

THE MISSIONARY REVIEW OF THE WORLD

An Appraisal of the Appraisal

Robert E. Speer

What Is Our Commission?

Henry W. Frost

Elias Riggs—Pioneer in Turkey

Charles Trowbridge Riggs

The Berry Schools of Georgia

Tracy Byers

Missionaries to Convert the Church

W. Wilson Cash

A Woman's View of the Laymen's Report

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Editorial Chat

Beginning with this new year, the REVIEW is being published in Harrisburg, Pa. The Evangelical Press is an old friend and our former printer. Subscriptions, orders for single copies and advertising contracts should be addressed to THE MISSIONARY REVIEW OF THE WORLD, Third and Reily Sts., Harrisburg, Pa. Keep the trade alive!

* * *

Do not fail to read the appraisals of the "Laymen's Appraisal Report." Dr. Robert E. Speer examines it with a microscope. Mrs. Henry W. Peabody tackles it with a surgeon's lancet. Already a thousand extra copies of this issue have been ordered. It should be in the hands of every pastor and every missionary. Send in your order now—before copies are exhausted.

* * *

Many stirring articles have been crowded out of this issue. Look for them. They include papers by Dr. Samuel M. Zwemer, Kenneth S. Latourette, John A. Mackay, C. S. Detweiler and others. Then there are articles on Abyssinia, John R. Mott, Latin America, Alaska, Tibet, Morocco, China and Home Missions.

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* * *

"The REVIEW grows better and better all the time. I cannot do my work without it, and feel that it is a real contribution to the cause when others receive its help and inspiration. Please send announcement gift cards with the enclosed five subscriptions."—MRS. J. W. MILLS, Texas.

* * *

My sister and I have enjoyed the REVIEW even better this year than in the past.—MRS. L. C. JONES, New York.

* * *

I think the REVIEW is splendid and am thankful that it is to be continued.—A. A. HYDE, Kansas.

* * *

I loaned several copies of the REVIEW lately to help a leader. As she returned them she said: "I've often wondered why you knew so much about missions; now I know why."

I have been giving the most interesting bits on our missionary programs as current events or, as "The Reporter," with a wonderful amount of appreciation from our society.—W. C. HERRON, Des Moines, Iowa.

"Go thou and do likewise."

WRITE
FOR THIS
BOOKLET

A NAVAJO PRAYER

Lord of the Mountain
Reared with the mountain,
Young man, chieftain,
Hear a young man's prayer!
Hear a prayer for cleanness.

Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth in newness;
Keeper of the clean rain,
Hear a prayer for wholeness.

Young man, chieftain,
Hear a prayer for fleetness.
Keeper of the deer's way,
Reared among the eagles,
Clear my feet of slothness.
Keeper of the paths of men,
Hear a prayer for straightness.

Hear a prayer for courage,
Lord of the thin peaks,
Reared among the thunders;
Keeper of the headlands
Holding up the harvests;
Keeper of the strong rocks,
Hear a prayer for staunchness.

Young man, chieftain,
Spirit of the Mountain.

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THE MISSIONARY REVIEW OF THE WORLD

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Harrisburg, Pennsylvania

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

VOL. LVI

JANUARY, 1933

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PRESBYTERIAN CHURCH IN THE U. S. A.

The Golden Channel of Service^{*}

By S. D. GORDON

Author of "Quiet Talks on Power," etc.

MONEY supplies a golden channel of service through which one may reach most intimately to others, near by and around the world.

If God be the dominating motive power in a man's life, then does gold come the nearest to omnipotence of any tangible thing. It takes on the quality of Him who breathes upon it.

The man who in his use of money thinks only or chiefly of the years making up his own present life is—a fool. The man who takes into his reckoning not only the present generation, but all coming generations, in disposing of his money is the shrewd financier.

Money is not riches. Perhaps we have not all quite escaped that delusion. And money is neither righteous nor unrighteous. It gets its moral quality from the man owning it for the time being. It takes on the color of its ownership.

