*The Omi Mustard Seed*.

Buddhists Study Christianity

Fukui, on the west coast, has been called "Back Japan." The people are conservative; education has been backward and it is a stronghold of Buddhism. In a population of 60,000 there are over 600 temples and a large monastery just outside of the city. Many years of painstaking work have been required to establish Christian work there. It is especially difficult to find a point of contact with working girls, because they are so burdened with heavy schedules in the silk factories.

But one feature of the situation is hopeful. Buddhist priests are less antagonistic and have stopped criticizing Christianity before their congregations. They even asked to study Christianity, and for a year and a half the Rev. Matsutaro Okajima had a Bible class for twenty-five Buddhist priests. Buddhism fails to meet the "dangerous thought" which Japan sees coming into its ports from Russia.—*Spirit of Missions*.

Pertinent Facts About Korea

Korea has had Buddhism for ages. Christianity came less than fifty years ago. Of Korea's twenty millions, less than four persons in every hundred can be counted as in any way affiliated with the Christian Church. And yet the head of the department of religions of the government-general recently told us that Christianity operated 82 per cent of the church schools, 90 per cent of the Sunday schools, 87 per cent of the places of religious worship, and enrolls 85 per cent of all the religious workers.

Christianity preserved and made popular the native Korean

script which the old type scholars looked upon as too easy for a learned man. Christianity brought to Korea the first school for girls, and at present maintains the only college for girls. Christianity established the first modern school for boys in Korea. Christianity has made it possible for the women of Korea to be freed from the prison of the inner yard of the home. Christianity is leading in the fight against the evils of drink, social vice, intemperance.

"Pioneer Program" for Children

Dr. McCune and the Rev. Francis Kinsler are working together to interest "older youth" in winning children who have had no chance to know God's Word. After three years there are hundreds of such boys and girls meeting daily under the leadership of college students. The "Pioneer Program" is used, based on Luke II:52, "Jesus increased in wisdom and stature, and in favor with God and man"; in the effort to develop these children into a fourfold Christian life: intellectual, physical, social and spiritual. At first much time was given to primary instruction. Government authorities, seeing the numbers grow to thousands, made it impossible to continue. It was then decided to call all these gatherings "Children's Bible Schools." Textbooks in reading, history, geography, etc., are now being compiled from the Bible itself.

ISLANDS OF THE PACIFIC

Savage Tribes Hear the Gospel

Henry DeVries writes in the *Moody Monthly* of pioneering the southern islands of the Philippines. Thousands of natives are scattered along the river Giqua. The missionary gathers them in groups for meetings which last all day, and the audience is constantly changing.

At one place we witnessed a pagan service, lasting three days. The worshippers built an altar in the center, decorating it with ferns and flowers. Their offerings to the spirits consist-

ed of roast chicken, pigs and native wine. The main item on the altar was a pig's head. After most of this had been eaten and only the skull remained, the priest swung the basket with the "sacred head" slowly around the altar, howling prayers to the spirits. This performance continued until Sunday, with the worshippers intoxicated, quarreling and howling.

On Sunday morning quite a different kind of service was held, conducted by the missionary, when the people were directed to worship the one and only true God. After praying, singing and reading the Word, they gathered in groups to study portions of the Bible.

NORTH AMERICA

Erasing the Color Line

The General Conference of the Methodist Episcopal Church passed the following significant resolution by an overwhelming majority:

Whereas: "There cannot be Greek and Jew, circumcision and uncircumcision; barbarian, Scythian, bondman, freeman, but Christ is all and in all"; therefore,

Be it resolved: That the General Conference of the Methodist Episcopal Church shall hereafter meet only in cities where hotels, sufficient in number to accommodate its delegates, shall in writing agree to meet the following conditions:

(1) No segregation of specific groups in room assignments.

(2) No discrimination against any delegates in the use of hotel entrances, lobbies, elevators, dining rooms and other hotel services or facilities.

(3) Specific instruction of hotel employees by the hotel authorities regarding the interracial character of the conference and the treatment of all delegates with equal courtesy.

Federal Council Bulletin.

Parish of 46,000 Square Miles

In Nevada, Elko County parish is about 200 miles long one way and 230 the other, with a population of 9,000. Cattle and sheep raising and mining are the chief industries. Rev. Frederick C. Taylor, in charge of St. Paul's Episcopal Church, visits Wells, Clover Valley, and other points, involving motor trips of 150 to nearly 300 miles. Last winter the roads were blocked from December 1st until late in March. At Winnemucca four people came fifty miles for their confirmation. At Lovelock three of the

class drove thirty-five miles. At Carson City a confirmation class of 28 included 14 Indians.—*Churchman.*

Denominationalism

Over against the wasteful use of energy and funds in small towns, where seven or more of the 191 denominations in the United States struggle to survive, is the fact that no one state has all of the 191 denominations. Illinois comes nearest with 144. New York lags, with only 122. Nevada has only 15. Less than half of all the bodies listed have as many as a total of 10,000 members. Forty-five have less than one thousand each. In general, the large denominations are growing larger and the small are growing smaller. Community churches are increasing rapidly and there are now more than 2,000 in the United States.—*Presbyterian Advance.*

Nez Perces' Centennial

Christian Nez Perces Indians are this year planning an appropriate celebration of the one hundred years since four Nez Perces journeyed overland from the Kamiah Valley in northern Idaho to St. Louis in search of the "white man's Book of Heaven." They now number about 1,400. About two-thirds of the tribe are Protestant Christians, or nominally so, most of them being Presbyterians. The other third are either Roman Catholics or heathen.—*Presbyterian Advance.*

New Japanese Church

The new building of the First Japanese Baptist Church and Japanese Christian center, Sacramento, California, was dedicated on July 10. More than 500 Japanese, Chinese, Russians and Negroes attended the service. The property is valued at \$50,000, and is recognized as one of the finest Christian center buildings of America. There are 8,000 Japanese in Sacramento.—*Watchman-Examiner.*

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Republic of Brazil—A Survey of the Religious Situation. Nine maps, seven charts, eleven illustrations. By Erasmo Braga and Kenneth Grubb. 8vo. 184 pp. 5s. net. World Dominion Press. London. 1932.

Brazil is twice the size of India but with only about one-ninth the population of that great peninsula. The white inhabitants number 51 per cent, the remainder being Negro, Indian or mixed. There are in Brazil immense natural resources and unclaimed areas. It is nominally Roman Catholic but its people are lacking in a clear understanding of the Christian message and life.

This survey is an excellent brief study of the land and the people, the growth and influence of evangelical Christianity and the present tendencies and unfinished task. Six appendices deal with the statistics of evangelical work, education and the church. Thirty-five Protestant organizations are at work in 153 stations. The evangelical communicants number 135,390, and the total adherents 702,377. The largest evangelical community is in Sao Paulo. The Presbyterians in Brazil number about 30,000 and have their own independent, self-supporting church. The Baptist Mission (Southern Convention) reports 34,358 communicants and 103,074 in their Christian communities. One diagram shows that less than half the organized churches have Brazilian pastors.

Gandhi—The Dawn of Indian Freedom. By Jack C. Winslow and Verrier Elwin. 224 pp. \$1.50. Revell. New York.

The eyes of the whole world are fixed on that extraordinary personality, Gandhi. Probably no other man of this generation, without official position or

political power, has such a numerous following. He is a force to be reckoned with, not only in India but in the world. It is the belief of the authors of this book that he and the movement which he incarnates are not adequately understood in Europe and America, and they have endeavored to interpret him and the Indian mind to Western readers. They are members of a brotherhood known as Christa Seva Sangha, composed of Englishmen and Indians, living together according to Indian customs, and seeking to interpret the Christian Gospel to India in the utmost possible detachment from purely European or British elements. They are therefore uniquely competent to discuss their subject. The Archbishop of York writes a Foreword in which he says that he neither commends nor criticizes the contents of the book, but that he commends it as a contribution to the English understanding of the Indian mind, and as one that will give a truer appreciation of the Indian outlook than many of us are likely to receive from either Indians or Englishmen who have not had this intimate association with the people of India.

A. J. BROWN.

That Strange Little Brown Man—Gandhi. By Fred B. Fisher. Illus. 8vo. 239 pp. \$2.50. Ray Long and Richard Smith. New York. 1932.

Dr. Fisher, who was for ten years Missionary Bishop of the Methodist Church in India, has been a friend and admirer of Mahatma Gandhi for some fifteen years. He idealizes "the Little Brown Man," but it is worthwhile to see Dr. Fisher's viewpoint of Indian peoples and

their problems and their unique Nationalist leader. His book is described as the "story of an experience and an attempt to weigh Eastern and Western ideals, as well as spiritual weapons and machine guns, in the scale of practicability."

Many will not agree with Dr. Fisher in his estimate of Mr. Gandhi and his philosophy but all will be interested in his story of the young Indian who was educated in India and England, practiced law and espoused the cause of his fellow countrymen in South Africa, and returned to India to attempt the release of his country from British control and from everything non-Indian—a difficult, if not an impossible, task. Dr. Fisher rightly commends Gandhi for his personal self-sacrifice, his patience, moderation and opposition to armed revolution. This "fighting pacifist" set out to organize a peaceful army to oppose "disciplined violence." He established his Ashram at Ahmedabad in 1916 and required all students who came there to take an eightfold vow of truthfulness, non-violence, celibacy, control of the palate, non-stealing, non-possession, swadeshi, and fearlessness.

Dr. Fisher recognizes that Gandhi is still a Hindu who looks upon Christ as one of his ideal characters and teachers. He seeks to live according to the Sermon on the Mount but denies the deity and atonement of Jesus; he does not accept the Son of Man as the unique revelation of God and the Saviour of men. The author seems to think that a man can be both Hindu and Christian. Gandhi, on the other hand, says that he is a Hindu and not a Christian.

We agree with him, though he holds many things in common with Christians, and though Christians shamefully neglect to follow many of the teachings of Christ and fail to live the Christ life. We can learn much from Gandhi but it is difficult to understand why a man of his ideals does not condemn the evils of Hinduism such as are found in Siva worship.

The Book has been banned by the Indian Government. The chapter on "Sex in India" is disappointing and we believe is erroneous and misleading. One worth reading is that on "What's Wrong with Foreign Missions?" We should not be too proud to learn, even from a "Little Brown Man," who is a non-Christian and a Hindu.

The New Crisis in the Far East. By Stanley High. 128 pp. \$1. Revell. New York.

The author is well known as a Christian publicist, who believes that the war clouds have never hung more ominously on the horizon in the Far East than they do today. Russia has been trained for a decade and a half in the school of Soviet Nationalism, and Japan is at present under the domination of a military regime. In the background is the colossal figure of China embittered by her harsh treatment at the hands of the Japanese. The book is impressionistic and undocumented, but fair and Christian in its viewpoint. Mr. High's conclusion is: "In the whole category of the forces that are now at work in the life of Asia, it is only Christianity that, working close to the people, is laying the foundations for those convictions and aspirations on which permanent peace can be established."

A Buddhist Bible: The Favorite Scriptures of the Zen Sect. 316 pp. Edited, Interpreted and Published by Dwight Goddard. Thetford, Vermont.

The author in his earlier books on Buddhism expressed the opinion that Jesus derived his teaching regarding God and life from Gautama Buddha.

Now he publishes some of the favorite scriptures of the Buddhist Zen Sect, which arose in Japan early in the thirteenth century. It maintains that the state of enlightenment cannot be attained by external means. It disregards ritual and emphasizes simplicity of life. The author admits that the "original text of these Buddhist scriptures are very corrupt, disorderly, and in places very obscure." We have, therefore, an interpretation, rather than a translation. His sympathies are not with Christianity but with Buddhism, which he believes to be the most promising of all the great religions. "Ch'an Buddhism in China and Korea and Zen in Japan, for a thousand years, have been powerful in moulding the spiritual, ethical and cultural life of great nations."

The fruits of Buddhism as seen in Buddhist countries today do not fulfill this promise: "By their fruits ye shall know them."

S. M. ZWEMER.

The Rainbow Empire—Ethiopia. By Stuart Bergsma. Illus. 8vo. 294 pp. \$3. W. B. Eerdmans Pub. Co. Grand Rapids. 1932.

Abyssinia—the ancient empire of Ethiopia is, in a modern sense, still an undeveloped country. There are only fifty miles of good road in a total of 350,000 miles of nondescript roads and mountain and jungle highways. Banking, railway, manufacture, education, medical and sanitary work, courts of justice, modern science and invention, public utilities and improvements of all sorts are in their infancy.

But Abyssinia is a unique and interesting country and its people have many fine characteristics. Most of them are nominal Christians but know little of Christ and less of His Way of Life. Dr. Bergsma, a medical missionary of the United Presbyterian Church, gives us an unusually graphic picture of the land and rugged people, recounts the peculiar history and traditions of this an-

cient nation, tells the story of his own adventurous journeys, describes unusual experiences in medical practice and his contacts with the picturesque monarch at dinner and at the coronation. He clearly reveals the great need for medical and general health work and for giving the people the pure Gospel of Christ. The story of Blind Gidada is worth repeating.

The appendix includes a bibliography, and a suggested outline for the use of the book by mission study groups. This is the latest and in many respects the best and most comprehensive of the comparatively small number of volumes on Abyssinia.

Charge That to My Account. By H. A. Ironside. 122 pp. 75 cents. Bible Institute Colportage Assn. Chicago. 1931.

Twelve Gospel sermons of the passionate, evangelistic type include vivid word pictures which tell the old Gospel story in a way that will hold the reader from beginning to end. Dr. Ironside, the pastor of the Moody Memorial Church in Chicago, sets forth the way of salvation in plain scriptural style. The first sermon, "Charge That to My Account," is alone worth the price of the volume.

H. A. ADAIR.

Chief Men Among the Brethren. Compiled by Hy. Pickering. 223 pp. 3s 6d. Pickering and Inglis. London. 1931.

The personalities back of any religious movement are always a fascinating study. One can better understand the movement if he knows those who have been most largely used in its promulgation. "Chief Men among the Brethren" introduces one hundred of the leaders of the Brethren Movement in a most interesting and instructive way. The sketches are necessarily brief and one finds himself wishing they were longer and more detailed. It will have a special appeal to Brethren, but is a worthy addition to any library in which biography is appreciated.

C. B. NORDLAND.

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Book Review

Life of Charles Albert Blanchard. By his wife, Frances Carothers Blanchard. 8vo. 220 pp. \$2.00. Revell. 1932.

Much of the material for this volume is drawn from the diary and other writings of the late President of Wheaton College, so that the work is largely autobiographical, rather than a discriminating estimate of his character and work. The book, nevertheless, has unique value as the record of lofty purpose, unflinching courage, and unceasing industry.

Succeeding his father in 1882 as president of a small and struggling educational institution, Dr. Charles Blanchard lifted it to nation-wide influence and established its place as one of the strong centers of Christian education in America. His early training was in the Christian ministry and, while he may not be numbered among the great educators, his contribution to the intellectual ideals of his time were of no mean importance. His estimate was that "Life is ninety per cent education," so that the opportunities of the educational sphere challenged his full devotion. Early in life he determined he would not withhold his support from any good cause and this creed led him to affiliation with a score or more of spiritual undertakings as well as moral reforms, and though some were highly unpopular there is no evidence that he flinched even in the presence of physical danger.

Of striking appearance, marked dignity, a graceful and persuasive speaker, Dr. Blanchard was, nevertheless, among the most humble and self-effacing of men. He was a man of winsome personality, of simple tastes, and with disdain for everything that savors of the artificial and insincere. These pages reveal the spiritual grandeur of the man; not flawless, but each day of life reaching out for God's highest and best. There is contagion, aroma, and tonic in such a life.

HUGH R. MONRO.

New Books

An American Doctor at Work in India. Sir William J. Wanless. 200 pp. \$1.50. Revell. New York.

America, the Philippines and the Orient. Hilario Camino Moncado. 214 pp. \$2. Revell. New York.

The Book of Daily Devotion. Edited by Elmer T. Clark and W. G. Cram. 400 pp. \$1.50. Cokesberry press. Nashville.

A Century of Faith. Charles L. White. 320 pp. Judson Press. Phila.

Christ Finds a Rabbi—An Autobiography. George Benedict. 399 pp. Published by the Author. Bethlehem Presbyterian Church, Phila.

God in the Shadows. Hugh Redwood. 127 pp. \$1. Revell. New York.

Handmaidens of the King to Foreign Lands. W. Thorburn Clark. 129 pp. Southern Baptist Convention. Richmond, Va.

Hudson Taylor's Spiritual Secret. Dr. and Mrs. Howard Taylor. \$1 cloth; 50 cents paper. China Inland Mission. London.

The Japanese Invasion and China's Defense. Edited by Wong Chi-yuen and Tang Leang-li. 80 pp. \$1. Shanghai.

Norah—A Girl of Grit. Beth J. Coombe Harris. 318 pp. 2s. 6d. Pickering & Inglis. London.

Outriders of the King. W. Thornburn Clark. 153 pp. Southern Baptist Convention. Richmond, Va. 1932.

The Oxford Group Movement. J. C. Brown. 632 pp. 1s. Pickering & Inglis. London.

Miss Rosemary Mistary. Kate Mellesh. 205 pp. 2s. Pickering & Inglis. London.

Sons. Pearl Buck. 467 pp. \$2.50. John Day Co. New York.

The Story of William Aitken Heighway of Fiji. By His Family. 274 pp. 4s. Methodist Women's Auxiliary to Foreign Missions.

Talking with God—A Book of Prayers for Many Occasions. Alfred Franklin Smith. 151 pp. Cokesbury Press. Nashville.

Wondrous Love. D. L. Moody. 187 pp. 1s. Pickering & Inglis. London.

The World-Wide Christian Mission, 1922-1932. A Survey. 284 pp. \$1. I. M. C. New York.

Wayfaring for Christ. A. M. Chirgwin. 160 pp. 2s. Edinburgh House Press. London.

Ramon Lull. (The Bhaktas of the World, No. 4.) P. G. Bridge. 107 pp. Re. 1.2. Christian Literature Society. Madras.

Juveniles at the Cross Roads. Shintaro Furuya. Translated by Shizu Hasegawa. 118 pp. Yen 1. Christian Literature Society. Tokyo.

China's Own Critics: A Selection of Essays. Hu Shih and Liu Yu-tang. 188 pp. Mex. \$6. China United Press. Shanghai.

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Personal Items

(Concluded from 2d cover)

John Ellis Manley has been chosen as the new General Secretary of the National Council of the Y. M. C. A. He succeeds Fred W. Ramsey, who has held the position since the retirement of John R. Mott about four years ago. Mr. Manley has been engaged in Y. M. C. A. work for the last 30 years and has had a wide experience in this field.

* * *

Dr. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, has recently returned to New York, having attended the World's Sunday School Convention in Rio, and after visiting a number of South American cities, traveling by airplane from Mendoza, Argentine, to Santiago, Chile.

* * *

Dr. William B. Lippard is the worthy successor to Dr. Howard E. Grose, editor of *Missions* during the last twenty-three years, who is to be promoted January 1, 1933, as editor emeritus for life. William B. Lippard has been associate editor since 1922; associate secretary of the American Baptist Foreign Mission Society since 1919; and recording secretary of the Board of Missionary Cooperation since 1920. He brings to the office a wealth of editorial ability and a background of missionary knowledge and experience.

Obituary Notes

Lucy Hale Tapley, 75-year-old President-Emeritus of Spelman College, died June 7 at McKinley, Maine. During the 37 years she had served at Spelman College many thousand young Negro women had been helped because of her radiant influence.

* * *

Dr. A. F. Grant, head physician of the American Mission Hospital in Tanta, Egypt, died on July 4 while preparing to take up his customary duties in the clinic. He went to Egypt in 1904, spending his first nine years at Assiut Hospital.

* * *

The Rev. Dr. Alfred Gandier, of the United Church of Canada, died of heart disease on June 12th, a few days after retirement as principal of Emmanuel Union Theological College.

He was moderator of the Canadian Presbyterian General Assembly of 1923.

Dr. Gandier was born in Hastings County, Ont., Nov. 29, 1861, a son of Joseph and Helen Eastwood Gandier. He was educated at Queen's University, Kingston, and Edinburgh University, Scotland.

* * *

The Rev. N. E. Samson of the Methodist Episcopal Church, and stationed at Sironcha, Chandra District, Central Provinces, India, was found murdered in Jubbulpore after having been robbed.



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A black and white photograph of three children standing next to a large, round, woven basket or wheel, possibly a traditional toy or part of a game. The children are standing on a grassy area, and the basket is positioned on the ground. The child on the left is a boy, the middle one is a girl, and the one on the right is a boy. They are all looking towards the camera. The basket is made of woven material and has a large, circular opening in the center. It is leaning against a wooden structure, possibly a fence or a wall. The background is slightly out of focus, showing some foliage and a building.

This man was a leper for twenty years. Wholly unable to earn his living, or even to walk, he was dependent on his motherless young daughter who begged food to keep them alive.

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State of New York, County of Westchester, ss:

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DELAVAN L. PIERSON.

Editor and Business Manager.

Sworn to and subscribed before me this 28th day of September, 1932,
[SEAL]

EDITH ABER,

Notary Public.

My commission expires March 30, 1934.

A Correction—General Chang's Testament

Our attention has been called to an error on page 543 of our October number where a wrong translation is given for the inscription on the Chinese Bible. This should read: "In the 15th year of the Republic (1926). Under heaven there is no greater classic. Offered to you by Chang Chih-chiang"; followed by the seal of General Chang. The story of this distinguished Chinese Christian appears, with his portrait, on pages 604 and 605 of our November number.

Editorial Chat

Have you considered our special Christmas offer of two subscriptions for \$4.00? Send THE REVIEW to some friend or pastor or missionary as a Christmas gift. You will help in three directions—The Cause of Christ, the recipient and THE REVIEW. Here are some reasons.

* * *

"I congratulate you on the China number. It is splendid—comprehensive and constructive. We thank you for it. I pass on my copies of the REVIEW to a clergyman who fairly devours it."

HERBERT K. CASKEY,
Asheville, N. C.

* * *

"The REVIEW gets better and better with every issue. I liked especially your China issue and I believe the November number is even better still."

ROBERT M. HOPKINS, D.D.,
General Secretary,
World's Sunday School Association.

* * *

"In spite of the depression The MISSIONARY REVIEW OF THE WORLD is steadily going ahead not only in its new dress but also in its wealth of usable material for the pastor who would make 'the call of God to go into all the world' real to his people."

THE REV. HOWARD A. ADAIR,
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"I sent for a copy of The MISSIONARY REVIEW OF THE WORLD and find it is beyond my expectation. I am very anxious for your October number. The magazine will be profitable to me through the year, so that I am asking you to send it to me."

REV. M. L. BANISTER,
Chester, S. C.

* * *

Readers of The REVIEW will be glad to know that the contents of our monthly issues will be found indexed in "The Reader's Guide to Periodical Literature," published by the H. W. Wilson Company, 950 University Avenue, New York. This is available for reference in libraries. Don't let this keep you from subscribing.

* * *

You are making a splendid magazine, in some respects the most important in the country.

MRS. HENRY W. PEABODY,
Orlando, Fla.

* * *

We find THE REVIEW not only interesting but a valuable instrument in our study work and we are recommending highly the China and Indian numbers.

MARGARET I. MARSTON,
Educational Secretary,
National Council,
Protestant Episcopal Church.

THE MISSIONARY REVIEW OF THE WORLD

Delavan L. Pierson, Editor

Vol. LV DEC., 1932 No. 12

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**HELPING THE COMING GENERATION—YOUNG WOMEN AND CHILDREN IN
THE AMERICAN CHRISTIAN HOSPITAL IN MESHED.**



**HELPING THE COMING GENERATION—BOYS AND TEACHERS IN THE AMERICAN CHRISTIAN SCHOOL IN MESHED
THE GROWTH OF A NEW CIVILIZATION IN PERSIA**

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LV

DECEMBER, 1932

NUMBER 12

Topics of the Times

THE AIM OF MODERN MISSIONS

The central aim of missionary work is "the personal conversion of men to a new life in Christ, to complete surrender to God and to new relations of love with their fellow-men." This statement was issued by the International Missionary Council at its meeting in Herrnhut, Germany, last July. Representatives of twenty-five different nations were present, including Christians from the mission fields, as well as representatives of mission boards in the West, so that the findings may be taken to represent evangelical missionary thinking around the world. All Christian missionary work—educational, medical, industrial and literary—is recognized as subordinate to the central purpose of "making clear the message of Jesus Christ in all its fulness."

The expansion of western civilization throughout the world is disintegrating the traditional thought and customs among these backward peoples. Millions have scarcely the bare necessities of life, though God has provided an abundant supply. All are weary of international disputes, racial hatreds, bitter controversies and communal strife. Men are increasingly rebellious against economic schemes which tend to concentrate the wealth of the world in the hands of a few and to exploit the masses for private gain. The youth of today are being captivated by theories and programs which do not derive their force and authority from the Gospel and yet are exercising over the minds and conduct of men an influence often more extended and more revolutionary than the Christian Church. It is a time for true repentance and regeneration.

The Christian Church must face this situation courageously. Our missionary task is to make known by word and by life God's revelation of Himself and of His Way of Life through Jesus Christ. Personal piety, good advice, modern philosophies and human programs of reform are not sufficient to meet the needs of the world. What Christians have to give, says the Herrnhut

statement, "is the good news of a Divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today, we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that alone can provide the foundation for an order of society that will be according to the will of God."

Everything in the missionary activity of the Protestant Church should serve the one dominant purpose of making clear the reality of Jesus Christ and His full Message, with all its implications.

The task is one, though the forms in which it must be carried to completion are many. "A living faith must show its effects and fruits in every department of human life. We must not shrink from an uncompromising protest against all that is un-Christian in modern thought and life."

Human powers are wholly inadequate for the tasks before us. The Holy Spirit must inspire and empower us, enlightening our souls "with celestial fire."

One of the many hindrances to the fulfilment of the distinctive missionary purpose is the disagreement between the Gospel and modern conception of the nature and destiny of man. It is part of the world mission of the Church to examine, in the light of the Gospel, the whole system of values on which the economic order and civilization rest.

The committee at Herrnhut recommended:

1. That the officers of the Council continue to enlist the help of the best Christian minds in the world mission of Christianity, with a view to a more direct and effective attack on non-Christian principles of thought and action in the modern world;
2. That encouragement be given to the formation of groups in the different countries for the study of the Christian Message in relation to non-Christian forces;
3. That steps be taken to enable outstanding Christian thinkers in Europe and America to visit the important fields to lecture on Christianity and to discuss these questions with small groups;
4. That we keep in view the possibility of providing increased facilities for members of the younger Churches,

who possess the necessary initial equipment, to pursue their studies in the West and so avail themselves of the best help that the older Churches can give.

The responsibility for meeting the challenge of modern thought belongs to the Christian Church as a whole. Much of the work done in this field is being done by other agencies. Anti-Christian elements in western civilization are everywhere penetrating the mission field and creating serious obstacles to the advance of the Gospel.

It is hoped that from the direction of missionary thought to these questions, from international contacts between individuals and groups, and from the meeting of informal groups in which the help of leading Christian thinkers is enlisted, there may result a growing clarification of thought which God may use for the vitalization of the whole missionary movement.

As to the task of evangelism, there is an urgent call to a bolder and more convincing presentation of Christ and His Message. The world is in desperate need of regeneration. Christ calls men to a complete conversion of the mind and to a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. The Churches and missions must cooperate in a more earnest evangelistic endeavor. The Herrnhut statement says:

Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

We recommend that the National Christian Councils be invited to undertake, and to encourage the Churches and missions in their areas to undertake, a fresh study of the methods of evangelism best suited for reaching different classes of people; and that the officers of the International Missionary Council include among their major tasks the assisting and coordinating of such studies.

This statement of the Primary Aim of Christian Missions is especially timely in view of the recent report of the Appraisal Commission of the Laymen's Foreign Missionary Inquiry.