Jesus Christ gives us the simple law for the right use of money. Make friends by means of the money that comes into your control that when it fails they may receive you. Exchange your money into the coin that is current in the Kingdom of God. Exchange your gold into *lives*. This yellow stuff that we call riches they use for paving stones up in the Homeland. Would that we might put it under our feet down here, instead of being ruled by it.

The current coin of heaven is the lives of men. And these too will be reckoned the precious metal when the Kingdom of God comes to the earth. Exchange your money into *men*; purified, uplifted, redeemed men. Buy letters of credit that will be good in the Homeland, and in the coming Kingdom days on the earth, if you would be wealthy.

"That when it fails," Jesus says with fine discernment. Money will fail. There is an end to the power of gold in itself. Money will be bankrupt some day. It has enormous buying power now. Some day its power will all be gone. Then it will take the place of paving stones. Yet it would seem to be a failure even there unless some new hardening process had been found for it. Better use it while it has the power of purchase. Better not be caught with much of the yellow stuff sticking to you when the true values are being settled. It will all be dead loss then; dead stock, not worth the space it occupies.

Exchange your gold into men. Buy up some of the kind of coin that they use in the Homeland, so that you may have some wealth there . . . People who expect to go to a foreign country provide the recognized coinage of that country before going.

Here is a man who goes from life on the earth into the other life. He will attempt to take some of his belongings with him for they seem inseparable from him . . . But that sort of thing does not pass current up in the Heavenly land . . . There will be a strange readjustment of values on the other side . . . Some who have been reckoned poor among men will be found to be the shrewdest investors. They will be the millionaires of the Kingdom time and in the Homeland—not *dollar*-millionaires, but *life*-millionaires. *The standard of wealth in the Homeland is lives*, not dollars.

The element of sacrifice must be in the giving if it is to be effective. Sacrifice was the dominant factor in *God's* giving of His Son, real sacrifice. It was dominant in *Jesus'* giving His own self and His life, keen cutting sacrifice. Who will follow in their train? All beyond one's need should be out in circulation for the Master in His campaign to save the world.

^{*} Condensed from "Quiet Talks on Service," by S. D. Gordon, published by Fleming H. Revell Company, New York.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

JANUARY, 1933

NUMBER ONE

Topics of the Times

THE NEW YEAR OUTLOOK

Never have men faced a New Year with more perplexity and apprehension than we face the year 1933. The whole world seems in a turmoil—warfare and threatened upheavals mark political life in Central America, in Ecuador and Colombia, in Bolivia and Paraguay, in Chile and Argentina; in Europe and in India, in China, Manchukuo and Japan. War debts and economic distress threaten to overturn the social and industrial institutions of Germany and Britain, of America, Australia and other countries. Soviet Russia is struggling to put through her economic Five-Year Program but with small prospects of success; her leaders threaten to outlaw all religion in five years. Atheistic communism is also carrying on a tireless and systematic missionary propaganda in other lands, taking advantage of the present world-wide unrest. In America and Great Britain—the foremost nations established somewhat on Christian ideals—economic depression and unemployment threaten the very existence of many philanthropic, religious and missionary enterprises. Poverty stares former liberal givers in the face; mission boards are cutting down appropriations and churches are facing deficits.

This is a time of crisis, but it is not unprecedented. Many times in past years the world has been in a worse plight. Had we lived in the days of the crucifixion of Christ or in the Dark Ages, and had we known world conditions then as we know them now, we might well have been discouraged. Today we know and are affected by conditions in other lands; we are disturbed because our desires for peace, prosperity and enlightenment are so far from realized. Conditions may not be essentially worse but our ideals are higher and we have experienced great past prosperity.