THE STORM CENTER IN ASIA

War is caused generally by pride, covetousness, ambition, misunderstandings and fear rather than by a spirit of active hostility and premeditated aggression. Japan and China are both strong nations and should be friends but irritations have stirred up strife. Having entered on a campaign to control Manchuria through a puppet government, Japan is unwilling to retreat. The opinion of the civilized world condemns Japan's militaristic program in the newly formed state of Manchukuo but the Japanese Government is ap-

parently ready to face ostracism and world-wide antagonism rather than acknowledge her error and to give up personal control of the State she has brought into being. As in the case of Germany before the World War, militarists, whether right or wrong, are accused of refusing to allow treaties and the court of world opinion to turn them from their course.

The Lytton Commission of the League of Nations, which has been studying the situation on the ground, has now published its report which finds Japan at fault in her disregard for China's sovereignty and for her disregard of treaty obligations. The Lytton report is thorough, fair and diplomatic, acknowledging the provocation to Japan and the need for readjustments, while seeking a peaceful settlement of the difficulties. Ten principles are laid down which, if accepted by the contestants, would promote peace and contribute to the welfare of China and Japan and the development of Manchuria. These principles include the following points:

1. Settlement compatible with the interests of both China and Japan.
2. Consideration for the interests of the Soviet Union.
3. Observance of the League of Nations covenant, Kellogg-Briand pact and Nine-Power treaty.
4. Recognition of the rights and interests of Japan in Manchuria.
5. New treaties to restate the respective rights, interests and responsibilities of both China and Japan in Manchuria.
6. Provision for prompt settlement of minor disputes as they arise.
7. The Manchurian Government modified to acknowledge the sovereignty of China, and secure a large measure of autonomy.
8. Order in Manchuria maintained by gendarmerie, by the withdrawal of other armed forces, and by non-aggression treaties.
9. A new commercial treaty between China and Japan to promote equitable commercial relations between the two countries.
10. Temporary international cooperation in the reconstruction of China.

The impartiality of this report is indicated by the fact that both Japan and China consider it unsatisfactory. Japan declares that she will not retreat from her position; China objects because Manchuria is not returned to her unequivocally and she rejects the suggestion of international cooperation in her own national reconstruction.

There is hope that Japan will yet be guided by wisdom rather than by pride and that some way may be found to preserve her interests in a way compatible with justice to the Chinese and to the welfare of Manchuria. In the meantime desultory fighting continues in the disputed territory; Japan is expending huge sums which she can ill afford; her foreign trade has fallen off so that she faces bankruptcy; social unrest grows among her own people and international compli-

cations threaten her life. The Japanese are a virile and a capable people and there are forces working in the Empire for peace and international justice that may yet make their influence felt. If China can set her own house in order, her neighbors will be more eager to preserve friendly relations. There must be agreement between China and Japan before they can walk together in peace.

STANLEY JONES IN MANCHURIA

In the midst of civil warfare, Dr. E. Stanley Jones has conducted his first meetings in the China Evangelistic Campaign. In Mukden, "the center of war-torn Manchuria," he found that the Japanese had closed temporarily all schools and colleges, except the mission schools. Many Chinese business men and foreigners had fled to escape danger and chaos. During a meeting to welcome Dr. Jones a Japanese airplane swooped low to investigate the nature of the gathering. Dr. Jones says:

"One night seven hundred Manchukuo troops mutinied, killed their Japanese officers and burned the arsenal and thirteen airplanes... Two nights later there was worse firing and some missionaries sat up all night with bullets whistling around their houses... Yet we carried on evangelistic meetings during the day and night as though nothing were happening... The Chinese Christians were wonderful in their poise. Many had come from bandit-infested regions and would probably lose all before getting back home, but they carried on with cheerfulness and courage... They laid their plans day by day for building this new Kingdom of God on the ruins of the old kingdom.

"The morning meetings were for Christian leaders who came from all over Manchuria. At night the meetings were for non-Christians, mostly intellectuals. The gates of the city were closed at seven, so that many had to get through the gates or remain outside all night. Yet they came and packed the building. When, after five nights of unfolding the meaning of the Gospel, I asked those who would like to become Christians to sign cards, two hundred and fifty did so.

"Conditions have changed in China since I was here ten years ago. The soul of China has matured. She is facing the deeper issues. The youth are today most interested when one is dealing with the really great things of life.

"Japan is only very nominally holding Manchuria as a whole. She controls only the railways and about 4,000 square miles out of 375,000 square miles of the country. Every railway station is like a fortress; camouflaged armored trains move

up and down the lines while airplanes buzz overhead looking for roving bands... I was told from reliable sources that banditry is now a hundred times worse than it was under the old rule... The country outside the railway center is chaos... Militarism is not only wicked, it is stupid!"

FOREIGN STUDENTS IN AMERICA

Over three thousand foreign students are in America each year expecting to return to their home lands to fill positions of leadership in political, business, industrial and educational spheres. Most of these students represent the cream of the nations from which they come, though some are radical and undesirable. About one-third are supported by their home governments and by scholarships; another third come with money supplied by parents and friends. The remaining third must depend on part-time and vacation employment in America to meet expenses. Among these are the most earnest and desirable class. A loss of opportunity to work their way will be a great handicap and may necessitate their return home. This will be a distinct set-back to the promotion of international understanding and goodwill.

In the present distress in America, due to unemployment, it has seemed to the Government officials in the Department of Labor that employment must first be provided for American citizens. According to a recent ruling by Secretary Doak, foreign students, admitted on a non-quota basis, are forbidden to engage in any gainful employment to help finance their education. This ruling, no doubt due to the present unemployment situation, will, however, permit students to do odd jobs in the houses where they live, but it prohibits them from receiving wages for work which might give employment to American citizens.

Student leaders in many American institutions affected by this ruling have sent protests to Secretary Doak quoting the objection of President Livingston Farrand of Cornell that the ruling is unfair, short-sighted and unwise.

Dr. Frederick B. Robinson, President of City College, New York, says:

One of the most potent agencies for the promotion of international understanding and goodwill is the interchange of professors and students... To construe student part-time employment as labor, incompatible with the students' privileges of study, is unwise and lacking in consideration... The amount of work they can do is automatically limited by the requirements of the colleges themselves, and it is part of their educational experience. Its influence on our labor problem is negligible and the period of residence is limited... It is to be hoped that the law will be interpreted broadly and generously.

Charles D. Hurrey, General Secretary of the Committee on Friendly Relations among Foreign

Students, writes to us as follows, on the influence of Secretary Doak's ruling:

Students from the Orient (excepting Filipinos), and those from Europe, Africa and almost everywhere (except Latin America), are threatened with deportation if they work for money wages. Those who arrived in the United States before August 1, 1932, are allowed to work in the college community in partial payment for room, meals and tuition—but not for dollars. They may also do such work in vacations but not for money.

All foreign students are required to carry at least twelve hours per week of college work in an approved institution of higher learning. The Department of Labor will probably not deport any foreign student who maintains his student status even if he is earning some money by preaching, lecturing, writing, or other legitimate student work.

It is difficult to make a ruling that would be uniformly just. I am convinced, however, that our government is right in insisting that each foreign student shall satisfy his nearest United States Consul that he is coming here as a bona fide student and that he has sufficient financial resources to cover his expenses; also that no student should be admitted from a country that stipulates that he cannot return to that country (as, for example, Armenians from Turkey, Greece or Syria, White Russians from France or Czechoslovakia). All foreign students should be urged to hold in reserve sufficient funds to cover minimum cost of return passage. Exceptions should be made for such foreign students as are in distress due to circumstances beyond their control, e.g., earthquake, revolution, and illness. In all such cases the student should be required to give proof of the truth of his story, and, wherever possible, should earn his way out, rather than receive a charity gift. Loans to foreign students are seldom repaid by them and consequently promote an unfriendly feeling. Students should be required to present references (at least from two of their professors) so that one may inquire concerning the character, ability and record, before deciding whether to grant help. In cases of threatened deportation, the government might parole students in care of some welfare agency which would assume responsibility for seeing that such students returned home within a given time.

There are many good reasons for welcoming foreign students to America and for offering them every facility for study under friendly conditions. It seems, however, that the American Government is justified in taking any steps necessary to prevent these students from further increasing unemployment. The law should be intelligently and benevolently applied.

Needy, diligent, desirable students should not be prevented from their studies. Such a ruling would have barred from the United States many of the best students of the past—such as Kagawa of Japan, Paik of Korea and others from China, India, Latin America and Europe.

Many efforts are made to make incoming oriental and other foreign students feel at home in America. The Student Division of the National Council of the Y. M. C. A., the National Students' League and the Committee on Foreign Students are very active in this respect. Recently when a party of seventeen Chinese students arrived in San Francisco, headed by Dr. Y. Y. Tsu, of the

Peking Union Medical College, they were warmly welcomed at International House and at other functions in their honor. One of the greatest needs of these foreign students in America is that they be brought into close touch with Christian homes and institutions and be shown the best that our land and people can offer.

THE REVIEW AND THE DEPRESSION

Companionship in trial is good for the soul. The present financial depression has not passed us by, but has threatened the very existence of the REVIEW. In spite of drastic cuts in expenses, and the help of many noble friends, the expense and income would not balance. We were determined to avoid going into debt. What could be done—slowly starve, die by *hara kiri*, or seek rejuvenation.

These are days of crisis in religious and missionary spheres, at home and abroad. The evangelical and evangelistic note in Christian missions needs to be emphasized rather than silenced. The REVIEW stands firmly for Christ as the Son of God and the Saviour of men and for New Testament faith and works. It is the organ, not of any sect or organization or group of organizations, but of a *cause*—the greatest cause—that of winning all men to Christ and His Way of Life. Our reason for existence is to promote the Christian campaign, to spread the knowledge of Christ and to extend His control over the hearts and minds and lives of all races and nations.

The REVIEW should continue, but how? Many letters of appreciation recently received have strengthened the conviction of the Editor and Directors that the voice of the REVIEW should not be silenced.

After much careful study and prayer a way has providentially been opened to continue to serve the cause without lowering the standards. After December first the publication office is being moved to Harrisburg, Pennsylvania, and the editorial office to Upper Montclair, New Jersey. The REVIEW will continue as a world-wide, interdenominational, independent monthly and the Board of Directors and editorial council will cooperate to make it as effective and as widely useful as possible. If the circulation could be increased to 25,000 (less than one in a 1,000 of Protestant church members in America) we believe that the financial problem of the REVIEW could be solved. It is as difficult to publish a worthwhile magazine without financial support as it is to maintain a family without food. The economic situation has disturbed the financial balance sheet, but the spiritual resources are unimpaired. We thank God and take courage for a new advance.



Photograph by H. R. Ferger.

A FAMILIAR SCENE IN A PUNJAB VILLAGE, NORTH INDIA

The Christmas Story in India

By IRENE MASON HARPER, Moga, India
Missionary of the Presbyterian Church, U. S. A., Since 1914

WHEN the occidental reader enjoys the familiar story of Jesus' birth, or any other Bible story, he needs help of study and imagination to get a vivid picture. The children in America and England have never seen houses like those in which the people of the Bible lived, nor used lamps like theirs. In teaching these stories to American children we must therefore provide pictures or take the class to a museum.

Not so the Bible teacher in India. There the story is vivid, for its details are seen all around. If the class dramatizes the Bible lesson, no change of costume is necessary. In accessories and spirit the story is oriental and hence familiar. This new vividness of Bible narratives has given me so much pleasure during the years in my home in India, especially when I have spent Christmas in

the villages, that I have made note of some of the familiar village sights that illuminate the Christmas story.

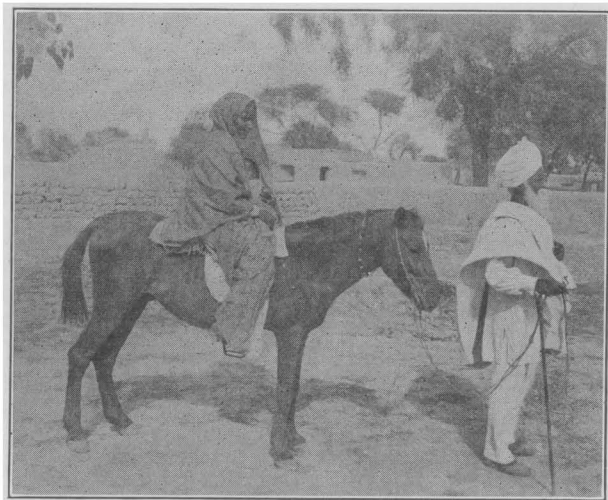
Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, Wise-men from the East came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the East and are come to worship him. MATT. 2:1-2.

There is nothing strange to the Indian mind in learned and wealthy men taking such a long journey for such a purpose. Pilgrimage is familiar. Religious men continually pass through the villages on their way to distant shrines. Some of them are seeking a spiritual boon, and will sacrifice much to perform some special act of worship. Those of the Hindu faith who are truly

searching for God readily understand the quest of the Wise-men.

And they came into the house and saw the young child with Mary his mother. MATT. 2:11.

One day we went to see a baby five days old in the village of B——. Crossing the sun-baked space before the home, we elbowed aside the oxen and asses eating from the manger against the house wall, stooped through the low door, and entered the one room of the little mud hut. When our smarting eyes were a little used to the smoke



Photograph by H. R. Fenger.

INDIA ILLUSTRATING THE FLIGHT INTO EGYPT

of the cooking fire, we could see against the shadowy background of the rough bare walls a lovely picture. The mother was seated on a low stool, her clothing, dull in color but gracefully draped, shrouding herself and the tiny infant. The red glow of the charcoal fire shone on her face bent low above the child. In such a setting shepherds and wise-men "came into the house," and saw the Babe whose birth brought hope to the depressed and handicapped, like this wee "untouchable" in a Panjab village.

And opening their treasures they offered unto him gifts. MATT. 2:11.

A common birth custom. I remember when a group of village Christians came to greet our first-born. One old man took her in his arms and

another, as representative of all, with great ceremony laid in her tiny hands two bright silver rupees.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem. LUKE 2:4.

We see many a picture of such a journey along the rough paths of our district. Often we meet a little company, a tall black-haired man, his long draperies swishing about his muscular legs as he walks, and behind, on a small donkey, the slight young wife, her soft head-drapery partly concealing her face. Doubtless they are going back to the ancestral village. All their luggage is a couple of brass vessels and a small bundle or two slung across the donkey's back. Food for the journey is tied in the corner of the wife's shawl.

And she brought forth her first born son and laid him in a manger. LUKE 2:7.

The boys and girls of our village would not understand Luther's Cradle Hymn,

Away in a manger,
No crib for his bed,
The little Lord Jesus,
Laid down his sweet head,

for the babies they know never have cribs or dainty beds. They just lie on the floor or on a cotton rug spread on the rope bed of the family. I never saw one lying in a manger, but the mangers are often the size and shape of a baby's crib!

And the glory of the Lord shone round about them. LUKE 2:9.

What beautiful nights we have in our village! The stars always seem nearer and more brilliant than they do in America. As we sat on Christmas Eve, in the midst of a village Christian group, their happy, upturned faces lighted by those wonderful stars, I thought, "It must have been just such a night as this!" It seemed as if some of the glory of His coming shone around the people as their strange haunting melody rang out in the quiet night, "*Raja Raja aya*"—The King, the King has come.

Yes, the "old, old story" is easy for the village people of India to understand—if they hear it. "But how shall they hear without a preacher, and how shall they preach unless they be sent?"

Do Foreign Missions Pay?

One of the best answers ever given to this question was that of the converted Brahmin, Narayan Sheshadri, before an audience in Philadelphia. His reply was to this effect:

"This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was foreign missions in the early days of Christianity that lifted them out of this state, and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions."

What has been done for us, Christ can and will do for others in "all the world."

New Opportunities in New Persia

By R. E. HOFFMAN, M. D.
Missionary of the Presbyterian Church, U. S. A.

THE six years since the accession to the throne of the present king, Reza Shah Pahlavi, have seen a rapid awakening of this ancient land which had lain so long dormant, apart from the rushing world. Modern transportation, modern schools and hospitals, modern ways of living and a new patriotism under a progressive ruler, are displacing the old isolation, ancient Arabic learning, strict veiling of women, old corrupt dynasty and control for twelve centuries by the religious Mohammedan mullahs. The rapidity of these changes has thrust forward a host of new problems that are baffling to the reorganized government, which deserves the sympathy and cooperation of all lovers of progress. Certain features of the awakening are the following:

I. *Transportation* has changed completely. Motor roads are being built with feverish haste. Wide, straight avenues are cutting their way ruthlessly through the old cities, with their maze of narrow, winding alleys; sacred graveyards are being torn up and the gravestones used to build sidewalks. Telegraph and telephone, mail service by motor car and airplane have brought in a flood of new interests. More Persians are visiting foreign lands and more foreigners are coming to Persia every year. A journey of 500 miles used to require two weeks by carriage or nearly a month by caravan, but now takes but two days by automobile or four hours by airplane. Communities were so widely isolated by deserts that each lived its own provincial life, but have suddenly been brought close together by the miracle of modern transportation, and now this land of vast open spaces has become a nation! New ideas and new customs spread like wildfire. Further united by a common language and led by a strong ruler for the achievement of a common destiny, this nation of only ten million people is moving more rapidly than China or India with their unwieldy hundreds of millions.

II. *Education* is capturing the land. Twenty years ago a mere 6% of the people could read and

write, and they were chiefly the religious mullahs. Now schools of modern type are multiplying, and the newly educated are hungrily devouring everything in print: local newspapers, religious literature, novels translated from the French, Russian and English, books on travel, lurid advertisements of automobiles and facial creams and patent medicines! There are schools for girls also, and literature for women is in demand. Those who can not read are eager to hear, and often one man may be seen reading to a roomful of illiterates who hang eagerly on every word. All teaching in primary schools must be given in the Persian language; and this is further unifying the nation by eliminating Turkish, Armenian, Kurdish and other smaller tongues.

For a hundred years Christian missionaries have conducted schools in Persia and some of these have grown to considerable size. These schools are now found in ten principal cities. Their graduates hold many positions of leadership in the government, and are of great value as teachers in the public schools. Now their opportunity is greater than ever before for influencing still more deeply and vitally the thinking of an entire nation, not only in their classrooms but through religious, health and economic literature of a sound kind. The Russian Bolsheviks are carrying on extensive propaganda.

III. *Great Social and Political Changes* are taking place. Every Persian male subject must wear the new Pahlavi cap, which has a visor, a thing always abhorrent to strict Mohammedans. The turban is forbidden, except to a few with written permits to wear it, who are engaged in strictly religious study or work. There is increasing freedom of women, many of whom are adopting European dress, attending school, traveling, becoming teachers and nurses, and taking an interest in public affairs. A woman's auxiliary of the Society of the "Red Lion and Sun" (Persian Red Cross) was recently organized. Cinema houses are springing up and showing Russian, German and American films—and the worst of

these are the American wild west, gangster and other cheap films. The people are rapidly dividing into two classes; those who can afford it are adopting western costumes and furniture, phonographs, stoves, pianos, private cars, liquors, tables and chairs, knives and forks; while those who are poor still hold on to the old, sitting on the floor, eating with the fingers, riding on donkeys. Whether this adoption of Western ways is a beneficial thing is an academic question; the movement can not be checked, and the American automobile is chiefly to blame. But it would seem that we ought to be friendly enough to point out to these learners the good, and warn against the evil, in the new and dangerous things of our modern life.

The government is a limited monarchy. Members of the Majliss (parliament) are elected by popular vote. Ministers and governors of the provinces are appointed by the Shah (king). Civil courts of justice have been established independent of the Mohammedan mujtahids (judges). Extra-territoriality was abolished in 1927, and foreigners must now be tried in the Persian courts. The army has been modernized and is well drilled. There is compulsory military service of two years but students in recognized schools are exempt. The police are well organized in all cities, and a system of road guards keeps the highways safe for travel. New laws are legion, and whether they emanate from the *majliss*, a minister or a local official they are immediately enforced by the police so far as possible. An effort is made to balance the national budget, for the first time in centuries.

IV. *Poverty and disease* go hand in hand. The poverty of Persia is great. Probably 50% of the population have no assurance of tomorrow's bread, have insufficient clothing for the cold winters, are unable to lay by anything for the future, and have nowhere to turn in illness or old age. The day laborer's wage is 15 to 40 cents, and there is much unemployment. The old feudal system grinds the peasants into the very soil. To add to the difficulties, the national currency is on the silver basis and has greatly depreciated recently so that prices have gone up while wages have not.

The ignorance of sanitary laws among the common people is on a par with the poverty; in fact, it is a chief cause of the poverty. There is no isolation of contagious diseases, no anti-tuberculosis work, no popular sentiment supporting reform. Typhoid and typhus are endemic, malaria is prevalent, trachoma afflicts a large part of the population. There are so few doctors that 90% of the ill never call a doctor at all.

The economic waste from disease is so appall-

ing that one need not wonder at the poverty. The economic value of human life and health is fully recognized by our own courts. Negligence contributing to injury or death is punishable by fine. The Supreme Court of California granted \$33,000 damages to 19 plaintiffs who had suffered from typhoid fever because of the bad water supply of the city of Pittsburg, California. Malaria was one of the main reasons for the economic stagnation of many southern states. The usual methods of screening, drainage and treatment employed by the Rockefeller Health Board cost 45 cents to \$1.00 per capita, and resulted in a complete economic change over large areas. Savings like this in Persia would increase the economic value of the individual citizen and accompanied by health education, would enable him to live a healthy life. If the lame, halt and blind could be rehabilitated instead of becoming beggars, if school children could have teeth attended to, eyes refracted, and other defects corrected in their early years, what a difference it would make in the public health and, very soon, in the standard of living!

In the old days of isolation, the minds of the people were impervious to new teachings; the mullahs ruled the land and fanatically opposed all innovations. Ceremonial purity hopelessly confused the health question; all running water was pure; fatalism taught that every child must bring out its smallpox, and 25% of them died in the process; disease was caused by the "evil eye," and should be warded off by charms. Christianity was abhorred as standing for polytheism, the eating of pork and drinking of wine, the wearing of European clothing, immorality of women (unveiling), gambling, and war against Mohammedans. In medicine the old "Hakims" (herb-doctors) held the field. They attempted no surgery or preventive medicine, but relied on herbs and diet.

The new day has destroyed confidence in the old beliefs and made the people hungry for modern medicine. I know several of the old Hakims who have sent their sons to Europe for medical education. New hospitals are being built and old ones improved so that in many cities very creditable buildings and equipment are to be found. The Government Health Department is maintaining its doctors in all the cities of the land who report epidemics, vaccinate the children for smallpox and supervise the health work of the place. The department regulates the practice of medicine, pharmacy and dentistry and is attempting to collect vital statistics.

V. *Americans in Persia*, until recently, were our political representatives and the missionaries. The American missionaries have worked

almost exclusively in the north for a century, and now number nearly one hundred, including seventeen well qualified physicians and seven graduate trained nurses. Their hospitals and schools were the best in the land and the foreign doctor enjoyed a peculiar prestige. People come hundreds of miles for treatment, and tales of the wonderful cures fill the land. These hospitals have large dispensaries and do much general surgery. In the old days they could not do much health teaching, for no one would listen, yet they have done a little in the field of preventive medicine. They promoted smallpox vaccination for many years, until it was taken over by the Health Department of the government. They administered American Red Cross relief in times of earth-

other organizations interested in the welfare of mankind, who could carry on limited projects in cooperation with both the Persian Health Department and the missionary hospitals.

The present wave of patriotism is exalting things Persian, and belittling everything foreign. Not only is American prestige sharing in this decline, but the wave of "Uncle Shylock" feeling from Europe can be felt even to Persia. Our films are suggesting to the Persians that American life consists chiefly of cow-punching, rescuing abducted girls, gangster warfare and walking like Charlie Chaplin. The newspapers help in this informing about American life by featuring such things as Chicago gunmen, lynchings, crooks in government life, murder trials and violation of the prohibition amendment. It is certainly the duty of patriotic Americans to promote as many useful, sane American contacts as possible, if only to counteract the bad advertising of the cheap cinema and sensational newspaper.



From "Women and Missions."

A STREET SCENE IN MODERN PERSIA

quake and famine; now the Persian Society of the Red Lion and Sun occupies this field. A colony of lepers at Meshed is supported by the Moham-medan Shrine, but is given medical treatment by the missionary doctors, aided by the American Mission to Lepers, all working in cooperation. Recently health lectures have been given through a cooperative arrangement between the missionary doctors, the government Department of Education and some local Persian physicians.

Because of the new Health Department and Society of the Red Lion and Sun and the increasing number of modern trained doctors, these hospitals face a new situation. They must modify their program to be most helpful to the government's program, and are studying ways to do this. Possibly they can profitably give their attention more and more to preventive medicine, health teaching and specific, limited fields of work, like campaigns against certain diseases, such as tuberculosis, venereal diseases or trachoma, and in the training of various types of medical workers. The opportunity should be inviting also to certain

VI. *Some Problems and Opportunities* may be mentioned, fields where the new government greatly needs help, and help of a sort which Americans are especially fitted to render.

1. A complete health survey of the whole land would be of great value in the more intelligent planning of every health project. Such a survey should be made at once.

2. Literature on a wide variety of health subjects is needed, and if it is high class and wisely distributed would be read eagerly by the newly educated thousands; such literature is available in abundance in English, so that the problem would be largely one of careful selection, translation into Persian, printing, and distribution.

3. Various kinds of workers should be trained. Physicians in public health work; social service workers; midwives; nurses; hospital technicians. Each type of worker presents a peculiar problem.

4. Projects in demonstrating the care of certain specific disease types would be of large value if wisely conducted; such as a project in the care of children with "surgical" tuberculosis, the blind, lepers—this is being done at Meshed.

5. A skilled and resourceful American pharmacist attached to one of the Presbyterian hospitals could render important help to all the missionary hospitals in the preparation and purchase of supplies, and to the government program in promoting the use of native remedies instead of imported drugs.

6. In the realms of child welfare and social service are inviting opportunities to set in motion influences for the improvement of living conditions.

A Translator's Experiences in Africa

By the REV. A. W. BANFIELD, Lagos, Nigeria

*West Africa Secretary for the British and
Foreign Bible Society*

A PERIOD of twenty-five years in the prime of one's life is a long time to spend on one task. These years of toil will either make or break a man. They will either harden or melt him. They will either reduce him to a mere machine, or give him a world vision. If this task has to do with God and eternal things, the man cannot be the same at the end as at the beginning.

To study the sayings of Jesus Christ, word by word, and His wonderful miracles, to examine carefully the histories and prophecies of the "holy men of God who spake as they were moved by the Holy Spirit," to catch something of the power and inspiration of the message of the Bible, to be carried away by the greatness and sacredness of the task allotted, is to be rewarded a hundredfold for all the time and prayer and toil spent. The past twenty-five years have been the most fruitful and the most blessed years of my life. The task which I have completed has been my heart's great desire and the propelling power of my life. This God-given ambition has taken complete possession of me, and has never left me day or night.

During the first years of language study in Nupe, one of the most difficult of intoned African languages, I laid aside everything that might distract my thoughts and even set aside all other reading. For two years I never read a paper or book in English, with the exception of my Bible. I literally spoke, thought and dreamed in the difficult language I was studying.

Generally one who reads that a portion of the Bible has been translated into an African language, knows little or nothing of the years of preparation and toil before the work is attempted. Perhaps he pictures a missionary sitting at a table behind a huge stack of books from which he ab-

stracts all kinds of help, and surrounded by a group of interested native helpers, each doing his utmost to assist in the translation.

Such is a dream picture; the reality is quite different. The translator is a missionary who sits behind a table, but with no stack of books, unless he has entered into the labors of others. Instead of alert, interested natives, the missionary must do his utmost to keep his teacher interested and awake. One day a missionary took a photograph of his teacher fast asleep. When shown the picture, the teacher said he was not asleep, but was simply meditating. The missionary's burning desire to translate the Word of God may not be his teacher's desire, especially if it is a new field. In fact, the desire to learn and translate a book into their language is often misunderstood.