What then should be our New Year outlook as we face present distress and opportunity. We

may well accept the admonition and encouragement of Jesus, the Christ, given to His little band of disciples in the darkest hour of history, just before His crucifixion. They were a small, weak band of peasants; their little country was subject to an alien power; the political, social and religious leaders were against them; their accepted Messiah was condemned to die a felon's death and their own little chosen band included a traitor and timid and self-seeking disciples. In that hour Jesus Christ gave His disciples (in John xiv) the remedy for discouragement:

1. "Believe in God"—the creator and loving heavenly Father whom He had come to reveal.
2. "Believe in me"—the eternal Son of God, and Saviour who had come to redeem a lost and sinful world and to bring life and immortality to light.
3. Believe in the certainty of the future life and follow the Way of Life that He came to point out and to make possible.
4. Believe in God's power and readiness to do "greater things" for His people in the future than He had ever done in the past.
5. Believe in God's abiding presence and continued revelation of Christ, and His carrying out of His loving purposes through His Holy Spirit—ever abiding with His true followers.

These promises were all fulfilled in the days following the resurrection; they are being realized today where the conditions are fulfilled. We do not always see the fulfillment and our mistaken expectations and ambitions often mislead us as the early disciples were misled by false ideas. Today, as of old, only God can tell the number of those who "have not bowed the knee to Baal"—but they include unnumbered multitudes in many lands. It is not possible to estimate the volume of prayer that is offered continually that the rule of God may be established and recognized in all the earth. The New Year begins with a Universal Week of Prayer in which Christians of every race and tribe and nation unite to honor Almighty God, as revealed through

Jesus Christ, and to seek His guidance and power for the work He has commissioned His Church to do in the world.

Suffering may come to Christians today, as it came to the early Church, but all the machinations of atheistic communism and of other forces of evil, and even death itself, cannot prevail against the Church of Christ—in Russia, or in America or in any other land. We have His promise. The forces of evil have tried in vain to overthrow the power of Christ through lies, corruption, persecution, and death but they have never succeeded and never will.

The New Year outlook—with God—is one that calls for a clearer understanding of His ideals, a reconsecration to His service, readjustments to His program, and deeper experience of His life. It is not a disheartening outlook but one full of promise and of opportunity—WITH GOD.

RETHINKING THE LAYMEN'S APPRAISAL

As might have been expected, the publication of the Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry has aroused considerable interest and much criticism. Following the twenty-two newspaper releases, the Report itself has been published in a volume under the title "Rethinking Missions." This appeared on November 18 simultaneously with an oral interpretation and defense of the Report by the Appraisal Commissioners. Many boards have issued official statements concerning the Report, and pastors, missionaries, laymen and editors have expressed their opinions—*pro* and *con*. One board advises all the clergy to read the volume; but the truth is that comparatively few clergy or church members are well enough acquainted with real facts of missions to enable them to form a discriminating judgment on the subjects under discussion.

In this number of the REVIEW we devote considerable space to the Report and its recommendations. This is not because of its peculiar originality, wisdom or authority but because the publicity given to the views of these fifteen men and women has aroused interest and even threaten to create a division in the Church. On another page Dr. Robert E. Speer writes a long, fair-minded and careful review of the Report. He is undoubtedly the foremost authority in America on the subject of foreign missions. He has studied the subject for over forty years, has many times visited Asia and Latin America, has written a dozen or more books on missionary topics and for over forty years has been secretary of one of the largest Protestant foreign mission boards in America. As an open-minded and well-

informed Christian what he writes will come with authority.

Mrs. Henry W. Peabody also gives "A Woman's Appraisal" of the Laymen. She is held in high esteem for her wisdom and devotion and her views will carry weight because of her experience as a missionary in India, her forty years as a missionary executive and her wide travel and extensive authorship in the interest of foreign missions. Her views are expressed frankly and clearly.

Another paper in this number deserving attention deals with the fundamental question: "What Is Our Missionary Commission?" In it Dr. Henry W. Frost, for forty years Home Director of the China Inland Mission for North America, takes clear issue with the missionary aims and purpose expressed by the Appraisal Commission.