During my years of language study, I never had a teacher who could understand a word of English, or who could even read in his own language. Now after twenty-five years, I have completed a translation of the entire Bible into the Nupe language, spoken by half a million people in Nigeria. While engaged in this task, I also compiled and printed a dictionary of the language in two volumes of over thirteen thousand words, wrote a grammar of 186 pages; collected and published a book containing 623 Nupe proverbs; besides preparing many primers, hymnals, catechisms, text books, etc. And all these years I was secretary of my Mission, I built five mission stations in five different centres, doing much of this work with my own hands. At different times, I lived in these stations and traveled extensively.

The following notes from my diaries indicate some of the circumstances under which the translation of the Bible was made. The very first verses of the Bible were translated in a little

How would you go about the task of learning a strange language never yet reduced to writing? How would you undertake to translate Christian truth into a heathen tongue? What words would you use for God, love, salvation, holiness if the people into whose language you are translating the Bible have no words to express these ideas? Mr. Banfield describes the romance and realities of Bible translation in Africa.

grass hut in Patigi in July, 1902, where I lived for more than a year. The last verses were completed on board a ship off the West Coast of Africa in July, 1927. Experiences between these two dates would fill volumes.

I first came to Nigeria in 1901, as one of the four pioneer members of the Sudan Interior Mission. While on board the ship traveling out to the West Coast of Africa, the doctor told the leader of our party that they would bury me in six months. Now I am the only one of that party alive. Two were invalided home inside of eighteen months; the other member died on the field in 1903.

St. John's Gospel was the first book to be translated—first in picked sentences, which were read to the laborers then at work on our mud houses, and later on in picked chapters, used in the same way, and in our little grass chapel.

In 1906, at Patigi on the Niger River, seven missionaries representing three societies formed a Nupe Language Conference, and I was asked to prepare a translation of the four Gospels in Nupe. These Gospels were translated in Shenga, and after being passed by the Nupe Conference, were printed by the British and Foreign Bible Society in 1908. This book was a great boon to our mission work and was used as a text book in our schools. The children soon read the four Gospels through many times and begged for more books in their language.

The Acts was next translated, printed by the Bible Society in 1912. It is comparatively easy to translate the Story of Jesus as given in the Gospels, but it is quite a different matter to translate the doctrines of St. Paul or St. James.

Slowly, a Christian vocabulary was coined and compiled. Suitable words were tried out and adopted for faith, sin, heaven, righteousness, etc. Many difficult religious words were held in abeyance, and substitutes used. Even now, after twenty-five years, some of these words are still in abeyance.

So great was the demand for portions of the Word of God that two illustrated volumes of 370 pages, one containing 58 Old Testament stories, and the other 60 from the New Testament, were published in 1914. These stories were told in the words of the Scriptures, so that later when the entire Bible should appear there would be no difference in them. At different intervals during these twenty-five years, one or other of the books of the Old Testament was translated, typewritten and circulated.

In 1915, I was appointed Secretary for the British and Foreign Bible Society for West Africa, and my time was much taken up in traveling throughout this vast agency, but I always made it

a point to take my books along with me. For instance, my diary shows that the book of Psalms was typed off in 1918 while I was a passenger on a French frigate for twenty-one days between Dahomey and the Congo.

During 1918, my typewriter, books and clothes, in fact all my boxes, floated about for a day in a native canoe half-full of water, while traveling on the Congo River. During the same journey, when my life was in danger in a cannibal village, I left all my loads by the roadside and ran for over a day. My loads were eventually brought in to me three days later by a company of soldiers. At another time, all my boxes were dropped in the sea off Sekendi, on the West African Coast. I narrowly escaped the experience myself. When I came on board and complained to the ship's captain, his reply was: "Lucky dog you are on board at all."

Each portion of the Bible is written off by hand four times and read through at least fifteen times before the book is completed. I usually make seven copies when I type off a book. One copy is interleaved and circulated among the members of the Nupe Language Conference, who make their suggestions or alterations on the interleaved sheets. This copy is often in circulation for a period of three years or more before it comes back. It is then revised, retyped, and prepared for the press. Five copies are sent out to five Nupe mission stations to be used in daily readings. The remaining copy is for my own use.

The choice of book to be translated is based on the urgent need of that particular book. Primitive peoples dearly love the historical narrative of the Bible. They have so much in common with these old writings; in fact, millions of them are living today under conditions resembling those that existed in the days of Abraham.

In 1909, a beginning was made of a translation of the Old Testament, remembering that the Christians in these parts are not content with "half a Bible," as they call the New Testament, but insist on having the whole Word of God which, they affirm, will bring them all the blessings of God. Genesis, Exodus, Joshua, Judges and Ruth were translated in this order. In 1923, I made a tour of four months, traveling over a thousand miles into Nigeria. During one stage of this journey I spent seventeen days in a canoe, being poled up the Benue River. I had my books with me and, while alone for days and days without seeing another white person, I translated the book of Nehemiah. I was able to understand this wonderful man of God better in these few days than ever before. Oh, for men like Nehemiah in these days!

The mosquitoes and flying insects were so nu-

merous and various during the daytime that I was compelled to put up my mosquito net inside the canoe and sit under it in order to do any work at all. Outside my net at night the hum sounded like a band. I have traveled hundreds of days in canoes on these rivers, and slept on the sandbanks at night, but I do not remember ever having before seen geese, ducks, teal, and other wild birds in such great numbers on the sandbanks. There were thousands in a single flock, and we were able to get so close to them that my canoemen threw sticks at them hoping to kill a few in that way. One night, while sleeping on a sandbank during full moon, a huge hippopotamus came up out of the river onto the bank where I was sleeping and walked round my camp bed. After he had satisfied himself, he gave a terrific snort and went into the river again. It is commonly believed in these parts that even a lion would not attack a person sleeping under a mosquito net. Perhaps the animal thinks it is a trap.

On another occasion during 1923 while traveling in the interior of Nigeria, I arrived at Patigi, my first mission station, in order to do some translation work with a Nupe missionary. Soon after my arrival, a terrific tornado up-rooted over eighty trees close to the mission. The first flash of lightning struck the grass-roofed house in which we were living and set it on fire. We were both stunned and thrown to the ground, and lay there for some time. I revived and found my friend lying face down on the floor in the burning building. I took him out and then went back to try and save a few of my belongings. The large roof was thatched with dry grass, and in a minute or two was burning fiercely from end to end. The roof fell in three minutes after the

house was struck by the lightning. I was able to save some of my traveling kit, but lost more than half of it, including the first forty chapters of the book of Isaiah, and the Bible that I had carried with me more than half way across Africa. It would have been a strange providence if I had perished in the fire, having been brought all the way back for burial to my first station which I had built twenty years before to the day. The people said when they came to sympathize with us: "If God did not love you, you would never have got out of that burning building alive."

My diary shows that the book of Ezekiel was started on board a ship and completed on the Sahara Desert in 1927. At one place, I was held up for two days waiting for a ferry to take me across the Kaduna River, and at another I waited four days for a treacherous mountain stream to subside before I could cross it. Those precious moments were turned to good account.

While I was traveling on a steamer to Sierra Leone I deliberately left the last three verses of the last chapter of Malachi until I should return to the Bible House in Lagos, and there in my own hallowed room, shut in with God, on my knees, I completed the translation of the Old Testament.

Few have been called to translate the Bible into a primitive language; and perhaps not more than one such translator in a thousand has been granted the honor and responsibility of giving the Word of God to a nation in their own mother tongue, at the same time coining and discovering hundreds of Scriptural terms, thus greatly enriching the primitive language. As I look back on the past twenty-five years my heart says: "Bless the Lord O my soul, and all that is within me bless His Holy Name."

Son of a Moslem Chief Defends Fair Play

By William A. Eddy, Formerly on the Staff of the American University, Cairo, Egypt

Ali Saif en Nasr is the son of a wealthy, proud, and devout Moslem Chief in the Fayoum Oasis. When he came to the American University at Cairo it was with the understanding on his part that he would not submit to Christian "propaganda". As no one noticed this chip on his shoulder he soon forgot to carry it around.

Four years passed, with Ali becoming increasingly active in dormitory social life, athletics, college activities in general, till he became the student cheer leader and super "fan"—a prophet of sportsmanship. He had forgotten his hostile attitude and attended daily and Sunday chapel as a part of college life to which he was devoted. But he would have said that the college had not affected his religion.

One evening he wandered into a downtown mass-meeting of 500 sheikhs of the Azhar—the fundamentalist senate of Islam. There he listened to an impassioned declaration against Christianity followed by a clamour to persecute all converts to Christianity. As the air grew heavy with imprecations and threats, Ali protested with his nearest

neighbors against intolerance and bigotry, pleading "live and let live". He was threatened with uplifted canes and was taunted with being a Christian. He jumped to his feet, proclaiming his name and family, known well to all, and exclaimed:

Are you animals to fight with your claws? Shame on you. Cannot our religion persuade of its own self? If not, let us be converted to anything that will make us gentlemen. I am a Moslem, but there is no use being a Moslem unless we can conduct ourselves with ordinary Christian courtesy.

The speech was not very successful, and he barely escaped assault. It is to be feared that his disgust and wrath found expression in words that did not show a "Christian courtesy". But he had learned the lesson of Gamaliel: that truth must rule though the heavens fall. No nominal Christian could have protested against that lynching spirit as earnestly and fearlessly as he did. An outsider cannot "argue" devoted men out of their religion. The light must come from without but the reform must come from within. Believers like Ali become friends of the Nazarene.

New Hope for Spain

By the REV. W. H. RAINEY, London

Secretary for Western and Northern Africa, British and Foreign Bible Society

A TELEGRAM from Madrid (dated May 23, 1931) begins: "Yesterday the Spanish Government proclaimed liberty of conscience and worship." This paragraph in a morning newspaper, sandwiched in between motor accidents and the latest murder mystery, is of sufficient importance to appear in large type at the top of the front page.

Down through the ages a spiritual *elite* of Spaniards have suffered poverty and exile, and some have gone cheerfully to a fiery death, that they might win for their country this liberty of conscience and the right to worship. Their sacrifice has not been in vain. The long-suffering Spanish Protestant Church comes at last to realize the dream of evangelical Christians throughout the world. This government decree also removes a reproach that liberal-minded Spaniards have always felt keenly for Spain has been in recent years the only country in Europe, with the exception of Russia, that denied religious liberty to its citizens. Never was pen used for a nobler purpose than when the new President of the Spanish Republic signed this decree.

The exact text, which is composed of three articles, is as follows:

1. Nobody shall be required to declare his religious beliefs in any official act, or in the exercise of any State function. No functionary, whether civil or religious, shall enquire into the religious beliefs of his subordinates or of any person who shall appear before him.
2. No person shall be obliged, whatever his position in the State, to take part in any religious feast, ceremony or service.
3. All forms of worship and religion are authorized, and

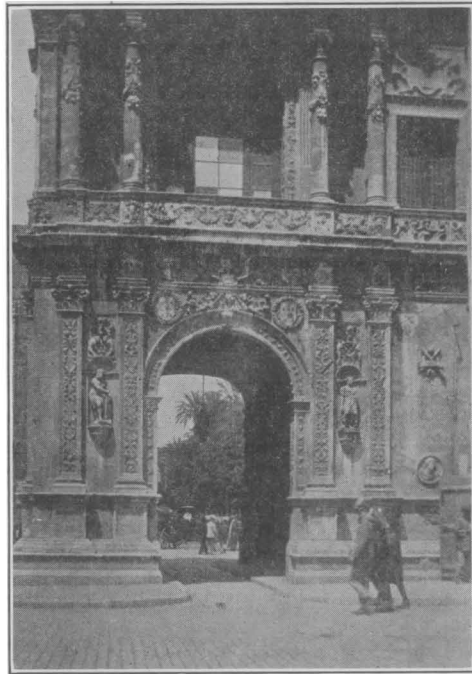
their exercise is permitted in private and in public, without any restrictions whatsoever other than those required in the interests of public order.

Under the terms of Article 3, Spanish Evangelical Churches are promised all the liberty they need to carry out their divine mission. While established Churches have been allowed to remain open under the Directorate Government, restrictions have made any development of their work impossible. In provincial towns and rural districts every effort was made to crush the Protestant work out of existence.

The case of Señora Carmen Padin is well remembered. She was condemned to three years' imprisonment for blasphemy because she declared that Jesus had brothers and sisters. She was released, after serving a portion of her sentence, only through the personal influence of President Doumergue of France. Mr. Wurtz, a young English missionary, was also condemned to seven years' imprisonment for having declared, during a funeral service, that no priest can forgive sins. He appealed and a

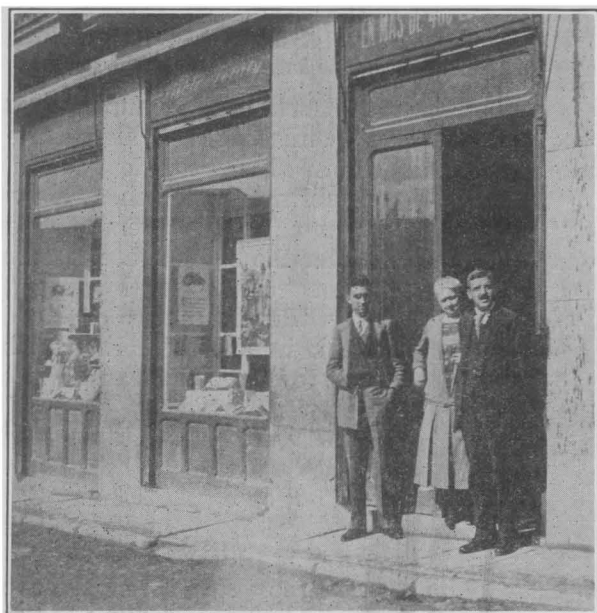
verdict was given in his favor, possibly through the influence of the British Ambassador who sent a personal representative to watch the case. Such attempts to return to mediæval forms of coercion were bound to fail and to discredit the cause they were intended to strengthen.

It is a notable fact that the circulation of the Scriptures actually increased in Spain during the dictatorship of General Primo de Rivera. This was not due to any special facilities granted by that regime. Indeed, the colportage work of the Bible societies was only possible as a commercial, and not a religious, enterprise. Spanish law pro-



BALCONY WHERE FÉLYPE II USED TO WATCH
THE BURNING OF PROTESTANT
"HERETICS"

hibits "Any public manifestation of any religion other than that of the State," and there was constant danger lest the authorities should insist on considering the circulation of the Scriptures as Protestant propaganda. On one occasion, when three provincial governors had prohibited the circulation of the Scriptures in their districts, I went with Don Adolfo Araujo, the Superintendent in Spain of the British and Foreign Bible Society, with a letter of recommendation from the British



SENORA ARANJA, SUPERINTENDENT (RIGHT), IN THE DOORWAY OF THE BIBLE DEPOT IN MADRID

Ambassador and obtained an interview with General Martinez Anido, the Minister of the Interior. He received us in a large hall surrounded by soldiers and functionaries, and after the usual courtesies, began the conversation by saying: "The King and I were talking about your Society this morning and we are agreed that you sell false Bibles." He then went on to speak unfavorably of Protestants and Protestant propaganda. We were on dangerous ground and I hastened to reply: "Your Excellency, we have not come to see you on a religious, but on a business matter. The Scriptures circulated by our Society are British merchandise and are protected by Article I of the Treaty of Commerce between our respective countries. May we rely on you to continue to grant us the protection guaranteed by this treaty?" The result of the interview was that the Minister not only confirmed the protection to which we had a right but accepted a beautifully bound copy of the Bible that he had previously declared to be false. Under the new Decree Protestant Christians will be able to carry on colportage work under the banner of religion instead of commerce.

The declaration of religious liberty was received with immense enthusiasm throughout Spain. This very enthusiasm contains an element of danger. In the early days of the republic in France, people seemed to think that there was something magic in the very word "liberty," and could not understand why injustice and inequality did not immediately flee away. The reaction resulting from disillusionment threatened the very existence of the new regime. Perhaps Spain too expects too much from a mere change of system. A monarchy can be progressive and democratic; a republic may in reality be a despotism. A prominent Spaniard said to me: "We would have preferred to retain the monarchy for the stability it gives, if it had only been possible to make it democratic,—but a Bourbon never learns."

The full benefit of a republican form of government can be experienced only when the people are politically conscious and educated; to adopt such a system with 60% of illiteracy is a hazardous undertaking. Some South American republics were, however, in an even worse condition when they made the same experiment and they have won their way through turmoil to a place among the great nations of the world. Spain may do the same, but storms will almost certainly be encountered before the ship of state rides safely under proper guidance.

As ignorance is the enemy of democracy, one of the principal planks in the new government's program is a determination to make Spain literate. Education has been obligatory since 1857 but the lack of teachers and buildings has prevented the law from being enforced even in the larger towns. It is said that even if every school building in Madrid were filled to the utmost capacity, there would still be 40,000 children in the city that could not be accommodated. In provincial towns and rural districts conditions are infinitely worse.

The Protestant Church in Spain has set a good example in educational matters. It is rare to find a church without a primary school connected with it, and in higher education the Porvenir College of the German Mission at Madrid, and the Escuela Modelo of the Methodist Episcopal Church at Alicante, are favorably known throughout the land. The percentage of illiteracy among Spanish Protestants is probably not more than 5%.

At Madrid there is a Union Theological Seminary under the direction of an evangelical international committee. The standard of acceptance is high and the three years' course of instruction given is on a par with that of the smaller seminaries of the United States and Europe. It would not be difficult to increase the number of

pupils (at present there are only seven) but evangelical work is on a small scale in Spain and is not capable of absorbing more than this number of graduates. Under the new liberal government the evangelical work will no doubt expand rapidly and enable the seminary to enlarge. A highly trained ministry is essential if Protestant work is to prosper under modern enlightened conditions.

The revolution has been conducted so far almost without bloodshed, a fact that reflects great credit on the government and people. The burning of convents and other ecclesiastical buildings was largely a protest against the hostile attitude adopted towards the Republic by Mgr. Segura, the Archbishop of Toledo, primate of Spain. The offending Archbishop has now fled to Rome, but the Pope is more concerned in obtaining a favorable concordat with the new Republic than in redressing grievances. There is danger lest extremists, animated by communist ideals and possibly assisted by Soviet funds, should take advantage of the unsettled condition of the country to forward their own interests. Any such propaganda would be particularly dangerous because of the ignorance of the Spanish working-classes and the low economic level on which they live. They have undoubtedly many legitimate grievances of a very serious nature, the removal of which is a part of the burden that the new government must assume. A considerable portion of the working-class in Spain still looks to Moscow as a terrestrial paradise and among this class is a deep-rooted hostility to all forms of religion. But experience has shown us that even the Communist is frequently accessible to good influence when approached in the right way. One day a Spanish colporter entered a tavern in a mining town of Asturias and found himself in the midst of a group of miners who, judging by their conversation, were Communists. At first they would not listen when he offered them the New Testament. "Religion brutalizes people and must go," said one of them. Another replied: "The personality of Christ is not repulsive to me: indeed, just the contrary; but people have so abused his name that it now has a sinister ring about it."

"By all means," said the colporter, "let us do



A BIBLE COLPORTER IN A MADRID MARKET

away with the abuse, but not with the Christ who so loved men that He gave His life to save them. The Bible, too, must remain, for it is the only authentic account of His life and teaching."

The miner bought a set of Gospels and many of his companions followed his example.

The hope of Spain is not in any change (in a new form) of government, although this will help to bring favorable conditions. Salvation for the Spaniards will come through the proclamation of the Christ as He is revealed in the Gospels, free from the superstitions with which men have veiled His divine personality. In the rediscovery of the Saviour is to be found the solution of the problems that face the young Republic. The language and literature and people arouse our admiration and it is with keen interest and deep affection that we see Spain embark on this great adventure and offer her the hand of fellowship in a spirit of true equality and fraternity.

The Mission Hospital Speaks

I stand by the side of a river
That carries its freight to the sea.
There's never a port of any sort
But sends her sons to me.
To me from the ships on the river
They come to be eased of their pain,
But when they at length regain their strength
They're off to the ships again.

I stand by the side of a current
That's deeper by far than the sea.
And storm-beaten craft of every draft
Come in to be healed by me.
But some have more sin than fever,
And some have more grief than pain.
God help me make whole both body and soul
Before they go out again.

By Dr. Hyla S. Watters, Methodist General Hospital, Wuhu, China.

A Four-Year-Old Missionary

By MARIE G. EDWARDS, Hillah, Iraq
Missionary of the United Mission in Mesopotamia

AT Christmas time a friend sent us a Scripture wall-motto that read: "Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). This was hung up in the nursery at Hillah, Iraq. Before many days our boy Benjamin, who had celebrated his fourth birthday in September, asked:

"What does that picture say, Mummy?"

I read the verse to him and he inquired:

"What does that mean?"

I explained the words to him as well as I could and when he had memorized them I rewarded him by giving him a *kran* (about 10 cents). He was delighted, put the coin in his bank, and asked to be taught another verse. So the work began. He seemed to enjoy memorizing Scripture, both in Arabic and in English, and before long had memorized the Lord's Prayer, the Twenty-third Psalm, John 3:16, Romans 6:23, and several other passages.

As he came each day for more, I was soon at a loss to know what would be best to teach him. Mr. Edwards suggested that we start with the First Psalm, but I protested that it was too abstract for a child of Benjamin's age to grasp. Nevertheless I began to teach it to him, thinking that it would at least keep him busy until further work could be planned. As he learned a verse he always asked what it meant and I answered as best I could. When we reached the last verse of the Psalm, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish," he asked:

"Who are the ungodly? Who will perish?"

I reminded him of John 3:16, which he had already learned, and told him that whosoever believeth in the Lord Jesus Christ shall be saved.

"Will those who do not believe perish?"

I again reminded him that if we believe in the Lord Jesus Christ we will not perish but will be saved.

Ben has an Arab friend, a taxi-driver, named Mohammad Haidar. This man, who had sometimes come to read the Bible with Mr. Edwards, had become a good friend of little Ben and would sometimes come to take him out for a little drive about town. When he was memorizing the last verse of the First Psalm Ben asked:

"Mother, will Mohammad perish?"

Benjamin, if Mohammad believes in the Lord Jesus Christ he will not perish," I answered.

This conversation took place on a Saturday afternoon not long before Easter, when Mr. Edwards was away on tour. On Sunday afternoon Mohammad called with a message from Mr. Edwards, and asked if he might take the children out for a little drive. So our maid went with Ben, Albert and Peggy for the ride, while I stayed at home with David.

The maid, Katie, reported the conversation that had followed when Ben climbed up in the front seat next to Mohammad. Before they had gone more than a few yards, he asked:

"Mohammad, why aren't you a Christian? Why don't you believe in the Lord Jesus?"

"I don't know, Ben, I have been thinking about it," was the answer.

Ben recited John 3:16 in Arabic four or five times as fervently as he could.

"I think I shall have to come and read some more with your father," said Mohammad.

After they had driven on for some distance, Ben said:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord."

They drove on in silence. Again Ben broke the silence by saying:

"Whoso putteth his trust in the Lord shall be safe."

Mohammad turned to Katie and said:

"That is a pretty good little missionary that is so concerned about my soul."

There Is Healing in the Blood

Blood has a most wonderful system of cleansing our dirty spots, of redeeming the body, curing it, creating new stuff in the body. When the apostle of Jesus Christ, John, meditated on the Blood of Jesus, that blood meant something fundamental to Christianity. Blood, though it does not appear on the surface of the body, is circulating everywhere inside. When hurt, blood goes to the injured place and revives and cures the wound. So with the love of Christ, and our sin. As blood cures the physical body so Christ cures our moral wounds. Christ's love revives us from spiritual death.

Toyohiko Kagawa.

Some Twice Born Chinese

By the REV. CHARLES ERNEST SCOTT, D. D.

Tsinan, Shantung

Author of "China From Within", "Chinese Twice Born", Etc.

A WHITE LILY, rearing itself out of the muck and without being soiled by the slime that surrounds it, is a miracle. But it is a greater miracle—if there are degrees in such—to see a soul born into gross heathenism, with all its surrounding and interpenetrating defilement, yet through the work of the Holy Spirit, becoming a new creation in Christ. Old things have passed away; all things have become new. This illustrates the thesis of Paul in his Epistle to the Romans: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

In many hundreds of Chinese villages, in the great pivotal province of Shantung, North China, with its 45,000,000 people, I have seen this statement abundantly verified—many times among all sorts and conditions of men, among aged women (called "stupid"); among bright, though uneducated, village women, among women educated in the ancient classical Chinese learning, and among women sent to the United States to be trained in Western culture. This tremendous spiritual fact remains true—Jesus Christ "is able, to do exceeding abundantly above all that we ask or think."

From many experiences I would stake my life on the truthfulness of this conviction. Here are some proofs that surge into my memory, illustrating how God does the impossible, using the weak things of the world to confound the mighty, and making it possible for the "things that are not to bring to naught the things that are."

A Country School Girl

She was trained in the village grammar school and later developed into a charming young woman, one of our efficient Christian village school teachers. She was betrothed in babyhood to a boor whom she never saw until in the marriage ceremony, he lifted the heavy embroidered cloth from her head. She was up against a situation as difficult as the battering down with her fist the Great Wall of China. Her husband began to threaten her, trying to force her to give up her "foreign devil Jesus doctrine." She gently, but

firmly, refused. Daily he appeared in her presence, brandishing a knife, and daily vowed that, if she did not recant, he would cut out her heart. Legally none could prevent him. To cut out hearts is not an infrequent thing in China.

But to all curses and imprecations this timid and powerless girl steeled her heart, inflexible in her determination to remain true to Christ at all costs. Then the husband decided to divorce her—again his legal right, but an unspeakable disgrace to a Chinese woman.

In that world of multitudinous villages, not only is a baby girl not welcome, the mother is disgraced and the father is often angry. The only good can come through the girl's marriage so that she must be betrothed as soon as possible. Her own family's responsibility for her ceases at the earliest possible date. She has no title to respect until she is the mother of a son. This girl-wife knew only too clearly the dire lot of a woman who belongs to nobody. Many a concubine, when her husband becomes a Christian, refuses to be put away, because of the unspeakable fate of a woman having no roof to shelter her. Nevertheless this brave little girl-wife remained true to Christ. She was a born-again-one.

The Nicodemus-Like Seeker

First generation Christians, in any village community, are apt to experience much testing, as the result of leaving "the venerable customs," connected with idolatry and ancestor worship. This testing can run the whole gamut from detestable petty nagging in the household to the most serious persecution by village bullies and headmen. Daughters-in-law in families of heathen mothers-in-law are tragic illustrations of this situation. For Christian girls this is a living hell. None sympathize with her determination to continue to worship the living and the true God. It requires Christian fortitude to stand up, day after day, month in and month out, for years, against contumely, contempt and abuse. This testing of faith is one phase of what the Christians call "rubbing in the salt."

I remember a Christian girl who, in nobility of spirit, silently endured the curses and the scorn

of her husband's family. At last, she began to come at night (when her mother-in-law knew it not) to be strengthened by her lady missionary friend, seeking guidance and instruction in her purpose to serve Christ. When asked the secret of her enduring strength she quoted the Lord's Words to Joshua, "I will be with thee; I will not fail thee." Her faith was built on the rock of God's Word.

The Elder Who Endured

When a man becomes a Christian, the break with the hateful past must be so complete that he inevitably draws upon himself the venom of the heathen. The hoary and degrading customs, blasphemies against God, gambling and lawsuiting, cheating and reviling, concubinage and slavery, ancestor-worship and witchcraft, superstition and demon-worship, adultery and geomancy, the power of the priests—all rise up to smite him, without and within. One of my dearest Chinese friends, who knew travail as well as bodily torture, said to me: "Please salute for me your Christian friends in America, and convey to them this message: 'Be thankful that you have been born in a country where there are no idols; you have not been defiled by them as have we; their defilement has gone into us, as dye into cloth!'"

When a man really makes a break with all this, as my friend did, he must be a born-again man.

In the young church it is pathetic to find *one* Christian in a village, living in spiritual isolation, often hated, and with none to comfort or understand. My friend was thoroughly dependable, faithful and lovable.

One day, when making my round among the villages, by pre-arrangement, I found that this man was expecting me—so were the village bullies who had prepared a warm reception for us both. The elder's wife was an unbeliever, a heathen. As I arrived in front of the elder's house, these bullies snatched handfuls of peanuts off the pile drying on the threshing floor in front of the watchful old lady, and twitted her about being married to a "deserter of the ancient religion." Thus they worked her up to a pitch of uncontrollable fury, until, as she "reviled the street," she was a terrible sight. Women, thus wrought up, sometimes burst the blood vessels of their eye balls and are blind for life or become helpless invalids. This wife let flow a torrent of vituperative filth, like lava from a volcano.

As I came in front of the door, the fast gathering crowd parted for me to pass, and as I did so the leaders jeered: "Ah, ha! see how the foreign-devil Jesus religion acts on its converts. See how sweet-tempered, how gentle, how meek and mild *she* is! Come out! old man; face the

crowd and see what Jesus does for your wife!"

On going into the house I found the Christian husband in an inner room on his knees, and agonizing as he prayed: "Oh, Lord, have mercy upon us all, miserable offenders! Help me to love these men; and move upon them, by thy Holy Spirit, to cause them to repent of their sins!"

No hypocrite could act thus—especially when he knew that men were not looking at him. No wonder that the Christians of the group of villages, constituting the church to which he belonged, elected him one of their elders!

A Great Sinner Saved

"Doth Job serve God for nought? . . . All that a man hath will he give for his skin." This is Satan's philosophy of life as applied to humans. He sardonically laughs at our weakness. The selfish heart cannot understand the spirit of love and sacrifice. The Boxer ruffians, during the cataclysm of 1900, cut open the hearts of Christians to find the secret of their bravery and their spirit of fidelity to the Jesus God whom they served. Browbeating plays a great part in the heathen world; by it men seek to accomplish many purposes, not least in trying to make those recant who have come out boldly for the Lord Jesus.

One day, during the invasion by the Southern armies, a division of soldiers entered the ancient walled city where one of our largest country chapels is located. These Southern invaders had cast out of their ranks the more radical communists but the mass of their ranks is still imbued with anti-foreign and anti-Christian teachings.

One of the officers of this army faced us in one of the largest rooms of our chapel, and saw the big Gospel posters and pictures of parables and miracles and Scripture verses on the wall. He was much displeased and began to brow beat the Chinese pastor and the evangelist, saying, "You cannot be patriots and be Christians." Then he proceeded in his ignorant hatred of Jesus to slash these Bible pictures and verses. In order still further to terrorize the Christians, he ordered the soldiers to use their bayonets to puncture and destroy them.

At our protest the officers uttered one of their favorite slogans: "We have no Saviour but Sun Yat Sen. There can be no other."

They threatened our leaders with imprecations and finally forbade them to believe in Jesus saying that Chinese were entirely mistaken in believing in any foreign deity, that Jesus was a God only of the West and that Chinese should be true to their own religions. Pounding his sword on the table with a resounding thwack, the leading officer said, "You men are wrong in receiving this foreign devil religion."

The little evangelist then did something so brave that only those who knew the circumstances could appreciate it. Without impudence, and in a gentle tone, but with firmness, he said to the great military officer, "Brother, you are mistaken. I am a very great sinner, and I have found Jesus to be a very great Saviour."

This gentle evangelist gave himself diligently to the service of the Lord, preaching for years on a pitifully small salary, which often made it necessary for him to eat hard and unpalatable fare. Like many other Chinese, he was almost toothless. I inwardly chuckled as I saw how his eyes shone, and his kindly smile revealed his new set of store teeth.

The lawless soldiers are bold with a boldness of being armed and are able to commit any of-

fense on helpless people. At the slightest crossing of their will such soldiers will use their bayonets, or club those who oppose them. The Christians, standing about and praying, felt that a marked effect had been made upon the officers and men by the fidelity and bravery of this humble witness.

This was evident later when, at the suggestion of this evangelist and local pastor, we gave a feast to this leading officer in the inner court of our chapel. At that feast the evangelist explained the Gospel of the Lord Jesus Christ and presented the officer with a New Testament, which he promised to read. In this and other crises this evangelist has proven himself a good soldier of the Lord Jesus.

Millions Trapped and in Pain

By A. Warburton Davidson

Hankow, China

MUCH has been recently written about the suffering of animals caused by cruel methods of trapping. Often the poor beasts endure long hours of agony in the traps. The thought of this has profoundly touched the



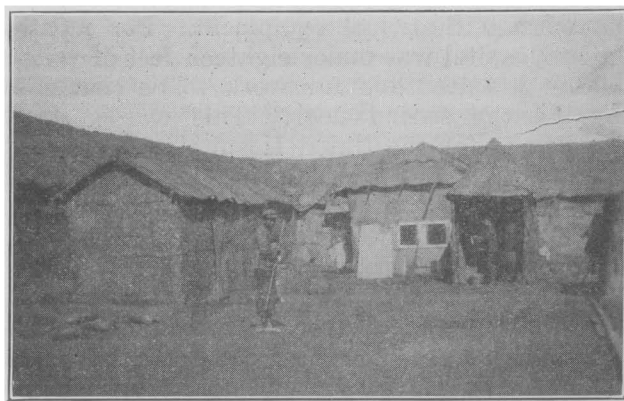
THE UNION HOSPITAL STRUCK BY THE FLOOD

hearts of men and women, with the result that steps are being taken to end this needless suffering of animals.

As we sit here in the heart of China, we feel the inadequacy of the efforts to relieve the indescribable agony of millions of men, women and children in this distracted country. They are often trapped by circumstances over which they have no control, by ignorance, and, worst of all, by the cruel selfishness of their so-called rulers.

No pen can depict the enormous sum of unre-

lieved human pain and woe in this land. Sufferers are seen everywhere. Many dragging themselves through the dirty streets, seeming to be little above the animal, but in reality men and women like ourselves. When they can hobble along no longer they lie down and die in the dirt, neglected and shunned. Others spend weary days in pain in their dirty homes attended by ignorance. Neither night nor day bring relief. In these cruel times when deadly weapons have become so alarmingly common, it is impossible to estimate the number who suffer from gunshot wounds. Often they are left to groan and die in agony unless they are lucky enough to be near a hospital or a Christian missionary. The land is so big and the



MAT SHED RELIEF HOSPITAL, NEAR HANKOW

population so enormous that even if the hospitals and missionaries were multiplied many times there would still be far too few.

You can, in some measure, share all this suffering by imagining your own feelings when your nearest and dearest is stricken by sudden pain in



BLACK HILLS REFUGEE MAT SHED CAMP

the dark hours of the night. Suppose there is no telephone and no doctor within many days journey, what then? Even so you are still better off than the sufferers in China for you have a background of enlightenment, and many friendly neighbors are glad to come to your aid. Here, in China, attended by superstition and the blackest ignorance, the sufferings of the patient are only aggravated by advice.

No feature of the life of this people touches us so deeply as this. No work so commends itself to our hearts and minds as that of the Christian medical missionaries. These noble men and women give their lives for their patients, build hospitals and train nurses for them, and in so doing are closely following in the footsteps of the Great Physician, Jesus Christ.

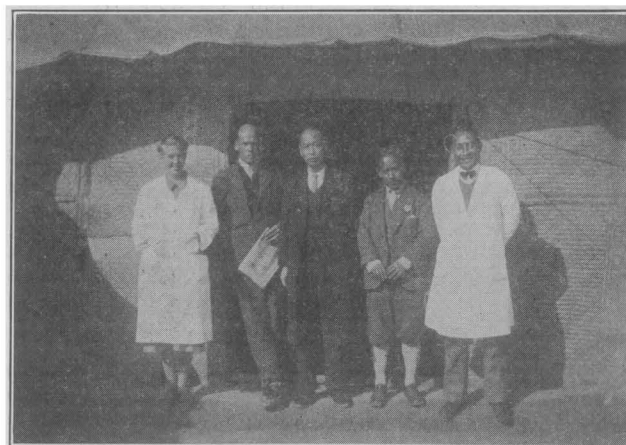
Since the terrible flood of 1931 the number of sick and dying on the banks of the Yangtze has been greatly multiplied, and the doctors in the Wuhan cities have had to tackle the gigantic problem without the usual equipment. For months Union Hospital was under eighteen feet of water, making it impossible for work to be continued even on the second floor. This was a great catastrophe for the Union Hospital was the best Central China has ever known; and its work of healing and training of healers is one that goes to the root of the whole problem. The hospital buildings originally cost about \$180,000 and were brought into being by a union of The London Missionary Society and The Wesleyan Methodist Missionary Society. They were formally opened in 1928, and since then the splendid work accomplished for the sick has been supported by the

Chinese and foreign communities of Hankow.

Undismayed by the flooding of their hospital, the doctors and staff put their whole strength into the work of relieving the suffering caused by the flood. The full story of their self-sacrifice, the personal risks they bravely faced, and the service they rendered to humanity will never be known, but to those of us who are eye-witnesses it is at once an inspiration and a sacrament. The presence of human need and human pain sweep away all barriers of race or class.

From the largest of the camps on the Yangtze a doctor recently wrote in the most casual way: "Professional duties prevented my getting home for Christmas." Professional duties! But the motive power behind the work of mercy in these refugee camps is infinitely higher, deeper and wider than any mere language of convention can convey. While such lives are thus being lived in the sacrificial spirit of Jesus Christ no one need lose hope for the future of the world.

Our present concern is for the renovation of the Union Hospital, an institution of love and mercy which must be enabled to continue its good work. The new wing of the Women's Building and the Administrative block have suffered severely, and the nurses' dormitories, Chinese staff residences, kitchens and servants' quarters must all be rebuilt, at a cost of not less than £6000.



CHINESE AND FOREIGN MEDICAL STAFF ON RELIEF WORK

In the face of the present appalling human need we must be possessed by the spirit expressed by Shelley:

To defy power which seems omnipotent,
To love and bear, to hope till hope creates
From its own wreck the thing it contemplates.

It is hoped that many, like their Great Master, will be touched with a feeling of compassion, and will release the power of human sympathy and sacrificial love which will send the sum necessary to restart the Hankow Union Hospital on its noble work of healing and relieving human suffering.

China's Call for Christian Doctors

By ELLIOTT I. OSGOOD, M. D., Hiram, Ohio
For Twenty-six Years Missionary at Chuchow, Anhwei

NEARLY one hundred years have passed since Dr. Peter Parker, sent out by the American Board of Commissioners of Foreign Missions, opened a hospital for the treatment of eye diseases in South China. Through these long years medicine has proven itself to be one of the most potent keys for the unlocking of Chinese hearts to the claims of Christ. No group of missionaries has shown greater consecration, greater daring, greater devotion than have these doctors and nurses who, in imitation of Christ, have followed the footsteps of Dr. Parker in healing sick bodies and opening the eyes of blind souls.

In 1915, when Christian medical work was at its high point, there were in China 383 doctors (277 men and 106 women) and 142 nurses working in 330 mission hospitals and 223 additional dispensaries. They treated 104,000 inpatients and 1,500,000 outpatients annually. In 1890 the China Medical Association was organized and since then national conventions have been held every two or three years and the "China Medical Journal" has been published.

Beginning with small dispensaries and poorly equipped hospitals, these medical missionaries have widely expanded their ministry. They now have a half dozen or more medical schools of Class A grade; a goodly number of splendidly equipped union medical centers; a Council of Health Education; nurses training schools, and about 150 small hospitals scattered through the country. They have found time to produce in Chinese a medical dictionary with more than 15,000 technical terms, and have translated a goodly number of books on medicine, surgery and allied subjects.

The greatest medical school in China, and one of the greatest medical institutions in the world, is the Peking Union Medical School, established through the China Medical Board, a branch of the Rockefeller Foundation. This school has four departments: the Medical School, the Hospital, a Research Institution and a Training School for Nurses. Owing to the paucity of medical literature in the Chinese language, the teaching at Peking is in English. Only students of the highest scholastic grade are admitted.

Missionaries have founded other medical schools at strategic points through China which are so placed as to be reachable from all parts of the country. The China Medical Board has subsidized these schools, lifting them to high grade in work. The teaching is largely in Chinese, and through these schools much of the medical literature has been translated.

The University Hospital at the Drumtower in Nanking is a fine example of a well equipped medical center. In 1913 three hospitals in that city manned and financed by as many missions, united to form a medical department of the University of Nanking, and six missions now cooperate in the hospital work. It has a strong staff of foreign and Chinese doctors and nurses. Their 1930 report showed 3,200 inpatients and over 40,000 treatments given.



A HOSPITAL AT BATANG, WEST CHINA, BUILT
BY DR. SHELTON

This University Hospital, although seized by the Army Medical Corps when the communists took that city in 1927, was a year later returned to its missionary staff through the influence of Madame Kiang Kai-shek.

But it is, we believe, in the small missionary hospitals, scattered widely through the provinces of China, that the medical missionaries find their richest joy. Here is given opportunities to become real "doctors of the old school." Here one comes into the closest contact with the people. The money put into these mission hospitals has

varied from a few thousands to perhaps fifty thousands of dollars. Too often the doctors have been oppressed by the burden of poor equipment but they have ministered effectively to untold numbers of needy people.

Many cases which present themselves to the clinics are simple to handle. The patients have not learned that dirt is the cause of most of their troubles. School children come with bodies covered with itch. Women enter with swollen jaws from decayed and abscessed teeth. There are the innumerable boils and abscesses. Farmers come with great sores on their legs aggravated by wading in the rice fields and from the black plasters they stick over the sores. There are eyes going blind with conjunctival ulcers and trachoma. Multitudes come who are dying with pernicious malaria.



A PRESBYTERIAN HOSPITAL AT HWAI YUEN, ANHWEI

Not all of the cases, however, are as simple as these. In the beginning of our own clinical work—when we had no hospital, no operating room, no assistants except the personal teacher who was initiating us into the mysteries of the Chinese language—some farmer friends brought in a boy, upon whose hand was an immense sarcoma. At their insistence, but doubting the wisdom of the act, we amputated the hand of the boy, the Chinese teacher having offered to aid in the giving of the anesthetic. God, with His healing mercy, was with us for the arm healed by first intention.

Often we have been called to mud walled and thatched roofed homes in the darkness of the night where ignorant midwives had done their worst. By the light of a hanging lantern we have put the exhausted and torn mother to sleep and with instruments saved her when we could not save an already dead babe.

Out upon the trails we have been called on to save many opium suicides. There we have lanced abscesses and pulled teeth. Not always could we be equipped for the emergencies which arose. Once a man accidentally shot himself through the

condyles of the femur. We had neither absorbent cotton, nor could there be found even clean cotton. From an old padded quilt was brought a handful of dirt filled cotton. We had to boil it, dirt and all, before it could be used to cover the wounded surfaces. From a strawstack we pulled clean straw and stiffened its straight lines with small bamboos. With this we bound and stiffened the leg so that it would not be injured by the handling of those who carried him in a crude stretcher to the hospital.

To homes of men of education and culture we have been called. In one we found a woman who had swallowed a coin which had lodged in her esophagus. When we sought to explain to the husband what must be done he said, "Do what you think wise, Doctor. We men have confidence in you but you cannot explain anything to our women. They are so idiotic." A few years later this same man, after seeing what we could do in our mission girls school, experimented on his own daughter and found her mind as keen as those of his nephews. When later his wife bore him a son he came asking how we saved babies. Humbly he sat with a missionary mother as she told him of the simple but necessary things in the caring for babies. He went back home and taught his wife, with the result that he now has two healthy grown sons.

Men who would otherwise not listen to the Gospel will come miles to the hospital for healing. A common laborer, deadly sick with pernicious malaria, got as far as the hospital gate only to sink into unconsciousness. There the doctor found him and brought him back to life and health. In the later war days that same man risked his own life to save the doctor and his family.

China is calling for consecrated Christian doctors and nurses, who are endowed with talent and tact. Among China's four hundred millions of people there are still less than 2,500 modern educated doctors, Chinese and foreign together. Doctors are needed who will teach them how to keep healthy, how to live; men to man more medical schools, to go on with translating and producing medical and health literature, men and women who willingly go into the homes of the rich and the huts of the poor in this healing ministry; nurses whose trained fingers are like those of the Master when He laid His hands upon the leper and upon the pain-racked bodies. Educated, cultured, consecrated men and women are needed who will forget self as they face contagions and epidemics; and who will forget their Occidental background so that they can enter into the most sympathetic understanding with these Orientals who are desperately struggling toward that which only Christ can give them.

What Success in Madagascar?

By W. KENDALL GALE, Anjozorobe, Madagascar
Prov. de Tananarive

I WISH that it were possible to write of Madagascar Christianity in the glowing terms with which Stanley Jones can write of Christianity in India. The problem in Madagascar is the character of the Malagasy; apart from this all other hindrances to progress are just difficulties and not problems at all. From whatever point of view you consider this great Island, whether commercially, governmentally, educationally, or religiously, the crux of the matter is the Malagasy himself. I can admit commercial, educational, governmental progress apart from character—but Christian progress? It is here only that one is doubtful about progress in Madagascar.

My twenty years in Madagascar have been spent among the Hova, the Bezanozano, the Anativolo, the Sihanaka (a little), and the Marofotsy tribes. Of the other tribes I have only superficial knowledge, but twenty years in intimate touch with the five peoples named ought to have given one convictions about the native mind and character, and have a measure of correctness. Frankly, the Malagasy character is distressingly disappointing. I am not speaking through a larynx soured with bile; I am not out to malign anyone, but—the Malagasy character is distressingly disappointing. It is one of extraordinary complexity and inconsistency.

The progress of the Kingdom of God in Madagascar is not hindered by the gross ignorance and dullness of the Malagasy, for the native is a keen business man, intelligent, alert, and even mentally exceptional. Neither is it hindered by meanness, for they are extremely liberal. Nor is progress thwarted by stubborn unwillingness to listen to the Gospel, or by the possession of a non-Christian religion which has some claim to esteem and

affection for its moral teachings—the good being the enemy of the best. My mature, unjaundiced opinion about the Malagasy is, that **his character** is painfully unreliable; you scarcely **know** when to believe him; you can rarely depend upon his word, for either he is going far beyond the facts,

or else he is concealing the real truth (almost by force of habit). You listen respectfully and sympathetically, only to find that he has been decoying you from the nest where the eggs or the young are. There is scarcely a day when I do not hate myself for being suspicious of the Malagasy, but any other attitude would lead the missionary into positions humiliating and almost inextricable. In politeness the Malagasy is the suave gentleman; in spite he is a demon. In hospitality he is generous and gracious; in retaliation he is irreconcilable.

The Malagasy I have met in twenty years who could be trusted with money can be counted on my thumbs. It is a rare thing to find a native who has a duty-conscience. A pastor may quit his church and people for any length of time, leaving them utterly without leadership or Gospel, and that without acquainting them or the missionary, and have not a qualm of conscience. A teacher will also close down his school in the same inconsequential manner. A given task and an obvious duty requiring haste may be shelved for months, or thrust out of the mind altogether.

Let me give one instance. The Roman Catholics, with a determination and an aggressiveness we can only commend, are making a tremendous effort to win Madagascar. That has to be met with a like industry on our part, and so, in April, I started out on a six-months' tour of the Marofotsy country, to cover the whole area occupied

The story of Christian Missions in Madagascar is one of the miracles of modern missions. It is a story of courageous pioneering, of intense hardship, of patient endurance, of prayer and sacrifice. Then came the harvest—followed by fierce persecution and cruel death. But the Church emerged tested and purified. Large churches were built and new harvests were gathered. Then came the French: what is the situation today? Read and pray for the Malagasy Christians.

by that tribe. The raw heathen out yonder is neither Protestant nor Catholic. On May 23rd I discovered three villages totally without means of worship. Two I visited, broaching the matter of commencing worship, passing on the same day to a village where I have a church and school. Realizing the urgency of the case and the moral need of the people, I commissioned the pastor at Maroadabokely to visit these three villages, get their signatures to a petition, send it off to the government, and open worship. He agreed to go the following Thursday—not a great distance, only two hours away. I returned to these villages on August 23rd, three months later, to join in worship with them, to encourage them, only to find that the pastor had never been near the place.

There is no difficulty in opening churches in Madagascar; I alone have started more than 200 in villages where Christ had never been worshipped. We can get new causes going; we can put up church buildings; we can get money; we can get crowds; what we have not as yet is a character which is socially reliable, morally reliable, or even reliable in any particular, much less spiritually beautiful. That does not mean that Christ has failed in Madagascar; it means that the Gospel has to deal with a character most seriously difficult, compared with which dense ignorance and evil-living are almost trifles. The Malagasy character is not criminally bad, nor morally detestable, it is twisty to exasperation, unreliable to desperation, slippery rather than slimy. It is not a weak character, nor filthy beyond what you would expect; we have not to deal with a stupid people like the Australian aborigines. In a word: the Malagasy is crooked rather than ignorantly irresponsible. If I mistake not, the crook is also the problem in the west. Christ has captured the imagination of the Malagasy but not his heart, has touched his admiration but not his conduct. The Indian is incorrigibly religious—according to Stanley Jones; the Malagasy is incorrigibly twisty.

This fact has to be taken into account in estimating the success or failure of the Gospel in Madagascar. In the matter of extension, we in this district have a great story to tell and it is the same throughout the Island. Religion in Madagascar is an abounding success; the progress of Christianity in Madagascar is somewhat doubtful. Talk to any Malagasy about this or that national defect and he will at once admit it—the entire population would admit it—but set about altering it, seeking a change of heart personally or nationally, no! The common excuse is: "I am only a human being, therefore what can you expect?" In spite of all I am still an optimist.

The London Missionary Society, the parent mis-

sionary society in Madagascar, began its work on the coast in 1818 and in the capital in 1820, toiling alone until after the great persecution, which ended with the death of the savage Queen Rajavalona I in 1861. The Friends, Anglicans, Roman Catholics, European and American Norwegians followed. The last in the field were la Mission de Paris, which only took up work in Madagascar after the French occupation in 1895. A few years ago the Adventists invaded Madagascar.

Union work in the capital has been established in five directions:

(a) The Friends and the L. M. S. have joined forces at the Ambohipotsy Theological College.

(b) The Friends, la Mission de Paris and the L. M. S., together with the churches under their care, are united in the work and support of the Isan-Enim-Bolana, the native missionary society which has extensive toil in the interior, organized and directed from the capital. It supports 30 native workers in the regions beyond.

(c) Paul Minault School for the sons of wealthier and more intelligent Malagasy, providing a superior education for those who may be expected to lead the next generation, unites the seven Protestant bodies laboring in Madagascar.

(d) The Foyer, the name given to the Y. M. C. A. work in Tananarive, is generously supported by all the Protestant societies, each contributing money, service, ideas.

(e) The Inter-Missionary Committee, similar to those which exist in China, and India, and elsewhere, has been fruitful in arresting abuses, and in winning concessions from a government which might not have conceded had a less powerful body demanded them.

In each of the above the Malagasy predominate on committees; they are not dominated by Europeans.

Each society laboring in the capital has magnificent institutional work, such as Boys' and Girls' Homes, Boys' and Girls' Schools, industrial departments, printing presses, Bible and book depots, Normal schools to prepare boys and girls for the teacher's *brévet*. Not less than a dozen definitely religious journals are poured out of the various mission presses in Tananarive, some weeklies, some monthlies, and some two-monthlies. It is almost impossible to estimate the amount of really valuable and indispensable service the various Protestant societies are rendering the capital, and through it the whole Island. Both in quality and quantity this is gigantic; remove it suddenly and there would be a vast and catastrophic collapse morally.

In the country, Imerina, the central province in Madagascar, are churched from end to end. From the summit of the hill on which the ancient

palace stands, you can count 119 L. M. S. churches alone—the hill named Manjakamiadana in Tananarive. In the Bezanozano country as recently as 1913 there were only eleven churches; today there are sixty-six. In the Anativolo tribe there are now twenty-five churches, where there were only a scattered half-dozen a decade ago, and thirteen schools where there were but two, so small as to accommodate but twenty-six and twenty-eight scholars respectively. Among the dark, sad savage Marofotsy tribe, there are one hundred and three churches, where twenty years ago there was not a single miniature Bethel radiating even a glow-worm's feeble point of light; even ten years ago there were only six churches.

During my twenty-two years in Madagascar, the L. M. S. has established new stations at Anjozorobe, Omerimandroso, and Mandritsara. Othersocieties have also established new stations in the interior and on the coast. The Friends have settled two men on the west coast at Maintirano.

Each mission station is a colony of industry and industries. At Imerimandroso there are three European missionaries, a seminary, hostel, hospital, with capable native doctor and staff, a sta-

tion school, etc. At this station there is a pastoral school, a Boys' Home, a station school, a huge workshop under the charge of a European, where various trades are taught, medical work, book shop. At other stations there are leper asylums.

Christian work in Madagascar is magnificently staffed and organized; it throbs with energy and enthusiasm. Alas that so much of its energy and enthusiasm should be neutralized by a character that is unstable, wriggly, unsatisfactory, undependable. This we are endeavoring to combat by a very extensive house-to-house visitation, a deep, serious, earnest attempt to win adherents for Christ, and to win communicants from a slack attachment to the Saviour—a loose, nerveless devotion—to a surrender that is absolute and final. We have the institutions; we have the means; (the sum to send our native delegate to the Jerusalem Conference was over-subscribed in a few days), we have the crowds, but so far Simon has not become Peter, John Mark does not satisfy Paul. At present the Malagasy is still exasperating in his unreliability. But "the crooked *shall* be made straight."

A Letter from Colcord, West Virginia

During our annual School of Missions at the Pattie C. Stockdale School in West Virginia some of our young people dedicated their lives to full time service. Shortly afterward four men came to offer themselves for any work that they could do. They were too old and too untutored for missionary work and they had their families to support, but they wanted to be winners of souls. A consecration service was held and these men pledged themselves to conduct Sunday schools, hold prayer meetings, or do definite personal work at any hour of the night that they might be needed. It was a scene never to be forgotten when they knelt and each prayed the Lord to take his life and use it.

Two years ago these men were intemperate and profane. Now the voice of prayer is heard in their homes, instead of cursing. One of the men a year ago came to service so drunk that he said he was not fit to come inside. In an hour he was sober and was marvelously converted that very day. Another testifies to having been saved from a drunkard's and a gambler's grave. Of a third his wife said, "His religion is real. He hasn't hit me once, hasn't cussed once, and hasn't been drunk once since he was converted. We have family prayer every day."

These men are now carrying the burden of souls in their communities. All are holding prayer meetings from two to six nights in the week. All four are in charge of Sunday schools in remote and previously neglected parts of the field. One has lately become an elder in our little church and is preaching once a month in each of four up-the-river fields. Without these men it would be impossible to carry on our ten Sunday schools and fourteen prayer meetings each week. For years we have prayed for Christian homes and native leadership on this field. Now we thank the Lord for the answer to that prayer.

Last summer we were blessed with the finest student helpers we have ever had. We were able to reach all of our ten fields by six Vacation Bible Schools. Evangelistic meetings in three out-stations brought several to a knowl-

edge of Christ as their personal Saviour. One man with whom we had worked and prayed for two years made a profession but found no peace. One night he said, "I have something to make right. If I live till tomorrow night I will stand with the Christians." The next night his face was radiant. The last drop of liquor had been thrown out of his house and he and his wife testified to a joy which they had never known before.

There is great destitution in our valley. Whole families have not a pair of shoes in the house and cold weather is here. Many children are out of school because of lack of clothing. Yet there is a beautiful spirit of gratitude. On a recent trip up-the-river we stopped at four places. At the first we were given a sweet potato pumpkin, large enough to make pies for our family of fifty. It had been saved for us for several days. At the second house the rheumatic old woman went out and got us cabbages from her meager store. In the third home the children brought chestnuts that had been hidden away in the trunk till we should come. The next offering was brought by a woman whom we had befriended. A daughter of this woman had been stabbed by a drunken man as she was entering the old log church for meeting. They sent six miles up the river and six miles down for medical help, but could get no doctor. We took her twenty miles to a doctor who dressed her wound. Since then we are made welcome to all they have. We hesitate to accept these things when our people have so little but we want them to learn the joy of giving.