We quote elsewhere terse comments on the Report and reactions expressed by various church boards, pastors, editors, missionaries, and laymen. So many debatable questions are raised by the Appraisal Commission that we purpose to devote some space each month to their consideration. Articles on the Christian missionary ideals, aims, message, personnel, methods and administration will be written by such leaders as Dr. Julius Richter of Germany, Dr. W. Wilson Cash of London, Dr. John A. Mackay, Dr. Wm. B. Anderson, Dr. Hugh R. Monro and others. The questions have to do with the whole basis and purpose, the message and plan of Christian missions; they relate to the best use of the large sums of money expended; to the type of missionaries that should be sent out; to the methods and equipment most effective in educational and medical work; to the initiative, leadership and authority of the churches established in the mission fields; to the whole success or failure of the work; and to the need for its continuance on the old or on a new basis.

Many experienced leaders at home and abroad are preparing papers for the REVIEW on one or another of these topics. Their views and presentation of the facts will be interesting and worthy of careful study. The whole future of missionary interest and cooperation at home and the success of work abroad depends on a right attitude toward these questions now under discussion. This is a time of crisis not only in missionary work but in Christian thinking. Shall we go forward or retreat? Does this missionary enterprise depend on human energy and sagacity, or does it depend on divine leadership and power? Are we to attempt to blaze new trails under the leadership of men or are we to follow more fully the divine Leader who has declared Himself to be the Way, the Truth and the Life?

THE NEED FOR A CHRISTIAN SOCIAL ORDER

The Baptist Social Service Committee has recently published a call for "A Christian Reconstruction of Society." There seems to be no ground for denial of the fact that in every land the present social order is based on selfishness—which is far from Christian. *The Baptist* summarizes the committee findings as follows:

Our civilization is not condemned as wholly bad, but it is in its policies, practises, and results, grossly at variance with the principles of Christ. It is materialistic and selfish, exalting personal possessions above public service. It condones injustice, exploiting the poor, crushing the rich under accumulations of unearned income, distorting the social vision of the people, wasting the common wealth, reducing millions of citizens to privation and a humiliating dependence upon charity.

The solution, according to the report adopted by the Northern Baptist Convention, lies in the courageous application of the teachings of Christ as to all human relationships. These teachings include the conviction that

The principles of the Gospel are socially valid; that goodwill, guided by intelligence, is a sound basis for a wholesome community life; that society can be made Christian in spirit, structure, and function; that the people are educable for social living; that higher incentives than avarice, ambition, or any other motive of predatory self-interest, can be invoked to bring out the best service of the individual to his fellows; that the people can be entrusted with the power of democratic control over their economic life; that industry can be organized on the principle of cooperation for the common good; that distribution can be so coordinated as to supply the needs of all; that there need be no dispossessed class sinking into servitude, poverty, ignorance, vice, and misery; that civil government can be made the democratic agent of the community for the impartial promotion of the welfare of all the people; that disagreements among groups, classes, and nations can be adjusted peaceably; that the cooperative commonwealth is practicable on a world-wide scale.

Such faith is inherent in the acceptance of Jesus Christ as the exponent of the true way of life. It glows with the love of Christ for humanity. Its symbol is the Cross.

The findings of the new "technocracy" are being studied by economic and social experts in an attempt to solve unemployment, overproduction and faulty distribution problems in this machine age. Some of the technocracy group go so far as to say that if we are to absorb the output of modern factories where the electric eye, the robot and other machines are taking the place of human labor, then the hours of employment may be reduced to one or four days a week or two to four hours a day. This would mean a tremen-

dous readjustment in the scale of living and of wages. The only solution of industrial and other problems is through the adoption of truly Christian ideals and methods in which cooperation will replace competition; where brotherly love will take the place of self-aggrandizements; where there will be a return to a simple mode of living; where many will serve without remuneration in political, social and religious spheres; where the number of wage earners in a family will be limited to necessity; where wealth will not be accumulated but will be quickly distributed; and where the principles and Spirit of Christ rather than the rule of mammon, will prevail in State, industry and society. Is there any ground for hope that this time will come except with the coming of Jesus Christ to reign in all the world and in every sphere of life?