For some time we have not had Bible reading in the public schools in this valley, but a new board is changing policies and again we are planting the Word of God in the hearts of the school children. How they love it!

We want to thank all who have shared in the work here by gift of life or gold or prayer. The work has been greatly blessed, doors have been opened, friends have been made, souls saved and lives and homes transformed.

ANNE BELLE STEWART.

Talks With the Pilgrims in Benares

By The REV. J. CHADWICK JACKSON

WHAT do devout Hindus pray for today? An old pilgrim, after the long pilgrimage from Cape Comorin to Badrinath in the Himalayan Mountains, has been staying for months in Benares.

"You spend hours every day in prayer and meditation," I said to him. "What do you ask for?"

"I rise at three in the morning," he replied, "and carefully prepare my prayer seat, as enjoined in the Gita, in a pure place—not too high, not too low, secure from any interruption; no one to disturb. I meditate and pray until eight o'clock.

"I have three periods. First, after realizing the presence of God, I send out the prayer in a stream of petitions (forgive me for mentioning it to you, but you will understand) 'Lord, remove the (foreign) yoke.'

"Second, I pray: 'Lord, help all those who strive for good in the universe—Sadhus, devotees, who thus seek good and do good for themselves. (The Communion of Saints.)'

"Third, I pray FOR THOSE WHO DO NOT SEEK GOOD, THE FALLEN, THE SINFUL, THE SUFFERING. This must lead to service for them as opportunity offers. For instance, sick persons come to me when I am through with my meditation; no one dare disturb me till I have finished. They ask for my blessing and I give it, but not without cost to myself. They go away bettered, but something of their weakness seems to cleave to me."

* * *

I saw a young Brahmin Sanskrit student, and asked:

"You bathe in the Ganges every morning and pray or recite *mantras* as you do so. What do you set before you as a purpose at that time?"

"I dip five separate times in the Ganges," he replied, "repeating five *mantras* as I do so."

"At the first dip I say 'MATAH. VARCHASTWAM DEHI' (Give me love to the Mother (land)).

"Second, 'VIDWATWAM DEHI' (Give me knowledge).

"Third, 'BRAHMANATWAM DEHI' (Give me (to be) a true Brahmin).

"Fourth, 'VISHWABANDHATWAM DEHI' (Give me universal brotherly love).

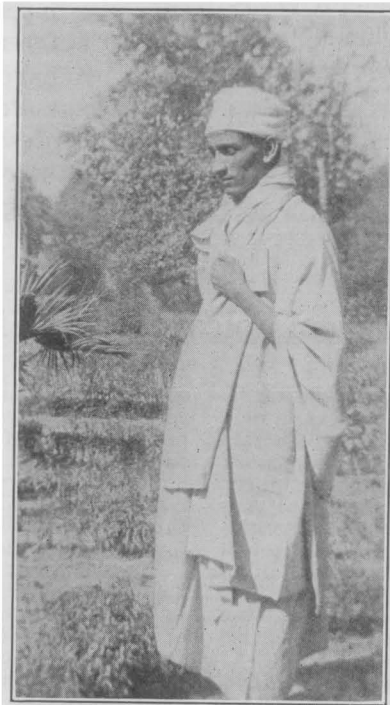
"Fifth, 'SARVABHUTADAYAMAYATWAM DEHI' (Give me a merciful disposition towards all created things)."

It is suggestive that the old pilgrim and the young student both put the motherland first.

* * *

Paramanand Paribrajak. The word *paribrajak* means a wandering sadhu. Our first sight of Paramanand was on a spring morning in 1930. We were traveling by motor from Benares to Jaunpur, a 35-mile journey. Five miles out from Benares we overtook a tall young sadhu, in clean, newly dyed sadhu dress, with very thoughtful, spiritual face. We offered him a lift, for as far as he would be going out our way, and he gratefully accepted, saying he had a long pilgrimage before him—the railway carriages were

no longer free to sadhus since the "crew" system had been started, so he was compelled to walk. He had been resident for some time in Benares, studying Sanskrit, and he was now bound for Badrinath in the far away Himalayas, visiting sacred places and monasteries on the way, and hoping to come into contact with holy men and to learn from them. He was with us for an hour in the motor, and we were charmed with his spirit and pleased with his conversation. On setting him down we gave him a copy of the Gospel and a card bearing our Benares address, inviting him to call on us if he should come to Benares at any time.



ONCE A HINDU—NOW A CHRISTIAN

Eighteen months later the card, still clean, was presented by him at our house, and he became a guest in our Ashram. He now tells his own story in Hindi, which I translate:

"My father and my two brothers were all in the military; I went from place to place with them, getting my education up to the 9th class in various schools. I formed the habit of going into solitude to think about the search for God, and exposed myself fasting in the great heat—that was a rainless year. I fell very ill with a constant passing of blood and was in the hospital for six days. I often thought of conversing with missionaries or Christians, but my Brahmin pride prevented me, as my training had caused me to regard association with them as a defilement. I talked with many sadhus, but received little help. One day in school a new Hindu teacher taught me a passage in the Hindi Ramayan, the meaning of which is:

May that Lord, by whose grace the dumb become eloquent and the lame ascend the highest mountains, who is the destroyer of the guilt of this evil age, be gracious also to me.

"If he can do this, I thought, why do I laboriously struggle for learning. I will leave all and become His. He shall teach me all things. On coming out of the hospital I left home and took to the road, determined to visit sacred places, associate with sadhus and gain the knowledge of God.

"Leaving Mathura I went to Brindaban and there sat by the roadside tired out. Two men came along—one a Ramanandi and the other a Sannyasi, a good man. They stopped and asked me what I was doing there. I told them of my search for God and my leaving home. They very kindly reasoned with me, urging me to return home.

"There are good sadhus,' they said, 'but they are very few. The great majority are lazy and selfish, sensual and given to the use of stupifying intoxicants. You are choosing a hard path. Go back home.'"

"No," said I, "take me along with you. I will learn of you."

"Well,' said they at last, 'we will not ask you to accompany us, but if you insist on joining us, we will not turn you away.'"

"So I went with them. We walked on to Delhi and eventually to Hardwar which I found to be full of sadhus. There I came across a *naga*—of the class of sadhus who wear no clothing at all. Here, I thought, is a living example of uttermost renunciation. I attached myself to him as a disciple and stayed with him for about a month. One day he asked me to fill his pipe for him. I did so and brought it to him.

"You must first take a few draws,' he said.

"No intoxicant has ever passed my lips, and my vow forbids smoking," I answered. "'If you don't first smoke,' he said, 'I will not accept it at your hands.'"

"This meant that he expected obedience, or he would not keep me as his disciple. I was determined not to start this bad habit against which the two men had warned me. So there and then, disappointed and alone, I left him. I took the long journey over the mountain passes and along the sacred rivers to Badrinath.

"On coming back I found my way to Fyzabad, where I found one worthy to become my *Guru* (teacher). He sat near his house which was spotlessly clean. He lived alone and allowed no one using intoxicants to come within his circle. I saluted him, and told him something of my history.

"He called one of his followers from the village and gave instructions for me to be taken to the house, where suitable free hospitality was given.

"I stayed there for some months studying YOGA VASISHTA and the RAMAYAN and one of the GITAS. This *Guru* was very enlightened, a worshipper of the One God, rejecting idols. When he thought me somewhat advanced, he sent me to Benares to study the LAGHU KAUMUDI, and on his recommendation I was received into the PARIBRAJAK MANDAL (a society of Sadhus). After some time spent in study here, I was not happy, and decided to go on the long pilgrimage to Nepal. As I was leaving Benares you kindly spoke to me and gave me a lift in your car. After leaving you at Jaunpur, I performed the pilgrimage, and on my return came to Ram Katora to see you. The Gospel of Luke which you gave me, I had read and then passed on to a Sadhu who begged it from me.

"I am leaving you today, having found my Lord and Saviour Jesus Christ. I intend wherever I go to preach Him as the only Saviour of men. I am assured of your father-like love to me, and shall certainly come to see you and *Mataji* (Mother) again, if God permits, but having received the true inward baptism of the Holy Spirit, I am going away for a time for the testing of the pilgrim road before I take the outward water baptism. I do not wish to become a paid preacher of any church or mission, but to keep to my Indian way of life and so serve Christ."

The young man went away with our blessing. His meek and blameless character and his quiet but definite holy boldness in confessing Christ on the streets of Benares and before his former Sadhu associates (amongst whom his change has caused intense antagonism) has convinced us that he is a true disciple of the Lord and Saviour Jesus Christ.

A Typical Station in China

By LOIS ANNA ELY, Nantung, Kiangsu, China
Missionary of the United Christian Missionary Society

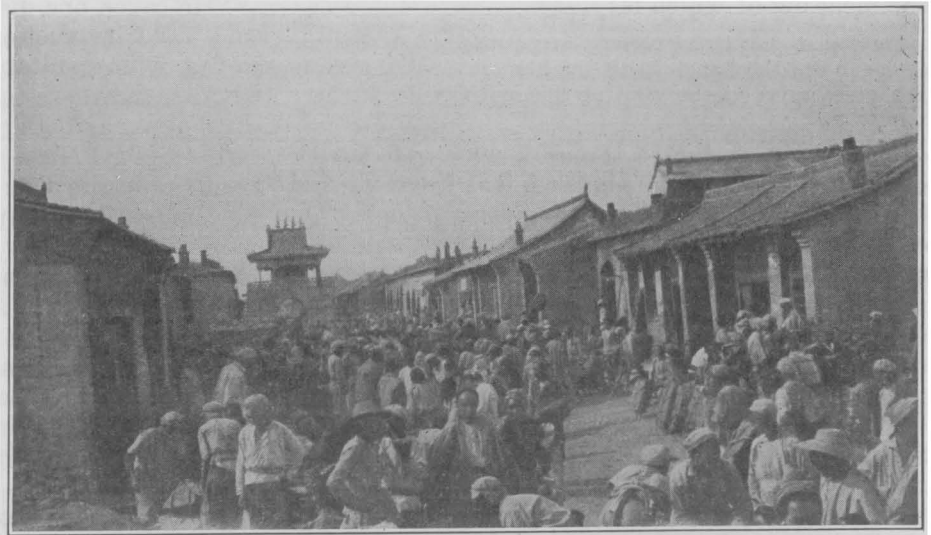
THE visitor to our city drops from a Yangtze River steamer to a sampan and is rowed ashore. There he has his choice of transportation to the city five miles away. His purse and his leisure will determine whether he goes by motor car, ricksha, or wheelbarrow. However he rides he will enjoy his journey through fertile fields, past prosperous little hamlets. Ours is a thickly populated district lying about a city of some 75,000 inhabitants. The smokestacks of the cotton mills point to the factorization of our community, yet from every little home comes the sound of the spinning wheel and the hand-loom.

A welcoming arch marks the entrance to the immediate environs of Nantung city. We enter and come at once to the small roadway that leads to our mission homes and school, with a beautiful poplar bordered lane. Across the *ma lu*, at the end of the lane, is the entrance to our hospital compound. These institutions used to be suburban but the growth of Nantung and the removal of the city wall united the suburbs with the city proper.

When I first saw Nantung it was engaged in a program of expansion. The last five years have seen considerable retrenchment but a compensating factor has been the growth in the Christian heart of the station.

Our station is typical in that its work is not perfectly symmetrical and falls far short of our ideals. For instance, our hospital work is developed far in advance of the other units of work. Financial aid from the China Medical Board has perfected equipment and permitted a certain amount of expansion. Our one mission school in the district is now for girls, whereas before the evacuation of the missionaries in 1927 the major emphasis was upon our technical school for boys.

Ours is a rural district, yet we have done little consistent rural work. These are our major defects. We long to correct them and establish a more perfect balance in our mission work. Our school is rapidly approaching the high standard of the hospital. Through our community welfare work we are more and more reaching the boys and



AT THE AMERICAN BOARD OUTSTATION CHEN, CHUAN PU, SHENSI

young men of the city. Because of lack of interested personnel we are doing little to promote rural evangelism.

Our little group of eight missionaries all have some part in the hospital program, either through professional service, teaching, or regular visitation. Each successive year brings increasing appreciation of the ministry of the hospital and its fame has spread far over the countryside and into the neighboring districts.

Our seventy-bed hospital is usually full and often overcrowded; the clinic reaches a daily average of about sixty; our registered nurses' training school has some twenty-five girl students. The hospital seems to the professional staff inadequately equipped when measured by Western standards but its good works are immeasurable. The busy clinic is still taken care of in the main hospital building; robbing the in-patient depart-

ment of one of its wards and bringing under the hospital roof an undue amount of confusion—for a Chinese clinic is not a quiet place.

Nantungchow is interior. The really sick man arrives on some sort of an improvised stretcher, varying from a bamboo bed to a huge grain basket. He is carried by ropes and a pole on the backs of blue clad coolies who sing under his load and are not too quiet as they put their burden down. The newcomer is usually accompanied by a troop of wondering friends and neighbors. The clatter they make is annoying but their presence is the hospital's opportunity to further eliminate prejudice.

The hospital experience of the average Chinese patient must be a pleasant memory. Every effort is made to keep that contact as truly expressive of generous Christian service as possible and to let the visitor know that the Christian hospital is trying to follow in the steps of the Great Healer.

The in-patient department naturally affords the greatest opportunity to influence life. There is in the prolonged daily contact an opportunity to tell the story of Christ and to give a living demonstration of His Way of Life. Last year the average number of day's residence in the hospital was 23.8. The hospital has had no small degree of success in the treatment of tubercular bone and joint cases, both with surgery and heliotherapy. The surgical department has been its main advertisement, and successful operations have probably done more than anything else to break down fear and distrust.

Our Girls' School, called Tsong Ing from an ancient name of Nantungchow, is comfortably housed across the road from the hospital. Anyone looking at the figures for enrollment last year and this would feel the school had made a mushroom growth—93 to 153 in one year. The growth was not so spontaneous, however. For a number of years we have had a capacity school at the church plant. Removal to adequate quarters enabled us to expand. We now have room for 200, including kindergarten, lower and higher primary departments, and a Junior Middle School. On the whole registration has been beneficial to the school, though we often feel much entangled in red tape.

Since registration far too little has been done to provide extra-curricular religious education, but the Christians on the faculty are alert to their responsibilities. Our new Chinese pastor is alive to the problems of young people and we hope soon to accomplish more than in the days of compulsory religious instruction.

The school has greatly enjoyed its new quarters. There was scarcely elbow room at the church plant. Now there is a large campus to

landscape and the girls themselves are sharing in the task. Girls who have had only a small courtyard in which to play revel in the expanse of real acreage. Girls who have never before soiled their hands in a day's work have learned the fun of helping a garden to grow.

The Nantungchow Christian Church is in the heart of the busy city. The church building is set well back from the street and in front around a courtyard are rooms which are devoted to women's work. Our community welfare building opens directly on Great South Street and houses the mission library (the only public library in the district), game rooms, a social hall, and an auditorium for street preaching, health demonstrations and other public meetings. Upstairs are some pleasant class rooms which on Sunday are used by the Bible School and on week days serve a number of purposes.

Evangelistic work has suffered from lack of continuity in personnel as the hospital has gained by the opposite condition. For a number of years we had been without an evangelistic missionary. Our Chinese pastor left us to become principal of one of our mission schools and our senior missionary very reluctantly became our pastor. He is retiring and we are getting a new Chinese pastor. The time is indeed ripe for some excellent Christian work if we can have substantial leadership.

We conduct two Bible Schools, one at the church and one in the hospital building. The midweek prayer meeting rotates from church to hospital so as to better reach all our groups of Christians. Each year sees progress in the reverent participation in Christian worship. The church has its own working organization and we endeavor to enlist all the Christians in the community regardless of their denomination. Ours is the only Protestant Christian Church in the district and its contribution seems pitifully small in contrast to the great need.

The Community Welfare Association, a part of our Christian Endeavor, has succeeded in allying with us for community good many who would otherwise have continued in their self-centered way. The library, which has so far been the chief interest of the Association, has about 5,000 volumes and the list of readers shows marked gains from month to month. A reading room is maintained with a good assortment of newspapers and periodicals. A children's library is a recent project. The welfare movement includes beginnings of public health work, English night classes, baths for women, some industrial work for poor women, and other projects for young and old. This work is newly housed and is exulting in a new opportunity.

Rural evangelistic work is greatly neglected both because of insufficient funds and lack of personnel. Our missionary pastor was much interested in the rural evangelism but had not the time for it without slighting the already understaffed city work. He made occasional trips into the district, always traveling with an agricultural expert, either from the University of Nanking or from the local experiment station. He has the dream of sending circulating units of our library out into the country district, having them housed by some influential patrons, the library quarters to be headquarters also for evangelistic work. The scheme was welcomed by the villagers and small beginnings have been made.

As to our station government, the church at its annual meeting elects members for the Station Council, one representative from each department of the work, and four others at large. The Council the past year was made up of the missionary physician, the Chinese principal of our girls' school, the Chinese head of our community welfare work, our missionary pastor, our picturesque old Chinese elder, a progressive young Chinese physician, and our hospital pharmacist, a Chinese

woman of no small ability. This group determines matters of station policy, passes the station budget, and sends on to the Administrative Committee various actions wanting mission approval. Those who have worked on the Council for the past five or ten years have seen gratifying progress in cooperation and in the assumption of responsibility on the part of the Chinese who have been sharing in station administration. There has also been a growing sense of mutual appreciation on the part of missionaries and their Chinese colleagues.

Our Christian work is making a new approach to the community. In the days before the establishment of the Nationalist Government our relations with local officialdom were friendly but quite formal and perfunctory. Now, with a number of prominent offices filled by former students in our mission schools or participants in our Community Welfare Association, relationships are far more frank and natural. We have been endeavoring to ally ourselves with every force working for good and we feel that the days ahead will see a substantial advance in our Christian program.

Why Give the Gospel to the Jews?

By the REV. M. ZEIDMAN, B. D., Toronto, Canada
*Superintendent of the Scott Institute of the Presbyterian
 Church in Canada*

SHALL Christians give the Gospel to the Jews? If Christians believe in the Bible, there is no alternative, they *must*.

Ever since Jesus Christ "opened his mouth and taught them", the Church dare not, except at its own peril, shut its mouth and leave either the Jews or anybody else, ignorant of the unsearchable riches of Christ until the consummation of the Kingdom of God on earth. When the Pharisees sought to silence the early Hebrew-Christians, Jesus said, "If these should hold their peace, the stones would immediately cry out."

Why Give the Gospel to the Jews?

1. Because the Jews first gave the Gospel to the Gentiles it is now the duty of the Gentiles to reciprocate. It may be said, "But the Jews do not want the Gospel." So did the Gentiles at first refuse to listen to the preaching of the Jews.

Many missionaries to the Gentiles were martyred, crucified, beheaded, and thrown into the arenas to fight the wild beasts: and even in modern times, missionaries to the heathen labor for years before they gain the confidence of these Gentiles, and entrance into their homes. St. Paul, writing to the Christians in Rome, clearly explains the Gentiles' duty to the Jews—he says, "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these (Jews) also now not believed that through your (Gentile) mercy, they (the Jews) also may obtain mercy."

2. Because "God hath not cast away his people" and they are yet to be used as instruments in His hands to establish the Kingdom of God on earth. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" For this reason the Gospel must be preached to the Jews.

God chose the Jews, and He sent every prophet, beginning with Moses, to the Jew first. He gave the Bible to the Jew first, and also to the Gentiles. The messages of the great prophets were to the Jew first, and also to the Gentiles. Christ came to the Jew first, and also to the Gentiles. The Glad Tidings were preached to the Jews first, and also to the Gentiles. St. Paul declared that the Gospel of Jesus Christ is the power unto salvation to every one that believeth, to the Jew first, and also to the Gentiles.

As Palestine was God's training ground for His people, so were the Jews God's pupils. He trained them and frequently used the rod on them, for the purpose of making them a priestly nation, to instruct the Gentiles in the righteousness of God. They have not yet attained the status of teachers. If the Jews, in the time of Moses were in the kindergarten stage in God's training school for higher service, and were, before Christ in the primary school, they have now gone backward rather than forward, for multitudes have altogether thrown off what little they knew about God.

The enemies of missions to Jews make capital of the fact that the Jews have the Old Testament, and believe in God: that they gave us the prophets, the Bible, and our God. But the most superficial observer can see how the multitude of Jewry is drifting fast away from both the synagogue and God; and the Bible is a book unknown in the average Jewish home.

There was hardly a prophet or preacher of the righteousness of God in Jewry, who was not persecuted, thrown into a pit, sawn asunder, or crucified by the same people from whom they came. The Bible is the message of the God whom they rejected, and the record of the prophets whom they persecuted. The Bible is locked up in the "ark" in the synagogue, while they are "teaching for doctrine, the commandments of men." It is very significant, that for the last nineteen hundred years the Jewish people have made no effort to give the Bible to the Gentiles, nor have they produced a single translation of Holy Scripture. Only very recently Jewish leaders, alarmed over the fact that their people were buying translations in their own vernacular from Christian colporteurs, went to the trouble of issuing an English and Yiddish translation of the Old Testament for themselves.

3. A third reason for preaching the Gospel to the Jews, is the present moral and religious condition of Hebrews, both in Europe and America. In the United States, as well as in Canada, the mass of the younger people have left the synagogue. The Reform movement, that was to bring back all the Jews to the fold, has only succeeded

in driving them further away. A few years ago, Reform Rabbis were all anti-Zionists, and they saw the only salvation for the Jew in the temple, not in Zion. But experience is a wonderful teacher, and seeing that the masses would not attend either the Orthodox synagogue or the Reform temple, most Reform Rabbis are now being converted to Zionism. The Rabbis, who only a few months ago said that "the United States of America is our Palestine, and the city of Washington our Jerusalem," and who cut out from the ritual and prayer book every reference to Palestine, are now seen on Zionist platforms, singing again the songs of Zion.

The moral life of the Jewish people also constitutes a challenge to the Church. That subject, however, we deliberately omit, so that we may avoid being dubbed anti-Semite. On one thing we may all agree, however, namely that the Jew is as good as the Gentile. But if the Jew is no better than the Gentile, then God knows that he is as badly in need of the Gospel as the Gentile.

4. Because God sent His only begotten Son as a missionary to the Jews. Jesus said, "I am not come but to the lost sheep of the house of Israel." He was pre-eminently a missionary to the Jews.

How to Do This Mission Work

It would not be practical to give here a detailed plan or program of how to do mission work among all sorts and conditions of a people who are scattered all over the face of the earth. However, the first and most important factor in mission work among Jews of all classes of social, political and religious opinions is the approach. It is evident that, if wrongly approached, the Jew may be actually prejudiced against Christ rather than brought nearer to Him.

Personally, we have very strong and definite opinions on this matter, and though our methods are strictly Scriptural, they are not being made use of by many missionaries. This method of approach was the means by which Christ and His apostles, as well as all primitive Christians, found their way into the synagogue. They worshipped, preached and expounded the Scriptures there. Neither Christ Himself, nor the apostles ever left the synagogue; on the contrary, they took part in the synagogue as well as in the temple worship—for they were the real Jews, the true children of God. Those who did not measure up to Christ's criterion of an Israelite were driven out of the temple, but Christians did not voluntarily leave the temple or the synagogue. If anyone had a right there, it was the believer and follower of Jesus Christ, the Son of the Living God. It was not the Hebrew Christian who left the synagogue, but it was rather the synagogue which excommu-

nicated the Hebrew Christian. But we must confess that, in many cases, we Hebrew Christians have looked upon this excommunication as a god-send to escape persecution; and we have piously and gladly said, "Lo, we turn to the Gentiles." If our approach to the Jew is to meet with any degree of success, we must declare like St. Paul of old "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." And again he wrote, "As the Lord hath called everyone, so let him walk. And so ordain I in all churches. Is any man called being circumcized, let him not become uncircumcized." This is the right method of approach to the Jew. It is sound Scripture; good psychology, and a gesture of goodwill that cannot but make a wonderful impression on every Jew.

Great pressure is being brought by some Reform Jews upon Protestant leaders, to discontinue missionary work among the Jews. If the Church ceases to give the Gospel to the Jew then why should not the Buddhist, Moslem, and Hindu leaders demand the same recognition for their religion? The Church has either a Gospel for "every creature" or for no one at all. A religion that is not good enough or necessary for the Jew, is not good enough or necessary for the Chinese. A faith that cannot save a Jew in America will do very little for a native of Africa. If the Church gives up missionary work among Jews, it admits that Christianity is a religion for Gentiles, but

not lofty enough for a modern Jew. If the Protestant Church ceases to present the Gospel to the Jew, it will leave the field for some fanatic sects, or to the Roman Catholic Church, who believes itself to be the only true Church, the final revelation of God and the only custodian of the faith. Or in the words of Jesus "the stones will immediately cry out."

God has never asked permission from the Jews to send to them prophet, teacher, or missionary. If He had, the world today would be in darkness and without a Saviour. The Jews would still be worshipping in groves, and sacrificing their children to Moloch; instead of the Church of the living God, we would have the Pillars of Baal.

While God has said "the house of Israel will not hearken unto thee; for they will not hearken unto me," yet He admonishes the prophet and missionary "be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

"And thou shalt speak my words unto them, whether they will hear or whether they will forbear: for they are most rebellious." (Ezekiel 2:6-7.)

The duty of the Church of Christ is clear. O Church of God "that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid, say unto the cities of Judah—Behold your God!" (Is. 40:9.)

The Light in a Korean Prison

The northern part of the Sungjin field extends across the Tuman River into Manchuria where the Chinese persecuted the Koreans despite the fact that orders came from the Chinese authorities that they must not do so.

One day Elder Kim Chang Young, the Korean Christian evangelist up there, was called into the county office and the magistrate said to him, "We have heard that you are the leader in this movement against the Chinese up here."

"No," replied the elder, "I preach only the Gospel, and exhort people against bad action. Our religion teaches us that we must love our enemies and do good to them."

"Where do you preach?" demanded the magistrate.

"I preach here and in the villages up the river," he replied.

"We must telephone," said the magistrate, "to find out whether you are telling the truth. Since it is late and the sun now setting you must wait in the prison until we can investigate."

Morning came but there was no call from the magistrate. The next day passed but no release... the third day the elder began to think, "The Lord must have some reason for putting me here; many of my fellow countrymen are in the prison too. Whether a prisoner or a free man I must preach the Gospel of the Lord Jesus Christ; I'll ask the magistrate for permission to preach to the prisoners."

So he sent his request to the magistrate.

"Oh no, you cannot address the prisoners; that would never do. How do I know that you would not stir up trouble?"

"But, your Honor, I just want to tell them about God and His love, and the way of salvation. Just give me one

hour a day and I shall be satisfied," said Mr. Kim.

The magistrate finally consented, saying, "One hour a day and no longer; prepare a list of your subjects and present me a written outline of your discourses."

"Ten thousand thanks, your Honor," said the evangelist and returned to his confinement happy.

The next day at four-thirty he brought the light of the Gospel into that dark prison. Exactly at five-thirty the guard shouted, "Time's up; back to your cell."

The following day again the lights shone for an hour. By the third day even the guards were becoming interested and they forgot to look at their watches at the end of the hour. Four days, five days, six days passed. By the seventh day the sermons were two hours long and the prayers to the Heavenly Father were listened to with reverence.

After the tenth day the elder was called before the magistrate who said, "We see that you are an upright man and no troublemaker. You are released."

"Again ten thousand thanks. But how about the other prisoners? May I come each day and preach to them?" he bravely asked.

The magistrate refused.

The next day most of the other prisoners were also released.

On Sunday the Christians of the village gathered in the little church and there was great rejoicing for their evangelist was back, and in the congregation were many new faces, prisoners, but prisoners of the Lord Jesus Christ who had caused His Light to shine upon them in dark places.

REV. E. A. KNECHTEL, Sungjin, Korea.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

EDITED BY MRS. ESTELLA S. AITCHISON, GRANVILLE, OHIO

HOW TO BUILD EFFECTIVE PROGRAMS

In view of the fact that program material for the several missionary organizations is frequently assembled and whipped into shape at the close of the calendar year, the following suggestions adapted from a denominational leaflet may prove serviceable.

A. *Have a definite aim—two-fold.*

1. An enlargement of vision on the part of every woman church member.

This means the program must contain information which informs—continuity of interest should be presented in a series of programs. It must be interesting—unusual, varied, topics well thought out. As a rule it is better to use topics for the year (more helps available). Use impersonations, adapted leaflets, pageants and plays. Sometimes have discussions. Do not “pool ignorance” but study all sides of the subject before the discussion. Occasionally have an outside speaker. The practice of reading articles in the meetings should be discouraged.

The program must also be well prepared and well presented. Personnel is important. Use many women. Study the talents of the women church members. Adapt assignments to individuals. Include young people, children and men (this may mean some evening meetings).

The program should deepen the spiritual life of all who hear it.

It must be well advertised—

through invitations, personal and printed; through posters; through bulletin board announcements; through church calendar announcements.

2. Lead to a definite service by every member. This should be personal—soul-winning in home, neighborhood, among friends and strangers; prayer for church, missionaries and boards; work among new Americans; interest in civic affairs (local, national, international). It should also be by proxy, through missionaries, in the way of prayer for their friends; through gifts of money comparable with one's ability to give.

B. In order to carry out this two-fold aim, the leader should—

1. Know the kind of program needed to catch interest of both interested and uninterested. She must be familiar with the subject to be presented, also with the sort of activities that can be given to different women.

2. She must print or mimeograph the program in as attractive a manner as possible.

3. She should keep on the lookout for new and current material, using not only things specific to her denomination but those pertaining to the world's missionary work in a large way.

4. Have individual features, such as a question box to which all have access, roll call in which members make their optional responses, opportunity to describe features that impressed them most in the books

or magazines they have been reading.

C. It is necessary that the program be held under proper physical conditions.

1. Be sure that the place of meeting is conducive to proper impressions. For example, a clean room, attractive pictures and flowers, good light and air, homey appearance.

2. Be sure the music is appropriate to the occasion.

3. Have the program followed by a get-acquainted time with some recreation.

4. Time and length of meeting may vary, but an hour well spent is better than a longer period poorly spent. Not so many minutes used but quality of material and manner in which it is presented mean a good meeting.

METHODS SEEDLINGS

In harmony with the present view of a unified world-field, with “home” and “foreign” lines wiped out save for administrative convenience, the monthly programs published in *Women and Missions* (the monthly magazine of Presbyterian women), are most significant, coordinating and blending balanced themes. These programs must go far toward creating the mood for “world-mindedness” which is so desirable. A series of programs runs something like this:

The Philippine Islands and the West Indies; both possessions of Spain in early years and bearing similar strains of colorful thinking, dramatic temperaments, passionate power to love or hate, etc.;

Following Jesus the Pioneer,

through Alaska and India—comparing the valiant pioneers of the past who opened the missionary enterprise in the two countries;

Rural Life East and West—Siam and Our Southern Mountaineers—attempts to minister in the untouched regions of both;

The Leaven of Christianity in Us—Through Us to Moslem and Mormon Lands (both historically polygamous);

Japan and Foreigners in America; Training Negro Leaders in Africa and America;

Linking the Continents through a Study of Leadership.

This is constructive program building.

The department designated "Our Literature Table" in each month's issue of this magazine has a full list of all leaflets, plays, etc., bearing on the unified program appearing on an opposite page.

A note to program leaders emphasized in the same magazine: "*Warn participants that they will be kept strictly to time.*" Exchanges please copy!

A National Missions Gift Shop was started at the Presbyterian Headquarters in New York City a year ago as a market for the mission field and to acquaint supporters of the work with the industries of the mission centers and their unique products. The goods displayed ranged all the way from miniature totem poles to Mexican, Indian and Oriental rugs, pottery, silver, etc. All funds thus accumulated are turned back into the work. This venture is a service sword with a double edge.

At a Fellowship Meeting at Titusville, Pa., the women of the Presbyterian Mission Society arrange, through their "evening division," a meeting once a year to which all other denominations in the community are invited. At the sixth such gathering, the ushers were members of Jewish, Roman Catholic and Protestant churches, in close cooperation. The speaker was a Jewish rabbi whose theme was the great need of the spirit of goodwill among church folk, taking for his text the words of Christ, "Blessed are the peacemakers." This sounds rather millennial.

The Woman's Missionary

Friend, a magazine of the Methodist Episcopal Church, tells of the following methods:

"The Mystery Missionary Mother" plan was used in the First M. E. church, at Akron, O. Folders made from fancy envelope linings were cut to measure four by five inches, folded in the middle and arranged as the cover for an inside sheet of paper on which was typed:

Merry Christmas

As God gave a Son to Mary,
On that Christmas long ago,
So we give to you a daughter
Whose dear name you soon will know.
As you peep inside the capsule
And the mystic name you see,
You must guard your secret if you
Would a Mystery Mother be.

Outside the folder was tied a wrapped capsule containing the name of a young woman belonging to the young people's department in the Sunday School. These were passed through the audience assembled to hear an authority on young woman's work speak, and fifty women took folders.

In April a Mystery Party was held, each girl being introduced to all the "Mystery Mothers" present but having no inkling as to whose her own might be. In May, a young woman's missionary society was organized as a result of the directed efforts of this group of mothers.

In September the disclosure party was held by the auxiliary, the daughters presenting the entertaining features. The effort has been a marked success, both at Akron and Chardon, Ohio. It seems worth passing on. From East Liberty comes the repercussion, in that a group of girls organized themselves as "Mystery Daughters" and chose for their secret mothers women not interested in missionary work in the hope that their efforts might bring the women into the Women's Foreign Missionary Society. "It's a poor rule that will not work both ways."

In the same periodical a "Mystery Box" is a monthly feature, the contents of each issue being covered by a list of curiosity-tickling questions such as, "The

incident brought tears to her eyes. Tell it." Doubtless some reward is given to those answering the most questions correctly in a given period.

A Calico Tea, Luncheon or Demonstration is popular among our Methodist friends to make the most of this year of simplicity and sacrifice. Calico is the symbol for the campaign. Calico pockets are passed out to receive sacrificial gifts, the little leaflet enclosed to be read and cherished by each recipient until the spirit of sacrifice takes possession of her own life. There is much to be said for the value of such visualization and project work.

In one program, good resolutions were wedded to expressions of gratitude, such as: "Because I am thankful for my sight I will read to the blind this year"; "In thanksgiving for health I will make it a point to call upon the sick and shut-ins"; "In gratitude for my own Christian home, I will serve on the board or in some other way aid in the work for the local orphanage and so provide a substitute for a father or mother"; "Because my own daughter has grown up pure and strong, I will give myself to the rescue of less fortunate young women who have transgressed."

This service was followed up by an effort to direct the activities thus determined upon, and the whole community felt the uplift. Would not this be something new in your church?

A UNIQUE PROGRAM ON THE MOUNTAINEERS

It was called "The Publication of the Mountain Outlook." Its outline appeared on the Sunday calendar and was most curiosity-tickling. When the audience arrived the platform had been set with everything possible to make it look like a busy newspaper office, even to a 'phone and a waste paper basket! Stenographers were busy typing at the start. Presently the editor rose and said he did not know what had come over

the paper; it was losing subscribers the best he could do. Various suggestions and comments followed from members of the staff. In the midst of the discussion, there appeared a woman in calico dress and sunbonnet, exclaiming:

"Is this yere the place where they make writin' folks can read? Over on tother side of the mountain, the pappies and mammies can't read, an' we thought you might do somethin' so the chillern would be different."

Here a bright reporter jumped up and asked, "Why not dedicate an issue of our paper to those mountaineers?" So the plan developed in short order. The staff artist drew a map of the mountain section and explained it. The telegraph editor, answering a call at the 'phone, received a report of a strike in the mills, with its sad news of labor conditions that needed alleviation. The editor of the Woman's Page entered with hand-made baskets, etc., and asked for a cut to show this native handiwork. To a reporter was assigned the task of writing up the educational conditions and the mission schools. The "want-ad" clerk prepared an advertisement calling for teachers and workers who would give these people a chance and another advertisement aiming to interest church folk in investing their money in mission schools. The editor-in-chief then read an editorial pleading for a chance for these really fine Americans. The rotogravure section of the paper was represented by lantern slides showing actual conditions among the mountaineers. The offering taken was designated as subscriptions to the paper to be used by the organization in its mission work. Miniature copies of the paper (which might be suitable leaflets) were distributed to the audience as it dispersed and the proclamation was made that the effort had gained subscribers and lifted the paper out of its rut.

This program-mold might be

used with any missionary theme.—*Adapted from Women and Missions.*

A Fleet of Ships

In one live city church, a series of "Ship, Ahoy" meetings is conducted to give each standing committee in the woman's organization an opportunity to hold a meeting exploiting its own work. The outline is as follows:

"Ship, Ahoy! All Aboard," by the Industrial Department, starting the year.

"All Hands Aboard" was handled by the Membership Committee.

"Comradship" (the devotionals on "Setting Sail"), featured a Mothers' and Daughters' program by the young people's division.

"Friendship," "Fellowship," "Worship," "Leadership," "Stewardship" and "Ships that Come In" (an Installation Luncheon) completed the series, the corresponding committees being easily guessed.

How to Get a Circulating Library into Action

Ask ten or twelve women from among your friends to buy one missionary book each to form a nucleus for a library. These could be purchased at from 50 cents to \$3.00 or \$4.00 each, depending upon the book. You might charge five or ten cents a week for borrowing these books and so form a fund from which to buy more. The women would be fascinated by such books as "The Bantu Are Coming," "Behind Mud Walls," volumes by Jean MacKenzie, of Africa, Miss Carmichael, of India and others on various fields. The Missionary Education Movement has a large number of books, some of which can be bought at a low price.—*Delavan L. Pierson.*

PROGRAMS ON "LADY FOURTH DAUGHTER OF CHINA"

Mending China (Chapters V and VI)

1. Why China needs mending.
 - (a) Famine

- (b) Banditry
- (c) Civil war
- (d) Exploitation by foreign nations
- (e) Development of consciousness of power, etc.

2. Mending her education at this time of change
 - (a) Education for girls (pp. 163, 164)
 - (b) Christian schools (pp. 167-173)
 - (c) Religious education (pp. 173-178)
 - (d) Educating home-makers (pp. 181-185)
 - (e) Training teachers (pp. 185-187)
 - (f) Rural education (pp. 187-189)
 - (g) Unfinished task of education (pp. 201-203)
3. Mending China spiritually.
 - (a) "I could not share my message and not share her load" (pp. 198, 199)
 - (b) "The mission hospitals . . . are the most telling exhibition of the love of Christ . . . that the country has" (pp. 199-201)
 - (c) "Is the evangelistic task complete when only one in every 157 Chinese is a Christian?" (This includes Catholics.) (pp. 203-211)
4. How mend China?
 - (a) Reinforcements (pp. 211-213)
 - (b) We need to learn joy of sharing (pp. 213-222)
5. Mending China today—telling the story in China. (Use denominational leaflets specific to your own work, if desired.)

Adapted from programs prepared for the Baptist Board of Education by Anna Canada Swain.

A Hindu's Vision of Christ

I heard a learned Hindu give this public testimony: "I once saw Christ, and I have never forgotten the vision. The plague was raging in the city and everybody had fled in terror except the sick and the dying. Whole sections were deserted. I drove down through that plague-stricken section, and to my surprise I saw a missionary lady, Mrs. D—, coming out of one of the houses where there was plague. She came with her hands extended before her and she said, 'I am sorry, Mr. S—, that I cannot shake hands with you, for my hands are plague-stained.' As I looked at her with plague-stained hands, I saw Christ."

—E. STANLEY JONES.

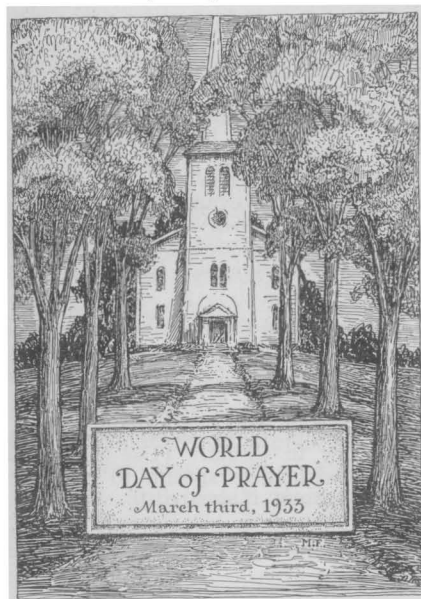
BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

A Call to Prayer

Goes Out To All People

*"Come unto me all ye that labor and
are heavy laden"*



"Hear our prayer, O Lord"

"Follow Thou Me"

IN PRAYER

"And it came to pass in those days, that he went out into the mountain to pray; and continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve.

"And at even . . . all the city was gathered together at the door. . . . And in the morning, a great while before day, he departed into a solitary place, and there prayed.

"Pray ye therefore the Lord of the harvest."

IN SERVICE

"Whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto but to minister, and to give his life.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

IN STEADFASTNESS

"When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

IN SACRIFICE

"If any man will come after me let him deny himself, and take up his cross and follow me.

"Then said Jesus, Father, forgive them; for they know not what they do. . . . And the people stood beholding."

The Christ Child Comes

The power of "the unknown Christian" in our midst during these terrible days was likened to that of "the unknown soldier," by Dr. Adolf Keller, distinguished European visitor in a recent address to Christian leaders.

Most of us are called to be "the unknown Christians" who can this very day in our very town-place do our full share "to prepare in the wilderness the way of Jehovah; in the desert a highway for our God." Will we arise, claim the heritage of strength which is ours, think and act for peace during this season when we anticipate the celebration of the coming of the Prince of Peace? It is a custom among German Christians to greet each other during the Advent season with "*Das Christkind kommt.*" All the church services are directed toward careful and prayerful celebration of Christmas. In the homes greens are hung, wreaths and candles are exchanged, and Christmas carols and anthems are sung from morning to night for the weeks preceding Christmas Day.

Let us remember that He came as a child and later He taught that unless we became child-like we could not even enter the Kingdom of Heaven. Such a teaching is one of serious concern to His followers who would establish the Kingdom of Heaven on earth. There is a great dynamic strength in the definiteness of the two great laws of the Kingdom of God. I suppose it can be said of us here as generally "that Americans do not keep the laws; and that it is not a question of law enforcement but

one of law observance." Whether this is a true indictment or not is not a question in this article, but rather whether as individual Christians we are observing and enforcing within our individual lives the two great commandments of the Prince of Peace.

"For perfect success at a Disarmament Conference," said Dr. Woolley at the recent reception given in her honor by the National Committee on the Cause and Cure of War, "the first essential is the disarmed mind. If 'moral disarmament' had been achieved, as it should have been in the years since the war, material disarmament would be speeded up." The Eighth Annual Conference on the Cause and Cure of War is called for January 17-20, inclusive. Church women now are preparing in study groups for strengthening the cause of "moral disarmament." The representatives of the organizations of the American Association of University Women, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions of North America, the General Federation of Women's Clubs, the National Board of the Young Women's Christian Associations, the National Council of Jewish Women, the National Federation of Business and Professional Women's Clubs, the National League of Women Voters, the National Woman's Christian Temperance Union, the National Women's Conference of American Ethical Union, and the National Women's Trade Union League have practically pledged themselves as individuals and as groups to do their part to bring about

world disarmament by thinking peace, and concretely demonstrating Christ's love to one's neighbor, and love to one's enemy.

Let us, the followers of the Prince of Peace, prepare now for the Christmas celebration; think peace and goodwill among men, act peace and goodwill among men until the power of "the unknown Christians" in our land and throughout the world move the governments to establish material disarmament.

President Wilson during the World War called for a national Day of Prayer. The proclamation was as follows:

Whereas, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the council of statesmen have not been able to save from the terrible sacrifice;

And whereas, in this as in all things it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and lack of any wisdom in these things;

And whereas, it is the especial wish and longing of the people of the United States in prayer and counsel and all friendliness, to serve the cause of peace;

Therefore, I, Woodrow Wilson, President of the United States of America, do assign Sunday, the fourth day of October next, a day of prayer and supplication and do request all God-fearing persons to repair on that day to their places of worship there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict in His mercy and goodness, showing a way where men can see none, vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world, praying also to this end and that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

Now in 1932, many pastors and people of the churches of the United States of America kept October 2-8 as "A Week of Penitence and Prayer." "The church dares not stand aside and whisper peace to itself or to the nation when there is no peace . . . the only adequate way is the

Way of Christ and the Cross." On Armistice Sunday, a great company of us heard the Call to Worship.

He hath made of one blood all nations of men to dwell on the face of the earth. (Acts 17:26.) Behold how pleasant it is for brethren to dwell together in unity. (Psalms 133:1.)

And now we have before us the preparation and celebration of the coming into human experience of the Christ-child when the very citizens of heaven sang

Glory be to God in the highest,
And on earth peace, goodwill toward men.

ADVENT SUPPLICATION

Translated from a German Service of Worship.

Father in heaven, we live in a time full of unrest and strife. Our homeland lies in bonds, our church is in danger, anxiety will not let our hearts be quiet. And so from our souls' depths we yearn for peace, for Thy kingdom in which Thy holy will governs all and Thy ordinances are kept; we yearn for Thy Prince of Peace who anew reveals to us Thy fathomless love, and in whom we can hope with full confidence. Lord, fulfill for us this hope! Let us not be confounded!

Hear us, gentle Lord God.

Strengthen Thy church, that she may proclaim Thy word faithfully and purely. Bless the education of youth that the good seeds which thou hast laid in human hearts may come up and bear noble fruits. Make straight the difference between individual circumstances and calling and build the bridge of love from class to class, from heart to heart.

Hear us, gentle Lord God.

Give wisdom to our magistrates that they care to do that which serves us best. Give us that which is necessary for our daily sustenance so that we through worry about the needs of our outward man may not forget to care for our eternal happiness. Let each honest undertaking, each good business enjoy the fruit of its labor.

Hear us, gentle Lord God.

Care for the sick and poor; open hearts and hands to help allay misery. Protect widows and orphans and counsel them who on earth have no other counsel. Give them all Thy light so that they do not perish in the darkness.

Hear us, gentle Lord God.

And because Christmas Eve stands at our door, because Thy only begotten Son knocks again at our heart asking entrance, give us an open mind and heart that we may not close ourselves against Him and His gift; that we and all the world may open the doors of our hearts so that He may fill us with comfort and power, with joy and the hope of Thy eternal Kingdom.

Hear us, gentle Lord God. Amen.



He that hath seen me, hath seen the Father.—John 14:9.

"Snake, Coyote, show me your God," was demanded contemptuously of one of the Presbyterian Navajo Indian preachers, to which Spot-of-the-Whiskers-on-the-Chin (William Gorman is his English name) replied: "I am showing Him to you now. He is standing in me. If He were not, you could not talk to me like that." Thus the life and teachings of Jesus Christ are most convincingly revealed today in a person living the Christ-life.

CHURCH GOLDEN RULE DINNERS AND PARISH OBSERVANCE OF INTERNATIONAL GOLDEN RULE WEEK

The World is now one neighborhood;

The Golden Rule would make it one brotherhood.

It is suggested to women's missionary societies and other organizations that a church supper or luncheon be served in the week preceding the week of December 11-18. The 21 economy menus which are planned to provide a family of five with adequate sustenance for an entire week at a maximum cost of \$8.88 can be secured free from the Golden Rule Foundation, 60 East 42nd street, New York. The booklet contains also "Food for Mind and Heart" with "unseen guests" invited for each meal.

"For their sakes" let us "keep the feast." Many who have given until they cannot give another penny will be enabled by the use of these economy menus to enlarge the family participating in "daily bread."

The Golden Rule Foundation asks that at least the amount saved by these menus over the regular household budget be given to a local church project or to one of the many philanthropic organizations which are hard put to it these days to meet their obligations.

What Dividends in West Virginia?

From the day the first missionary came to Coal River Valley the Light has shone. Then the lives of the missionaries were in danger; women could not leave their homes alone day or night without being molested; shootings and drinking were the common occurrence. Now the missionaries go and come any hour of day or night with confidence not only in the Lord but in the friendship of the people; women alone and in groups travel up and down the valley on every occasion. True, there are some shootings and many gallons of moonshine, but fear of God is in the hearts of even the worst sinners.

Our first educational work in the valley was a day school. This developed into a boarding school; then later came cooperation with the district high school, for which we supplied part of the teaching force. Now a first class high school, manned by employees of the local Board of Education, ministers to the youth of Coal River Valley and the students from our Pattie C. Stockdale Home. The boys and girls come from districts without high schools or secondary education. "I never could get a high school education if it were not for Pattie Stockdale" is a common remark among our students. Parents ambitious for their children sound a chorus of praise for the influence of the Christian Home upon their children. Two of our graduates who entered college this fall were without opportunity to develop in their home communities; both are now in training for missionary service.

We wish we might portray the transformation in our valley. Formerly there was no social life, no schooling for 'teen age youth, no reading matter, not even a religious service. Now there is interest in high school functions, hours are devoted to school and library books, and representative groups gather several hours each week for worship in Sunday schools, Christian Endeavor, Bible study, and prayer meetings. Eleven Sunday schools, sixteen prayer meetings, and numerous other gatherings each week under the supervision of the missionaries, testify to spiritual life in many communities.

Local leadership has become a real asset to the work. One elder is truly a miracle of grace. Three years ago he was bound by chains of drink, bootlegging, profaning, and wife beating; now he bears witness daily to the transforming power of God in his life—a meek man, devoted to his family and zealous for the Lord. Every night finds him laboring in some religious meeting.

The only doctor in our valley, employed by the Ameagle Mining Company, is changed from a worldly man, harried by many calls and impatient with the poor sick, into a tender physician with radiant face presenting the story of salvation to the unsaved. Two converts of recent years conducted special meetings in August, with over thirty conversions. Contrast such service of converts with conditions a few years ago when the heads of less than a dozen homes in all the valley were Christians. Transformed homes! Yes, many of them. For example—the worst moonshiner died, his wife took the Lord into her heart and declared she was forever done with drink. Next we find her telling the story of salvation to a former partner in the moonshine business. The hunger wolf knocks at her door now; moonshining would drive him away, but she remains true to her Lord.

So many souls are being born into the Kingdom this year that the problem is to bring to each one help in personal problems and instruction in spiritual matters. Nearly fifty have united with the church since April. One beautiful young girl who had been engrossed in worldly things now testifies that her great joy is Bible reading and secret prayer. Last week she said, "I cannot imagine how I ever was what I used to be. I've been a Christian two months. If I love the Lord this much in two months I can't imagine what it will be in ten years."

There are no stock market crashes or bank failures in heaven. Silver and gold are tawdry in comparison to human souls, but who can tell what dividends they will bring when consecrated to our Master's service?

HELEN JULIUS,
Colcord, West Virginia.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Disciples in Depression

For a depression year, the attendance at the national convention of the Disciples of Christ, Indianapolis (October 11-16) was remarkable. More than 10,000 registered.

The reports of missionary operations during the past year showed a decrease of 17 per cent in the receipts of the United Christian Missionary Society and an adjustment of the budget to the available funds, chiefly by economies in administration, reduction of salaries, and the withdrawal of missionaries from Tibet, Japan and the Philippines. It is believed that the accumulated deficit of the Society will remain stabilized at about \$800,000 until an improvement of the general economic situation gives opportunity for its reduction. A striking feature of the report of foreign work is the large place occupied by the Congo mission, which has nine-tenths of all Disciple churches in foreign fields and which contributed three-fourths of the baptisms during the past year, though it has only about 7 per cent of the investment in buildings and equipment.

Lutherans Cut Budget

A reduction of \$400,000 in the annual budget of the United Lutheran Church in America was approved by the biennial convention held in Philadelphia. The budget for the next three years was cut from \$2,400,000 to \$2,000,000. The convention re-elected Dr. Frederick H. Knubel, of New York, president of the church for his eighth term. Dr. Knubel, who is 63 years old, has been president since 1918.

Rural Training at Nashville

Missionary workers in the South will be interested to hear of the cooperative enterprise in the interest of rural training for Christian leaders, worked out by Vanderbilt University, George Peabody College for Teachers, Scarritt College for Christian Workers, the Y.M.C.A. Graduate School, the Disciples of Christ Foundation, and the Congregational Foundation, all located at Nashville, Tenn. Four types of workers have been in the minds of the cooperating agencies:

(1) Home and foreign missionaries of various denominations who, while on furlough, desire to use a part of their furlough in special preparation for rural work;

(2) Country pastors and other rural workers who feel the need of better equipment for social and religious work among rural peoples;

(3) Candidates for missionary service at home and abroad, who are looking forward to service in rural communities.

(4) Nationals from those countries which possess great rural populations, who are pursuing their studies in America, and desire to give special consideration to problems of rural life.

The school will open January 5th and be in session for six weeks.

Advance in Evangelism Planned

As a result of a conference on Evangelism held at Northfield last June, attended by fifty representatives of the cooperating churches, a program of evangelism was adopted which sets forth three major items for the coming year:

1. The deepening of the spiritual life through person-

al daily devotions, enrichment of public worship and church attendance.

2. Aggressive soul winning through personal work, educational evangelism, evangelistic preaching and the holding of special night-by-night services.
3. The conservation of evangelistic results by the care and culture of the new members, and of the members who move from one community to another.

The theme for a series of one-day conferences is to be "Forward Together with Christ in Evangelism."

A Christian Steward

A. A. Hyde of Wichita, Kansas, who is now eighty-four years of age and still going strong, has had a remarkable financial history. He was born in Lee, Massachusetts, on March 2, 1848, and moved to Wichita in 1872. He entered the banking business, but in the collapse of 1887 he lost everything and found himself in debt. Starting again he established a small soap business and in 1890 began the manufacture of Mentholatum, consecrating his life and his business to God. He prospered, paid his debts and in his partnership with God has given largely of his time, strength and money to help spread the Gospel and its benefits at home and abroad. He has been a potent factor in evangelistic work in his own city and state and in the work of the Presbyterian Church. He has given hundreds of thousands of dollars to missionary work at home and in other lands. At Estes Park, Colorado, he provided land and seven buildings for the Y. M. C. A. annual conferences, where ministers and other Christian

workers meet for physical, mental and spiritual refreshment. He has been one of the chief backers of the Omi "Mustard Seed" Mission in Japan started by Dr. Wm. M. Vories, and has generously supported other Christian work throughout the world. Mr. Hyde is one of the devoted stewards who has greatly enriched his own life and the lives of others by his gifts, dispensing his wealth during his lifetime.

Saved from Suicide

Life away from home without the restraints of parents holds many perils for youth. A young mountain lass from far back in the country in West Virginia was so far from a high school that the only way she could receive an education was to find board and room in the town where the school was located. There life became such a tangle for her that the only way out seemed suicide. She was dissuaded and faced life's problems again.

Jessie's father, a man of fine Christian character, heard of Pattie Stockdale School conducted by the Presbyterian Church. He made application for Jessie who was fourteen and a junior in high school. The old habits of lawless living bound her for several months; discouragement seized upon her, and in the quiet of the night a student found Jessie on her way to the dispensary to get poison. This girl, an earnest Christian, took Jessie and helped her over the hard places. During School of Missions Jessie was thinking about life service and said, "My mind is made up. Nothing can hold me back." With this same unflinching spirit she has progressed in her Christian life. She did outstanding work in both Sunday school and Vacation Bible schools. Jessie is now superintendent of the Primary Department of the Sunday school and assistant superintendent of the Junior Christian Endeavor. She has taught groups of illiterates to read in two outstations. Every Sunday

she teaches two children's classes in Sunday school.