HUMAN SLAVERY

"The abolition of slavery is an unfinished task facing Christianity and modern civilization." This is a challenge issued by the Committee on African Welfare of the Federal Council of Churches. It is true that human slavery is not yet abolished from the earth. Hundreds of thousands of domestic slave girls are reported to be still bought and sold in China; these servants are household drudges, often abused and without civil rights. It is estimated that half a million men and women are slaves in African and Arab homes; many are kept in ignorance and servile labor or form part of Moslem harems. But the evil is not confined to Asia or Africa.

The Committee of the Federal Council is concerned especially with the matter of enforced and slave labor in Africa. Liberia is now under scrutiny by the League of Nations because of unsavory reports of slavery in that Black Republic. There is also contract labor in Portuguese Africa and other parts of the continent; this is degrading and inhuman. To clear forests, build roads and railways, to work in mines or till the soil, thousands of men and women are taken from their homes and compelled to work for less than it costs to live in decency. The inhuman exploitation brings misery, disease and moral and physical disaster. Thus many tribes are ruined and families are blotted out. In some districts forced labor means practically slavery.

The Committee on African Welfare plans to study the problems affecting native peoples of Africa from the standpoint of social and economic progress and human rights; they will advise with other groups interested in promoting the welfare of primitive peoples and will make public the information gathered on the subject.

But there are other human slaves—not all so

classed. These are the prostitutes of Japan and other lands who are slaves of human lust. They have no liberty because they cannot buy their freedom. There are economic slaves in Europe and America who are compelled by hunger to work for a pittance and have no freedom to enjoy life, liberty and the pursuit of happiness. Among these are multitudes of child workers whose impoverished or cruel parents compel them to labor and then absorb the meager fruits of their hard service. Even employed workers are fortunate if we do not all become slaves of economic conditions and of the machine age which keeps men grinding away at materialistic tasks, with no spiritual eyesight, like Samson, following a treadmill existence without making progress. But the worst evils come from the fact that everywhere men and women are still in the slavery of sin—bound by chains of desire and of habit. Today America is threatened by the domination of gangsters, of bootleggers, of unprincipled politicians and plutocrats. Not ready to learn from past experience, the legislatures are preparing again to license the manufacture and sale of soul and body destroying intoxicants which take away self-control and bring inebriates under slavery to lust, dishonesty, insanity, and murderous passion.

What is the way out of this human slavery? The condition was even more prevalent and more recognized in the days when Christ was on earth. He came "to proclaim liberty to the captive," and said clearly, "If the son shall make you free—ye shall be free indeed." If men are to be set free they must be liberated from the control of lust for gold and power and slavery to personal appetite. Real slavery is spiritual rather than physical. Let Christ rule in Japan and there will be no licensed quarter and no vice in the home. Let Christ rule in China and domestic slavery will be no more. Let Christ rule among Arabs and the greed for gold and for enlarged harems will be taken away; let Christ rule in Africa and men and women will work without compulsion to develop the earth and will receive a living wage. Let Christ rule in Europe and America and truth, justice, purity and brotherly love will drive out the desire to exploit humanity for the sake of "filthy lucre."

"Whosoever commits sin is the bondservant of sin." Men are set free from the domination of sin and selfishness as they are drawn into the service of Christ and stand fast in the liberty wherewith Christ has made us free. It is not necessary again to be entangled by the yoke of bondage—to forms and ceremonies, to passions and love of gold and material things, to fear or favoritism. The freest people in the world are the voluntary bond-slaves of Jesus Christ.