ANNABELLE STEWART,
Stockdale, W. Va.

Russian Church Decline

At a recent convention of the Federated Russian Orthodox Clubs in Brooklyn the opinion was expressed that the Russian Orthodox Church is faced with extinction in the United States unless it can hold the younger persons of Russian descent within its fold. The convention voted to send young men to the Orthodox Theological Institute in Paris each year in order that they might be trained as priests and instructors to establish Sunday schools with instruction in English.

Syrians in America

Syrians who have emigrated to the United States are very widely scattered from the Atlantic to the Pacific and from the Great Lakes to the Gulf. On the whole their standing is creditable, and some fill responsible positions in civic affairs. In Brooklyn there is a considerable number who are organized, under Presbytery, into a Syrian Church which has more than two hundred members and is ministered to by a Syrian pastor. In Paterson N. J., a considerable group worship regularly in one of the rooms in the First Church, which looks upon this as a regular part of its church activities. Many of the attendants are full members. In Canonsburg, Pa., services are held somewhat irregularly in a United Presbyterian Church. Individuals are encouraged to identify themselves with the Sunday school and other church organizations.

In Jacksonville, Fla., members of the Syrian colony are led in Arabic worship by a man educated in the mission schools of Syria. The difficulty in providing services for these Syrian groups is in the fact that the older generation has too imperfect a knowledge of English to enjoy worship in that language; while their children, born and educated in Amer-

ica, get very little from an Arabic service.—*Syria News Quarterly*.

On the "Wheat Standard"

Driven by existing circumstances the Clairmont Church in Grande Prairie Presbytery, Alberta, Canada, went on the "wheat standard" as a system of church financing. A new subscription list was composed of two sections, one made up of those giving through the duplex envelopes, the other for farmers who would contribute wheat, at the end of the half year if they had it in store, or at the end of the year if promised on the basis of crop just seeded.

One farmer, who found it difficult to keep his envelope subscription paid up, delivered 113 bushels of wheat in the fall, the sale of which netted considerably more than his promise. Another who promised 25 bushels for fall delivery was so encouraged by the yield of his wheat crop that he brought in 60 bushels in October (which netted \$25.00), and without any hesitation resubscribed for the same amount on the 1932 budget. His average subscription he said had been ten dollars.

The results of this method were that at the end of the half year, instead of 12 or 13 per cent of the budget being raised, fully 40 per cent of the year's budget had been paid; and at the end of 1931, when the local bank closed, the church had raised more money for the missionary and maintenance fund and more for local support than in any previous year in its history.—*United Church Record*.

LATIN AMERICA

Religious Controversy in Mexico

The differences in Mexico between the government of the State and the Roman Catholic Church have broken out again. Archbishop Leopoldo Ruiz y Flores, Papal Delegate, has been expelled for defending a recent papal encyclical in which the religious situation in Mexico was discussed. The re-establish-

ment of the Vatican as a temporal state is back of the new trouble. Any interference by the Church with the State is now considered by the secular leaders of Mexico to be the act of a foreign State rather than of an ecclesiastical authority. Other signs of renewed antagonism of the Government may be seen in an act of the legislature of the State of Vera Cruz in approving a decree declaring all Catholic priests have lost their citizenship rights and empowering the State to take over church property for other uses; and approval by the majority in the Chamber of Deputies of an inquiry as to whether the Archbishop of Mexico is within his rights in having continuously exercised his clerical function without having registered with the civil authorities.

Eager for the Gospel

Dr. George P. Howard, evangelist to Latin-American republics, has recently completed a series of evangelistic meetings in the city of Buenos Aires, Argentina. Commenting on these meetings, Dr. Howard writes in the *Christian Advocate*:

On the final evening over a thousand people crowded into the hall, and the police had to close the doors to keep more from crowding in, contrary to fire regulations. Nearly 200 cards were signed indicating a desire to know more of the Christ life. The most encouraging feature of these meetings was the large attendance of people not connected with churches. It is estimated that only about thirty per cent of the attendance was made up of evangelicals.

I am amazed at the rapidity with which events are taking place in South America. We must act quickly—this is Latin America's day of white heat. The firm impress of Christ must be laid now on the fluid material of these young commonwealths. The frightful chaos in social and political life, the misery and suffering in economic life—are all creating a feeling of nostalgia for something imperishable and a willingness to listen to any who claim to have the way, the truth and the life.

Organizing Rural Puerto Rico

Rural mission work in Puerto Rico is very important. In many districts there are no public schools and conditions differ

little from those existing before American occupation, over thirty years ago. The policy has been to introduce Christian workers, drawn from the districts in which they are to serve, who therefore know not only the language of the people but their traditions, superstitions and inhibitions. This worker makes his rounds like a country doctor of a century ago. He knows nothing of surgery and very little of medicine, but has learned the laws of cleanliness and sanitation. The mountaineers think his touch has healing power.

When these pioneers have prepared the way, the Rev. J. L. Santiago Cabrera and the Rev. Tomaso Aquino Ojeda follow with their tent evangelism, and after campaigns extending over many months, a dependable group will be ready for a permanent mission, which later grows into an organized Sunday school and church.

Campa Indians of Peru

Rev. R. O. Stull, a Christian Alliance missionary in Peru, has on record the names of 210 Indians and of 53 non-Indians who have received teaching at the Cahuapanas Station. Most of these come and go, never permanently settling in one place, and so carry the Gospel message they have learned to their scattered groups. An intelligent Spanish-speaking Campa Indian came to the station recently and said that an Indian had told him of the blessing he had received at the mission. Most Indians who come from their forest homes to Cahuapanas come to cultivate the land in order to earn a living. —*Alliance Weekly*.

EUROPE

British Methodists Unite

The union of three Methodist bodies in Great Britain into one of the largest Protestant churches in the world was consummated in London on September 20. Not many years ago

there were five great Methodist bodies in Great Britain: the Wesleyan, the Primitive, the United Free, the New Connection and the Bible Christians. The United Methodist Church, according to an Associated Press dispatch, embraces 5,000 ministers, 200,000 Sunday school teachers, 1,250,000 Sunday school students, and nearly 1,000,000 members. Its total property in Great Britain in churches, schools, colleges and missions is estimated at from \$210,000,000 to \$280,000,000.

The Methodists of the world total 12,000,000 members, with 60,000 ministers and 90,000 local preachers.

Mr. Arthur Henderson, now President of the Disarmament Conference, describes this merger as "one of the half-dozen outstanding events in the whole history of Christianity."

In Dark Days—"All Wrong"

The above was the caption on a handbill distributed some time ago on the streets of London. Under the caption was printed the following list of predictions:

William Pitt—"There is scarcely anything around us but ruin and despair."

Wilberforce, early in the nineteenth century: "I dare not marry, the future is so dark and unsettled."

Lord Gray in 1819 said he believed "everything is tending to a convulsion."

The Duke of Wellington, on the eve of his death, in 1851, thanked God that he would "be spared from seeing the consummation of ruin that is gathering about us."

Disraeli in 1849—"In industry, commerce and agriculture, there is no hope."

Queen Adelaide said she "had only one desire, to play the part of Marie Antoinette with bravery in the revolution that was coming on England."

Lord Shaftesbury in 1849—"Nothing can save the British Empire from shipwreck."

The circular concluded:

"We came through all right, and shall do so again."

In commenting on present conditions Sir Wilfred Grenfell says: "To adopt an attitude of defeatism is a negation of our heritage as a Viking race."

—*The Christian World*.

To Aid German Protestants

Recent reports from Germany disclose distressing conditions among the evangelical benevolent institutions and welfare agencies. The economic depression has brought these institutions to the verge of bankruptcy. The Lutheran Inner Mission Union, the central organization which has supervision over 12,000 institutions, reports that from January 1, 1931, to March 31, 1932, 123 Protestant homes, equipped with full residential facilities, had already been abandoned, and the list was growing from week to week. This situation has led the Central Bureau for Relief of Evangelical Churches of Europe to inaugurate a special appeal for German Protestant Relief, realizing that this is a bulwark between the contending forces of demagogues and atheists.

Russian Work in Poland

"In Poland there are about ten million Russians and Ukrainians. The country is in the grip of Roman Catholicism, and I was several times in danger of losing even life," writes Rev. I. V. Neprash in the *Watchman-Examiner*. "The evangelical work grows remarkably, and the number of the converts is far beyond the ability of the workers to train them in Christian life. Of unusual success have been the six courses for workers. Two hundred and sixty-three students took the courses, besides one hundred and fifty or more who listened. The increased blessing after these courses was so evident that government officials became interested in my ministry. The work will be followed by letters and literature."

Zoe Society of Greece

A gratifying report is made by the Zoe Society of Athens regarding the growth of the catechetical schools of the Greek Orthodox Church. In Athens and its suburbs the fourteen schools of last year have become twenty-five, with 5,491 registered students. In all Greece

these schools have within a year increased from 102 schools with 8,300 pupils to 341 schools with 28,594 pupils. The Zoe Society publishes religious periodical weeklies and numerous religious and ethical books. The chief aim of this literature is "to influence the mind and heart for the formation of right convictions and Christian character and to effect a conscious bond with the Church." There have also been undertaken various pedagogical projects. Last Christmas eve student groups sang the carols and collected over 2,500 *drachmas*, with which were prepared and distributed to poor children 328 suits of clothing sewed free of charge. The spirit of brotherhood has been fostered among the schools by reciprocal visits and correspondence. Mission clubs within the schools help to foster the missionary spirit. The Zoe Society supports a number of field workers who tour the country in the interest of religious education. Lately the Zoe Society has received the blessing of the Archbishop of Athens, and the Greek ecclesiastics are encouraging its work.

Bulgaria's Religious Program

On the initiative of the Y. M. C. A., a special committee has been formed in Bulgaria for positive Christian propaganda as the best means of combating the effects of anti-religious education. Leading authors and clergymen are participating, and the holy synod of the Bulgarian Church, in spite of extreme economic difficulties, has assigned 100,000 *levas* for the committee's work. Literature now in preparation includes a series of handbills for popular use, special sermons, material for priests and several pamphlets for the use of teachers, prepared as a direct reply to communist anti-religious agitation. —*Christian Century*.

Religion Not Dead in Russia

Attempts to organize anti-religious activity in Soviet Russia continue to meet with consider-

able difficulty, largely from two causes, the persistence of the religious spirit in groups and individuals, and inertia on the part of the anti-religious workers. With the best intentions in the world (or should one say the worst intentions?) the leaders of anti-Christian hostilities have been unable to maintain a glowing missionary zeal in their followers for their war against religion. In a phrase of their own, "Indifference cuts without a knife," and the "Association of the Militant Godless" is not meeting with any considerable success.

—*The Living Church*.

AFRICA

Sudan School for Agriculture

Of all the countries of the Near East, probably the Sudan is least affected by the present financial depression. There has been very little unrest. A large proportion of missionary effort has been expended on the schools, and among these the J. Kelly Giffen School for Agriculture is winning its way in spite of being understaffed and running on a skeleton budget. From unexpected sources there are coming tributes to its usefulness as the only agricultural school in the Sudan. In a depression year the school regrets that it cannot supply all the persons who desire the agriculture farm milk. Because of a lessened staff, the school has not held its usual Agriculture Exposition. A near relative of the Mahdi is numbered among the students.

The Gospel and the African

Dr. Hetherwick, who, with Dr. Robert Laws, was an outstanding pioneer of Christianity in Central Africa, says in his book entitled "The Gospel and the African":

The conception of the Christian Church brings to the African a wider and fuller sense of unity than he hitherto conceived of in his village, clan and tribal institution. By his membership in the Church he is brought into a new relationship with peoples and races, with tribes and tongues living far away from the villages on the

Shiré Highlands or along the shores of Lake Nyasa. A striking instance of this occurred several years ago under my own observation, an instance of that feeling of unity and mutual responsibility which is one of the pleasing fruits of Christianity. Thirty years ago, on the occasion of a great famine in India, the members of the young Christian churches in the Blantyre Mission, on hearing of the sufferings of their fellow Christians there, "determined to send relief to their brethren" in the Punjab. They knew from experience what famine meant, but for the first time in their lives they realized the new bond of brotherhood which Christianity had woven for them with a people in the far-off, hitherto unknown land of India.

Mucomba, the Hunchback

South and east of the Kukema and Kuanza rivers, in West Africa, is a region of eighty thousand square miles occupied by a tribe known as the VaLuimbe. It would be difficult to find a people of deeper degradation. In 1925, money was given to start work among them. One of the first inquirers was a hunchback named Mucomba. In a short while he learned the chief Bible stories, the Lord's Prayer, could sing hymns, which he translated into his own language, and even in learning Portuguese revealed a keen intellect. The work is carried on in seven districts, each under the supervision of a Christian native elder. In 1930 each of these areas, on successive Sundays, took charge of the church service at the Chissamba Temple. On the day given over to the VaLuimbe district over two hundred VaLuimbe pupils appeared, some of whom had come eighty miles. Everything was carried on in the Luimbe language. Only the sermon came through an interpreter. The choir was wonderful. The singing of two duets by a boy and girl produced a sensation. The greatest surprise was the sermon preached by Mucomba, the hunchback. It had three points: first, gratitude to God and to the Ovimbundu for thinking of the VaLuimbe, degraded though they were; second, the enlightenment and blessed influences of the Christian faith; the third, an appeal

to the missionaries and to the Ovimbundu church to complete the work of evangelizing his tribe. The one thousand five hundred people present rose and sang "Praise God from whom all blessings flow."

—*United Church Record.*

The Bantu Mind

The General Missionary Conference of South Africa which meets triennially is perhaps the most important religious convention held in South Africa. At no other gathering is there so manifest the unity of the churches; and the pronouncements made on trends in the religious and moral life of South Africa receive wide publicity in the press. The latest gathering in Pretoria discussed the Church's supreme task of evangelism.

The Rev. P. Fatton of the Swiss Mission, speaking on The Gospel and the Bantu Mind, said that to the credit of the Bantu could be put sociability, genius for friendship, loyalty, courteousness, reverence, law-abidingness, obedience to recognized authority, trustworthiness, mental abilities, power of arguing and reasoning, gift of languages, tolerance, gratefulness, absolute faith in the supernatural. To the debit side: self-conceit, cunning, cruelty, hatred, jealousy, fatalism, carelessness, superstition. From the Christian point of view there was a fine asset in Bantu sociability. They are a fundamentally religious people. "To meet their aspirations," said Mr. Fatton, "the message should be threefold; social, moral and religious."

—*South African Outlook.*

WESTERN ASIA

Gospel Displaces Koran

A complete discredit of Mohammedanism was discussed at a meeting of the educational leaders of Turkey and Persia in Tabriz last June. Both governments have decided that teaching a revised version of the Koran would be a retrograde step, foredoomed to failure, for

in any form it suggests tyranny, slavery, polygamy, and an obnoxious brotherhood with races which both countries detest. Rulers of both countries agree that to let their subjects drift into agnosticism would be to court disaster, and are convinced that the Gospel of St. John, as the revelation of the immaculate life, with its appeal to motherhood and sisterhood, as well as to brotherhood, is the most suitable textbook.

Anticipating the decision of this conference, the Persian Government has given permission to missionaries—Roman Catholic and Episcopalian only—to introduce Christian Scriptures into the country. Packing cases containing 2,000,000 copies of the New Testament have already arrived and been franked through the customs free of duty.

—*Chicago Tribune.*

New Leper Hospital in Arabia

The Mission to Lepers is giving financial assistance to the Church of Scotland Mission for the medical work for the lepers at Sheikh Othman, a town a few miles out of Aden, thus establishing a new link in the leper work for Arabia. The hospital is an old Government Post House which has not been occupied for many years. It stands in a large state garden and it is hoped that a good deal of garden work will be available for such lepers as are benefited by muscular exercise. The hospital is capable of holding twenty-five cases—sixteen men and nine women. At present there are no women lepers in, but the male part of the hospital is well filled. Dr. Napier, assisted by a young Indian medical graduate from Bombay, is in charge of the work.

—*Without the Camp.*

Persia's Modern Women

Regarding the new freedom of Mohammedan women in Persia, Mrs. J. D. Payne writes in the *Moody Monthly*:

The veil is being discarded not only in the capital city but even in such fanatical centers as Tabriz and Me-

shed. At the recent graduation in the former city there were no veiled girls among the graduates. It is said there are as many as a hundred families in Meshed who are forging ahead for real freedom for their women. "At the last minute," writes a missionary's wife in Meshed, "I was prevented from going to a tea at the home of one of the teachers of the girls' school, and my husband went alone. Upon arriving he was greeted at the door by the hostess, an almost unheard of thing. He found several other couples there, the wives completely unveiled and very much at their ease in the company of men. Three imported women's hats were brought out and my husband was asked to indicate how they should be worn."

INDIA AND BURMA

Breaking Caste Rule

When Mahatma Gandhi began his recent fast to protest against the forming of separate electorates for the untouchables the Hindu students of Ewing Christian College, Allahabad, began a one-day fast in sympathy. They then broke caste by inviting the "untouchable" students to a feast and ate with them. This is a greater step than if Southern white students in America invite colored students to dine with them in their homes.

A report also comes from Bombay that untouchability in public places, such as schools, courts and offices, has been abolished in the State of Bhor. This was announced in the speech opening the session of the State Legislative Council on October 19th. Bhor is a small State of 130,000 inhabitants near Poona.

Value in Religious Education

Rev. C. B. Hill, of Belgaum, last summer gave a series of lectures in Ahmednagar on the Charterhouse program of religious education. He drew a square upon the blackboard, at the four corners of which he wrote the words—*worship, conduct, knowledge, ideals*.

(1) Genuine worship must consist in communion between the worshipper and God. (2) Conduct relates the worshipper to other men. To the extent that a program is able to take root in

the lives of young people, to that extent only can we call it successful. Self-discipline has the greatest spiritual importance. (3) The acquisition of knowledge has value only as it enriches spiritual life. (4) Ideals are the blue prints of religious education. A school should select a definite goal to be reached within a specified time.

India and Prohibition

The difficulty in India is to convert the Government to prohibition of intoxicants, rather than the people. If a popular vote were taken the majority would be for prohibition. But leaders feel that the task of inducing the Government to adopt anything but a revenue policy is hopeless at present.

The Anglo-Indian Temperance Association in London has decided to transfer most of the work to India.

The governments in the different provinces are committed unfortunately to a policy of popularizing the drink traffic.

—Dnyanodaya.

A Bengal Village School

The Chapra Village Teachers' Training School is a combined mission endeavor, with the Rev. F. Ryrie of the Church of Scotland as principal, to supply suitably trained teachers for the village schools of the various missions in Bengal. The total Indian staff in all departments numbers 21, all of whom are Christians and 17 are former students. The courses include such subjects as the study of union boards, cooperative banks, village uplift by health work, the acquiring of a trade and a knowledge of simple and improved agriculture.

An evangelistic camp is held once a year, and students are encouraged to help in Sunday schools, prayer meetings and services in small hamlets. They go out for two weeks a year to village schools for practice teaching. The school completed its fourth year in December, 1931.

Training Syrian Christians

Evidences of missionary zeal among young Syrians in Travancore are seen in the new community school for outcaste children. Christian students will train the boys until they are old enough to be settled on a piece of land and to earn their living. The workers live in the greatest simplicity with the boys, teaching them, playing with them, eating with them.

The ancient Syrian Christian Church in Travancore is divided into groups, the principal ones being the Jacobite, the Mar Thoma and the Anglican. Eleven years ago a group of men from these three churches founded the Union Christian College at Alwaye, governed by Indian Christians. It has adopted what is known as the "conscience clause," which means that the Hindus are under no obligation to attend the regular Scripture teaching given to the Christians. They can be reached only by quiet personal contacts. The college attempts to strengthen its Christian students in the knowledge and practice of faith by daily prayers in the hostels morning and evening, by services in the college chapel, Bible circles for small groups of students on Sundays, and regular Scripture teaching during the week.

Burma Christian Council

The annual interdenominational Christian Council of Burma met July 15-19, with "The Kingdom of God in Burma" as the central topic for discussion. Different phases presented included Christian Literature, Daily Vacation Bible Schools, city and rural reconstruction, and Gospel Teams.

It was decided to change the name of the Burma for Christ Movement to The Kingdom of God Movement, which would better express the breadth of its aim, and would also bring it into line with similar movements in India and Japan. The Council was fortunate in having Dr. Stanley Jones, whose messages were delivered before im-

mense audiences of all creeds and colors.

—*Burma Baptist Bulletin.*

SIAM

News from Bangkok

An American missionary's wife writes in the *China Critic*:

The Chinese church in Bangkok has done well in sending funds to China for relief work. Last year they were asked by the Chinese Chamber of Commerce to give a program in one of the theaters and *ticals* 1,200 were turned into a fund for the flood sufferers, which sum was sent by the Chamber of Commerce. The Christians have already sent one thousand *ticals* to the National Christian Council in Shanghai and have almost another thousand ready to send. We do not number rich people in our Christian group. These last funds will probably be administered by the Christian churches.

CHINA

Flood Relief

Dr. David A. Brown, chairman of China Famine Relief, U. S. A., is visiting the recently flooded sections as well as the famine areas to study the work and to ascertain how American philanthropy can be of further assistance. He says in *The Living Church*:

China Famine Relief is the only organization in the world that attempted substantial relief efforts during a period when that country suffered the greatest famine in its history. Approximately 35,000,000 people were affected, and the work of the organization has been such that it has built up in China respect and love for the people of America. Instead of limiting our efforts to doling out food or opening soup kitchens, we engaged in constructive work, such as road building, dike repairing, irrigation projects and well drilling, and employed the famine sufferers, paying them in food. The efforts of China Famine Relief have so far resulted in procuring approximately \$10,000,000 Mex.

Dr. Brown stated that this organization began its work immediately upon the news being received in America of the series of floods in which some 25,000,000 people suffered complete ruin.

The Red Peril in China

Some Far Eastern English language editors declare that if the Red Peril is not soon checked

we will face a Communist China. Last May *Molodaya Gvardia*, a Russian monthly, published in Moscow, claimed that "200 out of 773 districts of Central and Southern China were under the control of the Soviet Government of China." The population of these 200 districts is estimated at about 60,000,000. It was stated that the Chinese Red Army, numbering about 150,000, had been able to fight off "the third campaign undertaken by the Nanking generals against the Chinese Soviet areas."

H. G. W. Woodhead, Editorial Associate of the Shanghai *Evening Post*, speaks alarmingly of the fact that the Sino-Japanese hostilities in Manchuria and Shanghai have resulted in the relaxation, if not the abandonment, of the Central Government's efforts to cope with the Red menace in China. Heavy rainfall, floods, the revolt of Gen. Shih Yu-shan, and the secession of Canton, interfered with the campaign, which came to a standstill after the Japanese coup in Mukden. Mr. Woodhead continues:

The activities of the communists did not cease. They resumed their activities in Hupeh, Kiangsi and Fukien, and slowly but surely regained lost ground, and occupied additional territory, until today they have well-nigh succeeded in creating a semicircular belt, enclosing Chekiang and the lower Yangtze, and extending almost from coast to coast through Fukien, Kiangsi, Hunan, Hupeh, Anhwei and Kiangsu.

We do not know how far genuine communism underlies the subversive activities of the Chinese Reds, but the leaders have exploited the misery of the impoverished, hunger-stricken masses.

The real menace is not communism, but the causes of communism. And these it is difficult, if not impossible, for an impoverished government to eliminate. Yet this is now the most urgent of the many problems confronting the National Government.

The danger ought to be recognized and faced. The danger of cooperation between the Reds and unpaid soldiery is constantly arising. It will continue to recur until the anti-communist campaign is adequately financed and continuously pressed.

To save the country from the anarchy, chaos and interminable bloodshed that would result from another year of unchecked Red activities ought

now to be the primary concern of the National Government.

Work for Lepers

The Chinese Mission to Lepers, organized in 1926, includes among its officers and directors many prominent Christian Chinese: President, Wm. Yinson Lee; Vice-President, Dr. Fong F. Sec; General Secretary, Rev. T. C. Wu. Already the Mission is functioning effectively. A series of fifteen charts, issued by this organization and distributed all over China, show the comprehensive way in which these Chinese are carrying on their educational campaign to remove the curse of leprosy. They are working with the American Mission to Lepers and the Mission to Lepers, London, with the ultimate hope that China may not only care for her own lepers properly but may finally rid the nation of this dread disease which now claims about a million victims in this country. The Nationalist Government especially requested the Chinese Mission to Lepers to help set up a program to free the nation of leprosy.

Place of the Home

In an endeavor to touch one of the mainsprings of Chinese life, there has been aroused a new consciousness of the importance of the home, and much thought has been given to efforts to christianize the home-life of China. The observance of a special Home Week among Christian people, the holding of a leader's conference to consider problems affecting the home, and the preparation and distribution of literature have been useful. In not a few Christian periodicals space has been given to the home problems. The family is the backbone of China's national life, probably to a greater extent than among any people of the earth.

The Mois, of Dalat, Annam

Mrs. E. F. Irwin, of Saigon, Cochinchina, writes in the *Alliance Weekly* of an effort to reach the Mois, the "hill folk"

of Dalat, Annam. The government will not give permission to visit the villages of these tribesmen, and the Mois themselves do not wish the white man to enter. But representatives from different tribes come to buy and sell at the Dalat market. They must remain several nights, and are invited to consider the mission grounds as their abode until they return to their villages. Until recently it was impossible to persuade them to come, but many are beginning to remain and hear the story of the Cross. The missionary hires as many men as he can afford to work on the mission property in order that they may hear of the Saviour, return to their homes, and tell others of Him. Every day at noon a service is held for all the Mois who are on the premises; but if a crowd comes to sell its wares, a meeting is held at once. Recently, a new crowd came, from a different tribe, and delighted the missionaries by the questions asked.

Taonan, Manchuria

In the last three years the chapel in Taonan, Manchuria, has been enlarged three times. Dr. Jonathan Goforth was invited to hold a Revival Mission there recently, and though the place had had every partition torn down, the chapel was crowded to capacity at every meeting. During the revival the matter of building a church was taken up with great enthusiasm. Within four days \$1,170 was subscribed to put up a building to seat at least 1,000. One of the contributors was the gateman who promised a whole month's wages.

Besides evangelism in the city of Taonan, many places have been reached in the regions beyond. There are now four important substations; all of these have evangelists in charge.—*Evangelical Christian*.

JAPAN—CHOSEN

Christian Activities

Japanese Christians seem more than ever determined to evangelize and educate for a more

Christian future. A newly organized Foreign Missionary Society proposes to carry the Gospel to Japanese emigrants in Brazil, Hawaii, California and elsewhere. Similarly the Japan Christian Education Association has recently taken on enlarged activity. Its summer school centered the courses around Bible study and evangelism, especially the practical application of Christianity to present world conditions. The Japan Methodist Church has embarked upon an impressive campaign of evangelism among the Japanese in Manchuria, while the Kingdom of God Movement is pressing its program into the remotest regions, both urban and rural. Plans are laid with a view to eliminating denominational duplication.

Redeeming Criminals

Shimpei Homma, a carpenter in an inland Japanese city, when his trade was slack, would pull a ricksha to eke out a living. One day a judge from Tokyo rode in his ricksha, fell asleep during the journey, and dropped a book into the street. Homma picked it up and offered it to the judge, but the latter declined it, saying it was too dirty. Homma found it to be in English! It took him about three years to learn enough English to read that book, but he did it, beginning with his *a-b-c's*!

Then he discovered it to be a book on Criminology, by the Italian authority Lombroso. The book said there is no hope for the repentance of criminals. This statement made Mr. Homma indignant and he thought that if one would live with a criminal, and be kind enough to help him, then there would be hope. By that time he had become a Christian, and he went to Tokyo to work as a carpenter. He was appointed over two thousand stonebreakers, building a palace for the Japanese Emperor. Homma did well and earned enough to buy a marble quarry in West Jap-

an. To that place he invited ex-convicts to live and work with him, and gradually hundreds of such were converted, proving the falsity of that statement of Lombroso.—*Christian World Facts*.