TASKS FOR A UNITED CHURCH

Organic union is less effective than spiritual unity. There is room enough for individualism and varied activities in any church or group of churches. The unity required is that which centers in loyalty to Christ and cooperation in His service. At Indianapolis (December 6-9) the Federal Council of Churches held its Quadrennial Meeting and considered the tasks which confront the united Protestant Church of America today. Dr. Arthur W. Beaven, President of Colgate-Rochester Divinity School, was elected president to succeed Bishop Francis J. McConnell.

This Quadrennial Meeting was significant because of the plans made for reorganization in the interest of relating the Council more closely to the constituent denominations. These plans include the following:

1. The Council is to meet every two years, instead of every four. This is to secure closer oversight and larger exercise of responsibility by the official representatives of the denominations. The size of the Council is reduced, each denomination being entitled to three members with an additional member for every 100,000 of its communicants.

2. The Executive and Administrative Committees are combined as the Executive Committee, to meet monthly. Each denomination is entitled to two members on this Committee with an additional member for every 500,000 communicants after the first 500,000.

3. All members, both of the Council and of the Executive Committee, are to be named directly by the denominations. There are to be no coopted members.

4. The commissions and committees are reorganized into eight departments,—Field, Evangelism, Research and Education, Social Service, Race Relations, International Justice and Goodwill, Relations with Churches Abroad, Radio. There is to be also a Committee on Worship.

5. All departments and committees are to be appointed by, and under the direction of, the Executive Committee.

Social Ideals and Personal Religion

Another center of interest was the statement of revised "Social Ideals." These ideals deal primarily with the meaning of the Christian Gospel for our economic and industrial life, but add sections on problems of race, world peace, rural life, and the family. The section on Marriage and the Home, particularly the part relating to information about birth control by physicians and other qualified persons was referred to the Executive Committee for further study and report.

There was also emphasis on the basic necessity of personal religion and Christian faith. No fewer than five speakers dealt trenchantly with this question. Larger Christian Unity was the subject of the farewell address of Bishop McConnell as president of the Council.

An Appraisal of the Appraisal

An attempt at a Just Review of the Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry

By ROBERT E. SPEER, New York

Secretary of the Presbyterian Board of Foreign Missions; Author of "The Unfinished Task of Foreign Missions," etc., etc.

OUR first desire ought to be and is to express hearty appreciation of the purpose and spirit of this Inquiry and Report and of the unselfish devotion of time and effort which it represents. It was undertaken and has been carried through with the highest motives and with the earnest intent of advancing the missionary cause in its efficiency on the field, and of enlisting at home a far larger body of laymen in its adequate support. There ought to be no question of motive or purpose raised with regard to this able and friendly criticism of the work of foreign missions. And likewise there should be no such question raised in the case of criticism of this criticism. Missionaries and missionary administrators ought to welcome this review of them and their work with no reference to motive or intentions, except gladly and unreservedly to acknowledge that both the Inquiry and the Report have been animated by the highest and the worthiest purpose. Likewise those who must now appraise this appraisal must not be charged with prejudice or obstinacy if they find things from which they must dissent. They must be credited with the same sincerity and open-mindedness and right purpose with which they gladly credit others.

Some of those engaged in this Inquiry and Report are among one's best and dearest friends, who have been known and loved for many years, but the matter to be considered is not concerning the devoted persons engaged in the Report but the Report itself. The Report is an objective document, now printed and copyrighted in final form, and it is to be studied and judged for what it is and as it stands. Interpretations and qualifications, such as were offered at the Conference on November 18 and 19 (to which reference will be made), will not reach the tens of thousands of persons to whom the Report and the publicity releases will have gone. It is these documents and the judgments contained in them that alone are to be considered and they ought to be considered in the same unflinching and objective way

in which the Commission tried to consider the work of foreign missions. The Commission sought "to be thorough in its inquiry and objective in its attitude" and "to consider always the greater interest rather than the lesser, the good of humanity rather than the growth of a special movement." (Report, p. 3.)