Challenging Resolutions

The annual meeting of the Federation of Christian Missions in Japan, held at Karuizawa in July, took as its theme "The Missionary Today." Among the subjects discussed were "The Missionary and Social Problems," "Projecting the Kingdom of God Movement," "The New Missionary Movement and the Home Church," and "The Message of the Missionary to the Present Age." The Committee of Findings brought in an especially helpful report on "The New Missionary Movement and the Home Church." Among its declarations were an unwillingness to consider a retrenchment policy; the continued need of missionary cooperation, especially in rural work; the primary importance of training Christian leaders; a suggestion for a Committee on Comity; a new boldness in condemning war, economic exploitation, commercialized vice, intemperance, child labor and intense nationalism; and the importance of demonstrating the Christian faith in daily life and sacrificial giving.

—*Christian Intelligencer*.

All Korea Campaign

Presbyterian and Methodist churches in Korea have united in a common program for an All-Korea Evangelistic Campaign. Beginning October 16, and continuing for six weeks, each of the 2,500 churches joined in the movement setting aside Sunday evenings or mid-week prayer service for the study of personal evangelism. November 27 is known as "Decision Day," when it was hoped that every member would give the church officers the name of at least three non-Christian friends for whose conversion special effort is made. Each church has organized personal

workers' bands and made other plans for special evangelistic work. Sunday evening services throughout the winter will be especially evangelistic. The slogan adopted is "Make all Korea Bible Conscious This Year!"

Christian Literature Society

In 1931, exactly 41 years after the adoption of the first constitution of the Christian Literature Society, and 20 years after the erection of the first building in Seoul, on the same site, was completed the present \$60,000 building.

There is now a Korean staff of 32 clerks, editors, proofreaders, salesmen, secretaries and packers, and a foreign staff of four. The Society has an annual budget of nearly \$50,000.

During the last 20 years the Society has sold 3,210,000 Christian books, 3,227,000 periodicals, and 23,580,000 tracts. The total circulation for these two decades has been 32,000,000 copies, or an average of 1,600,000 per year.—*Korea Mission Field*.

ISLANDS OF THE PACIFIC

Community Parish in Philippines

Doctor Kenyon L. Butterfield writes that he was able to discover in the Philippines a church, in existence for many years, which has already demonstrated the principles of rural community cooperation. This is on the island of Negros. It contains about thirty thousand people, half of them in the market town at the seashore and the other half scattered on the land up two valleys that converge at the town. Protestant workers there had to decide between a number of small weak churches or one strong church. They chose the latter and there is now a church of fifteen hundred members, self-supporting, with an able pastor, carrying on regular work in nineteen districts throughout the parish. To the four departments of elders, deacons, religious education and women's

work it has recently added four others dealing with general education, health, economic betterment and recreation. An element of strength is that the plan is essentially indigenous.

A Governor's Tribute

General Sir George Richardson, Administrator of western Samoa from 1923-1928, pays high tribute to workers in mission fields as of most valuable assistance in promoting the true welfare of the people and as advisers to the government in native problems. But for the missionaries, he affirms, good government in the South Seas would be impossible.

During Sir George's regime in Samoa he endeavored to carry out the following policy:

(1) Health—to eradicate disease and promote child welfare. (2) Education—to suit education to the natives' need and not copy European systems. (3) Agriculture—to teach the most profitable use of the land and encourage industry.

—*The Open Door*.

In the Solomon Islands

Resulting from the labors of the South Sea Evangelical Mission, little Christian villages have sprung up on three of the Solomon Group. It is to these villages the heathen come if they decide to follow Christ, for the daily life of the people is so bound up with heathen worship and *tabus* as to make it impossible for a Christian to remain in a heathen village. He would be constantly breaking these *tabus*, thus incurring the wrath of their devil-devils, and bringing sickness to the village. Those who come to school have very little light; but as they go day by day they hear the Way plainly preached, and before long they are truly born again. This they call "signing 'long Jesus," for they think of their names being entered in the Book of Life somewhat as they are "Signed on" for plantation work.

On Malaita there is a main station and training school,

with six outlying stations; in the Langa-Langa Lagoon a healthy indigenous church, with more than 2,000 true Christians in the district.

GENERAL

A Year with C. M. A.

The Christian and Missionary Alliance presents the following report for the past year:

Eleven new stations were opened in 1931 in 11 fields; also 102 outstations. A comparative table summarizes the achievements:

	1921	1931
Number of Fields.....	16	29
Number of Stations.....	131	151
Missionaries on Field...	327	400
Missionaries on Furlough	62	52
Missionaries Detained at		
Home	25	45
Number of Missionaries...	414	497
Native Workers.....	774	1,282
Churches	140	482
Church Membership....	12,681	23,767
Baptisms during Year..	1,466	4,729
Inquirers during Year..	4,240	12,620
Sunday Schools.....	196	654
Sunday School Scholars.	10,560	29,280
Bible Training Schools..	13	13
Bible Training School		
Students	342	346
Native Offerings (Value		
in U. S. Gold).....	\$23,201.58	\$44,956.49

To End Slavery

The Archbishops of Canterbury and York, with other church leaders in England, have issued a letter urging the end of slavery throughout the world, in connection with the centenary next July of the abolition of slavery in British possessions. This act of church leaders is a reflection of the efforts being made by the League of Nations to the same end. It has been estimated that between 4,000,000 and 6,000,000 human beings are still held as property, with the rights of sale vested in other persons. The letter says:

We express our grateful thanks for any such local effort made to draw public attention to Britain's efforts to abolish the crime of slavery, more particularly where such effort takes the form of drawing the attention of congregations to the far more difficult task to which the League of Nations stands committed. The death of Wilberforce took place on July 29, 1833, and it has been suggested that clergy and ministers may feel able to refer to abolition during service on one Sunday in July, 1933. Britain's action 100 years ago has always been regarded as of profound historic import.

—*The Churchman*.

Communism as a Pathfinder

A missionary of the Basel Mission, writing from China, says that communism is truly anti-Christian. He says that not only the conditions in Russia bear out his statement, but that also the latest records of the Basel Mission Society indicate the truth. When four of their missionaries were in the hands of the communists and he and others were fleeing homeless from one place to another, in order to escape the red peril, he was ready to subscribe to the declaration of a friendly American missionary, that missions in China were forever done for.

Not being at liberty to leave his field, he resolved to remain with the hope that the power of the Gospel must win out in the long run. This hope has not been disappointed. Missions were not annihilated; but communism has lost large areas of influence in the regions where it dominated.

So far as the lower classes are concerned, the communists have held forth promises of social improvement which they were not able to fulfil. Before their coming, the social aspects had not been prominent. Now, however, by their failure a vacuum has been created in hungry souls and it is up to the missionary to give answer to the problems raised.

The upper classes, which in China have been living "on the sweat and blood of the poor," are beginning to see what Christ meant in speaking of the difficulties for a rich man to enter the Kingdom of God. Now the rich have become more receptive to the Gospel. Communism has, in a different way from what it intended, put rich and poor on the same basis.

—*Der Heidenbote.*

Baptist Growth

The year has witnessed a remarkable advance in evangelism in Baptist missions. It is significant that in a year of depression accessions to Baptist Church membership in the ten

mission fields of the Foreign Mission Society should have reached 19,853, a record that has been exceeded only seven times in the 118 years of the Society's history. Baptism statistics in themselves, however, can never accurately reflect Christian progress. The Kingdom of God advances visibly and invisibly. Its progress is seen in developments that can neither be calculated in terms of arithmetic nor measured in statistical reports.—*The Watchman-Examiner.*

Missionary Expenditure

Dr. Warnshuis has prepared the following table:

The Aggregate Expenditure of the Missionary Societies Cooperating in the National Missionary Organizations Represented in the International Missionary Council in the Years 1928 and 1930.

	1928	1930	Average in dollars
Australia £	285,701*	285,701*	\$1,390,381
Belgium Fr.	207,828	130,134	4,676
Denmark Kr.	2,061,520	1,980,914	537,282
Finland M.	4,241,289	4,290,000	111,005
France Fr.	3,381,966	5,418,280	166,912
Germany M.	5,860,400	7,286,703	1,527,125
Great Britain £	2,308,704	2,286,663	11,178,956
Latin America \$	4,402,657	4,511,251||	4,386,209
Netherlands Fl.	1,350,564	1,066,572	481,882
New Zealand £	96,950	90,000	460,537
North America†	27,515,956	28,824,927	28,288,274
Norway Kr.	3,240,510	2,800,000	700,062
Sweden Kr.	4,016,107	3,992,717	1,128,703
Switzerland			
land Fr.	1,322,887	1,507,289	279,038
South Africa £	100,000	150,000	632,653
			\$51,273,695

* Figures for 1927.

† Exclusive of expenditure in Latin America.

‡ Estimated.

|| Exclusive of one large mission board.

Christian Approach to the Jews

The International Committee on the Christian Approach to the Jews met at Digswell Park, Welwyn, near London, on June 13th and 14th, 1932.

The committee reaffirmed the findings of the conference held at Atlantic City in May, 1931, on the aim and basis of the Christian Approach to the Jew, as follows:

1. We are profoundly convinced that Jesus Christ is God's answer to the whole world's need. Having found Him to be the Way, the Truth and the Life for ourselves, we are persuaded that what He is

and does for us He can be and do for all men.

5. We believe that, having found in Jesus Christ, our Redeemer, the supreme revelation of God and having discovered our fellowship with Him to be our most priceless treasure and the only adequate way to spiritual life, we should have an overmastering desire to share Him with others and very specially with those who are His own people according to the flesh. We therefore have a clear and compelling evangelistic purpose so to present Jesus Christ, by word and deed, to the Jews, that they may be attracted to His personality and recognize Him as their Christ, as in truth He was and is (*Christians and Jews*, p. 131).

The chief subjects of discussion were the treatment of anti-Semitism, the church fellowship of Hebrew Christians (whether or not a distinctive Hebrew-Christian Church would be desirable) and literature. The committee expressed itself emphatically as deploring the continued existence of prejudice, and welcoming every approach between Jew and Christian, and "it will seek to foster study and discussion of the realities of the situation in the hope of leading to definite efforts to eliminate the evil."

Dr. Conrad Hoffmann, the Director of the Department, expects to be in America until the early part of 1933.

Does Prayer Change Anything?

It changes me. The personal reactions which take place when one prays habitually and in simple, straightforward, earnest fashion, are too manifest to be questioned. Does anything ever change a man's inner life and disposition so rapidly, so thoroughly, so permanently as the habit of prayer?

It changes the atmosphere. This is done in the home in such a way as to affect the lives of the entire family when the members of that family meet daily and kneel before

their Maker in prayer for help and guidance to live aright.

It changes the atmosphere of a community where places and habits of prayer are maintained. It changes the atmosphere of a college where those values in life which are supreme and lasting are exalted by the maintenance of services of prayer.

It opens doors into the Unseen Order. This Kingdom of Heaven enfolds us all. The opening of the doors make possible the direct approach and the ministry of the Spirit of the Father. My own deepest instincts, when my mind is clearest and my heart purest, the experiences of praying people in all lands and ages, and the testimony and practice of Jesus Christ, all confirm the claims that I make for prayer.

—CHARLES R. BROWN.

General Gordon on Public Opinion

All this caring for what people will say is from pride. Hoist your flag, and abide by it; in an infinitely short time all secret things will be divulged; therefore, if you are misjudged, why trouble to put yourself right? You have no idea of what a lot of trouble it saves you. Give your advice, give your opinion on all subjects; if neither are approved, what does it signify? Roll your burden on Him and He will make straight your mistakes. He will put you right with those with whom you have set yourself wrong.

CHARLES GORDON, 1877.

Personal Items

Dr. Arthur V. Casselman, who has held successive positions in missionary statesmanship for the Reformed Church in the United States, has been called to be Associate Secretary of the Board of Foreign Missions of that church.

Dr. J. C. Robbins, of the Baptist Foreign Missions Society, is making an extended visit to mission fields of India and Burma.

Dr. John McDowell, a Secretary of the Presbyterian Board of National Missions, will give his entire time to "the responsibility of the Church for industrial and social relations."

* * *

Mr. W. H. P. Anderson, General Secretary of the Mission to Lepers, London, is making an extended tour of leper colonies in Japan, Formosa and China.

* * *

Hugh R. Monro of Montclair, N. J., a layman, active in many phases of Christian work, has received the degree of LL. D. from Cumberland University, Tennessee. He is Chairman of the North America Administrative Committee of the World's Sunday School Association, and President of the Stony Brook Assembly.

* * *

Charles Edward Vail, M. D., an American Presbyterian medical missionary surgeon in charge of Miraj Hospital, India, has been awarded the gold Kaiser-I-Hind medal for his distinguished medical service in India. This is the second time King George has honored Dr. Vail.

* * *

Dr. Adolf Keller, director of the Central Bureau for the Relief of the Evangelical Churches of Europe, is visiting America.

* * *

Dr. Daniel G. Lai of Shanghai, China, is studying at the United States Marine Hospital, Carville, Louisiana, specializing in leper work. Dr. Lai was the college physician at the University of Shanghai.

* * *

Dr. T. Albert Moore has been elected Moderator of the General Council of the United Church of Canada. Dr. Moore was born in Acton, Ontario, seventy-five years ago and was secretary of the Methodist General Conference from 1906 to the union, and has since been secretary of the General Council.

* * *

The Rev. A. M. Chirgwin has recently been appointed General Secretary of the London Missionary Society. For twelve years he has been Assistant Secretary in the Home Department, and for the last three years has been one of the Foreign Secretaries. Among the books he has written are "Wandering for Christ" and "An African Pilgrimage."

* * *

The Rev. Leland Foster Wood, Ph.D., former Professor of Social Ethics in Colgate-Rochester Divinity School, has taken up his duties as Secretary of the Federal Council's Committee on Marriage and the Home.

Obituary Notes

The Rev. Lloyd P. Henderson, for twelve years a missionary of the American Presbyterian Church, and stationed at Hsinpin, Manchuria, was killed on October 15th. Mr. Henderson was in a party traveling from Hsinpin to the Mukden-Hailung Railway when the party was suddenly attacked by "bandits" and Mr. Henderson was killed.

* * *

The Rev. Bert Nelson, a missionary of the American Lutheran Church, has been reported killed by communists in China on August 24th. Mr. Nelson went to China in 1917 and was stationed at Kwangshau, Honan Province. Two years ago he was taken captive, with the Rev. K. N. Tvedt (who was later released) and was held for ransom. Mr. Nelson was taken to Chiling, Hupeh Province, where he was put to death because of the communists' hostility to Americans.

* * *

Dr. Isaac Oluwole, African Assistant Bishop of Lagos, died July 22 after a Christian service of 61 years.

* * *

Rev. Percy Smith, Methodist missionary in North Africa and a recognized authority on Christian literature in the Arabic language, died in England August 31.

* * *

Rev. George F. Pykett, Methodist missionary in Malaya for 41 years, died in England September 9.

Dates to Remember

December 3-5—United Stewardship Council, Indianapolis, Ind.

December 4—Universal Bible Sunday.

December 6-10—Quadrennial Meeting of the Federal Council of Churches of Christ in America. Indianapolis, Ind.

December 19-22—Foreign Missions Conference of North America. Briarcliff Manor, New York.

January 5-February 16, 1933—Rural Christian Workers' Conference. Scarritt College for Christian Workers, Nashville, Tenn.

January 9-11—Annual Home Missions Conference. Briarcliff Manor, New York.

January 15-February 8—Florida Chain of Missionary Assemblies.

January 17-20—Cause and Cure of War Conference. Washington, D. C.

January 23-February 18—Cornell School for Missionaries. Cornell University, Ithaca, N. Y.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Other Spanish Christ. By John A. Mackay, Litt. D. Maps and Illustrations. 8 vo. 288 pp. 9s. net. Student Christian Movement Press. London. 1932.

Here is an unusual presentation of Spanish Americans, their religious history, characteristics and philosophy. Here we make the acquaintance of Spaniards and their descendants, who have determined the political, intellectual and religious development of Mexico, Central and South America.

Dr. Mackay has spent some twenty years as a missionary and teacher in Peru; he has traveled and studied extensively in other Latin American countries and has a wide and clear knowledge of these people and their culture. His new approach to the subject throws a flood of light on Spanish characteristics.

The Iberian soul, as he sees it, is made up of intense individuality, passion, personal loyalty, low ethical standards and a desire for dominance. These qualities have shaped South American life and history. In the exploitation of the new continent by Spanish adventurers, religion was a large factor, but their evangelization was faulty and empty of spiritual results. Hearts were not changed; minds were not enlightened; worship was offered to rebaptized idols. The Indians were never truly christianized by the Spanish and Portuguese. In fact, the mixed colonists became largely paganized. The zeal of the Papacy is ever for dominance. Protestant Christians have stimulated the quest for a new and Living Way, enlightened thinking and improved social conditions.

"The Other Spanish Christ" is soon to appear in America (published by the Macmillan

Co.) and deserves a wide reading. It may well be chosen as the "Religious Book of the Month" for January.

The Frontier Peoples of India. Alexander McLeish. 202 pp. Illustrations. \$2. World Dominion Press. New York and London. 1931.

The mountainous borders of India are the dwelling of millions of virile and picturesque people who have been relatively little touched by Christian Missions. The unfinished task of evangelization is vividly pictured. Dr. McLeish, a well-known missionary who for the last twenty-five years has resided in and traveled through nearly every part of the area, knows the frontier peoples of India.

This account of the "regions beyond" is a learned and accurate survey, yet it is not dull. Well written descriptions of the geology, the flora and fauna of the region make the picture of the background of these people both comprehensive and clear. Appendix XVII gives suggestions for mission study groups and valuable helps in the form of questions, most of which apply to the peoples of any land.

The quotation from the words of the Governor of the Panjab, concerning the missionary work of Kashmir, is worth attention:

Above all, let me say with all sincerity, I think that the missionary societies whose field of activity lies in this country, often experience disappointment that the actual process of conversion to Christianity makes a less rapid advance than their supporters could wish; but I often feel that they overlook the very great contribution which they make to India in another direction. The presence among us of a number of men and women leading a life of devotion and self-sacrifice, not merely in the cause of religion, but in the cause of education, and in the provision of medical assistance, cannot but be of enormous value to this country.

The book calls strongly for intelligent planning for world evangelization. The author says:

Merely to look at the work of one mission tells us little as to the actual situation in the country concerned. We must have a really comprehensive idea of all the relevant facts. The world vision of Jesus and the world task He set before His disciples demand this.

A. E. HARPER, Moga.

Modern India. Edited by Sir John Cumming. 8vo. 304 pp. Oxford Press. London. 1932.

This survey, to which seventeen authors contribute, is revised from the first edition published in 1931. It is a valuable hand book in popular style dealing with the country and peoples, the government and army, law and education, culture and agriculture, railways and finance, commerce and labor problems. Comparatively little space is devoted to caste and religion, two of India's greatest problems. The Round Table conferences are disposed of in less than a page. Such authors, however, as Rev. Harcourt Butler and Sir William Barton give us an understanding of some important factors on the Indian situation. They deal with facts rather than with partisan views or arguments. The authors apparently know little of Christian missions in India. Sir Philip Hartog, writing on "Education," remarks that "Christian missions were among the first pioneers in Education in all grades and, especially in collegiate work, their educational activities have been almost entirely divorced from proselytizing activities."

The chapters in this volume are definitely from British official point of view. They show what has been done for India's material and cultural advancement but the moral and spirit-

ual conditions and needs of the people are largely overlooked.

John Thomas Gulick—Evolutionist and Missionary. By Addison Gulick. Illus. 8vo. 555 pp. \$4. University of Chicago Press. 1932.

The son, a professor in the University of Missouri, has told the story of his father's varied life with a view to giving an authentic record of Dr. Gulick's interesting experiences, his studies in natural history and his thoughts on religion and philosophy. His particular hobby was science and during his life in Hawaii he gave much time to the investigation of the shellfish found in those waters. He wrote many papers on this subject and his views of evolution were written for several scientific journals between 1856 and 1914. His religious and missionary writings were generally theoretical discussions related to social, philosophical and scientific subjects.

John Thomas Gulick was born in Hawaii in 1832, of the famous Gulick missionary stock. After spending his boyhood there and his early manhood in America and Micronesia, he went as a missionary of the American Board to China and later to Japan, dying in Hawaii at the age of 91. The story of his life has much of real interest and value but for the general reader it might better have been told in one-half the space.

Dr. Gulick maintained his faith in Christ as the perfect manifestation of life and morals, and believed in the unique value of the Gospel Message, but in his later life he departed widely from some "orthodox" Christian views. After he went to Japan, we read in his biography, "His isolation theory (concerned with divergent evolution) . . . clinched the character of his religious work for the rest of his career. Earlier, and especially in China, he had been essentially an evangelistic missionary of the more usual stamp. . . But he had become transformed into a scientist missionary. . . In conversation with Japanese intellectuals, Gu-

lick expounded the type of Christian apologetics that was most characteristic of his later thinking. It had three main features—(1) an investigation of the main sources of scientific judgment; (2) an exposition of the philosophical grounds for his faith in a righteous and moral personal deity; and (3) the maintenance, on historical grounds, of the historical supremacy and pragmatic soundness of the religious and ethical message found in the Gospels." Other points in the Christian faith—as to the authority of the Bible, the deity of Christ, the miracles, the atonement and the resurrection, Dr. Gulick "never taught these beliefs in his later years" and "treated them all as secondary problems."

One of the most interesting portions of the biography is the correspondence between Dr. Gulick and George J. Romanes of London. These letters relate to religion as viewed by two earnest men of science. George J. Romanes' return to belief in God and in Christ, after a period of rationalistic agnosticism, is revealed in his "Thoughts on Religion."

When Jews Face Christ. Edited by Henry Einspruch. Baltimore, The Mediator. 188 pp. \$1.25.

Christian work for Jews is abundantly justified by its rich fruitage. Though volumes might be written concerning Christians from the Jewish race who have rendered conspicuous service in the cause of Christ, there are many Gentile Christians who have little or no knowledge of their achievements. This volume of biographical sketches is a real contribution to the cause of Hebrew Christianity. The editor has made wide selection of subjects and authors, and every sketch has literary quality. The element of romance adds greatly to their charm. Edward Steiner's "My First Communion," has the delicate touch of that gifted writer. "The Nameless Grave," by Karl Emil Franzos, makes one wish that the author's entire volume, "The

Jews of Barnow," might be republished. The sketches of Solomon L. Ginsburg, Isidor Loewenthal and Bishop Schereschewsky remind us of the great debt of the Christian Church to Jewish Christian missionaries. "A Jewish Christian on the Bowery," and the "Matter of the Mission" are worthy of being broadcast for they furnish the best possible answer to those who question the worthwhile character of Jewish evangelization.

Under the Southern Cross. By John Christiansen. Maps and illus. 220 pp. \$1. Published by the Author. Chicago. 1932.

This history of the development of the mission work, carried on by the Scandanavian Alliance since 1906 in Western Venezuela and Eastern Colombia, is made up largely of the personal experiences of the missionaries and natives who have embraced evangelical Christianity. The reader will obtain a clear idea of the difficulties involved in pioneer mission work in Latin America and the power of the Gospel to change human lives. The chapters that relate the beginnings and development of the work in the "Llanos" are especially interesting since they deal with a section of country that is little known and amidst a civilization that is quite distinctive. It has the earmarks of a genuinely truthful narrative.

W. E. VANDERBILT, *Principal*
"Colegio Americano para Varones"
Barranquilla, Colombia.

A Jolly Journal. By Isabel Crawford. Illus. 12mo. 158 pp. \$1.50. Revell. New York. 1932.

There is a humorous side to missionary life if one has keen sense to appreciate it. Miss Crawford, a Baptist missionary to the Indians for over forty years, recalls many amusing incidents that have come in her life in Canada, Dakota, and Oklahoma. Glimpses of her successful missionary work, her courage and self-denial, and her love for the Indians, are also revealed in these anecdotes. Some are amusing and many

are illuminating sidelights on the hardships and rewards of a missionary's life. It is a wholesome scrap book, furnishing worthwhile recreation for lighter moments as well as food for thought.

Triumphant Christianity—The Life and Work of Lucy Seamen Bainbridge, by the Rev. A. H. McKinney, D.D. 206 pp. \$2. Revell. New York. 1932.

Mrs. Bainbridge was one of the saints of American Christianity. She devoted a long life to Christian work in New York, and to the training of Christian workers. Her friend and associate, Dr. McKinney, tells the story of her life and work, with ample knowledge and full sympathy. The reading of these pages should strengthen the conviction that there has lived in a materialistic age and country one who, while actively laboring for the welfare of her fellow men, derived the strength of her life from the indwelling Christ. Like Enoch of old, Mrs. Bainbridge walked with God, and all who came in contact with her took knowledge of her that she had been with Jesus. She was a leader in the religious and philanthropic activities of a great city. And when she passed to her heavenly reward at a good old age, thousands blessed her memory.

A. J. B.

Scripture Calendars. 1s. to 2s. 6d. Bible Almanacs. 6d. to 4s. each. Golden Grain Diaries. Standard and Pocket Sizes. 1s. to 7s. 6d. each. Pickering & Inglis. Glasgow, Edinburgh and London. 1933.

A large variety of Scripture calendars is offered in very attractive form suitable for wall or desk. They contain selected Scripture texts for each day on separate leaves, accompanied by helpful comments by such well-known speakers and writers as Spurgeon, Jowett, Morgan, Pierson, Moule, Hopkins, Moody and others. The almanacs and diaries contain useful information, blank pages and daily Scripture readings. Any of them make useful gifts and companions for the year.

A Handbook for Missionary Workers Among the American Indians has been prepared by Mr. G. E. Lindquist, Missionary-at-Large of the Society for Propagating the Gospel Among the Indians. 50 cents. Home Missions Council, 105 East 22nd St., New York.

This will meet an expressed need on the part of missionaries and other Christian leaders among the Indians for a manual giving concisely and accurately such information as Indian backgrounds, racial characteristics and their significance, government relationship to the Indian, characterization and geographical distribution of tribal groups, qualifications of the missionary, and organization at work. The book also contains an up-to-date bibliography.

Word Pictures in the New Testament—The Fourth Gospel and the Epistle to the Hebrews. By Archibald Thomas Robertson, D.D., LL.D. 451 pp. \$3.50. Ray Long and Richard R. Smith. New York. 1932.

This will delight the reverent student of the Bible. The author is the well known expositor, the Professor of New Testament Interpretation in the Southern Baptist Theological Seminary of Louisville, Kentucky. Thousands of ministers and other Christian workers have heard him with profit at summer conferences, and his numerous books have been widely read. The present volume is the fifth in a series of six on "Word Pictures in the New Testament." His position is conservative and strongly evangelical. He accepts the traditional view of the authorship of the Fourth Gospel by the aged Apostle John, and he supports it by cogent arguments. He is not sure of the authorship of the Epistle to the Hebrews, no one is; but he inclines with Luther and several other scholars to "guess Apollos as the most likely author." After introductions in which he discusses the general features and critical questions of the Gospel and Epistle, he takes them up textually by chapter and verse. "Liberals" probably will not

concur in some of his interpretations, but they will acknowledge the devotional helpfulness of the volume as a whole, and particularly of the section on St. John's Gospel which opens to the devout believer the very heart of the Master and to which "time has given the palm over all the books of the world."

A. J. B.

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If He should call thee from thy cross today,
Saying, "It is finished, that hard cross of thine,
From which thou prayest for deliverance."
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say,
"So soon? Let me go back and suffer yet awhile
More patiently. I have not yet praised God."
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- Jeshua—A Story of the Life of Christ.** A. V. Pohlman. 326 pp. \$2.50. Moyer and Lotter. Philadelphia.
- Father McShane of Maryknoll—Missioner in South China.** James Edward Walsh. 227 pp. \$1.00. Dial Press. New York.
- The Uncut Nerve of Missions.** Cleland B. McAfee. 157 pp. \$1.50. Revell. New York, 1932.
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