This was the right method for the Commission in its study of missions and it is the right method for all of us in the study of the Commission's Report. Our only question should be, Is this a just and true Report? If not, wherein does it err? If in other matters it does not err, what help can we derive from it? Missionaries and missionary administrators are not holding jobs. They are spending their lives and they want to spend them in the wisest and most fruitful way.

The Criticisms of Missions

Let it be said at once that there ought to be no sensitiveness at all on the part of Missions and Boards with regard to their being passed under the severest criticism. The Report begins with the recognition of the fact that this has been the lot of Protestant missions since they began. Indeed it was the lot of St. Paul at the outset. And modern missions were launched against an ocean of criticism both within and without the Church. Never during their history have foreign missions been free from scrutiny and appraisal. They have not asked to be. On the contrary, if I may repeat words written many months before the Laymen's Foreign Missions Inquiry was first suggested:

"The foreign mission enterprise criticizes itself far more within than it is criticized without. There could be made with little difficulty a list of reports, books and articles by missionaries and missionary administrators which deal far more radically and intelligently with the problems of missions than the critics have done from without. No one ever dealt more vigorously with the problem of the relation of missions and education than Rufus Anderson, or of missions and subsidies than John L. Nevius, or of missions and economics than A. G. Jones, or of missions and gov-

ernments than R. N. Cust, or of missions and society than J. C. Gibson, or of missions and national character than Guido Verbeck and Samuel A. Barnett, or of missionary administration than S. J. Clark. The foreign mission movement is full of shortcomings. It must inevitably be. Its central idea becomes confused. The great religious and theological convictions back of it become relaxed or distorted. Its best agents realize most their inadequacy. And all of its agents are not the best. But so far as it is genuine and true it will go on, and criticism will help it and not hurt it. It will winnow and clarify, and while it may cut down the volume of support, especially the unjustified criticism that goes on within the Church and among the Christian people who ought to be supporting missions, all this will be beneficial. Foreign missions have always been a small minority cause, and will continue so. The worthwhile causes live by their worthwhileness, not by majority commendation.

Is It a Laymen's Report?

The special elements of significance in the criticisms of this Appraisal Commission's Report are its friendly intent, its comprehensiveness, its serious and persuasive presentation, the gravity of the fundamental issues which it raises and the extraordinary publicity which has been organized for it.

Before we go on to study the Report there are two or three matters which deserve comment. First, in the interest of absolute truth and reality we should examine the impression that this is a laymen's report and that it represents a great body of lay concern which undertook the movement spontaneously because, as stated at the meeting on November 18 and 19, "Things were not right on the foreign field. There were ominous rumors. The Boards themselves did not seem to know how to direct the work under their care." It was stated also that as soon as the idea of the Inquiry was broached by one denominational group "the other denominations came and asked, why can't we join the enterprise?" The Report itself states the matter more accurately. Members of the other denominations were invited and urged to join, and in some cases were persuaded only with difficulty because of their doubt as to the timeliness of the undertaking, only two years after the Jerusalem Council, and as to the character and value of the investigation proposed. Later when the Inquiry Committee was constituted, consisting of seven groups of five members each from seven denominations, the real activity was undertaken by a small executive committee of seven, and the actual burden was borne by a still smaller number. An earnest effort was made to enlist a large number of sponsors, partly to help finance the Inquiry and partly in hope that when the Report was made it might lead, with their support, to a great revival of the Laymen's Missionary Movement. As a matter of

fact the financial response from the laymen was negligible and the Inquiry was carried through, not as a great and widespread movement of laymen, but by a very small and devoted group. In this it was in the true line of foreign missions which has always been a small minority movement, a few individuals leading and seeking to inspire and carry the rest.

And the Report itself is not really a laymen's Report. A full third of it is a careful discussion of the theological and religious and psychological basis of foreign missions, written by two of the ablest and most justly respected philosophers of our country. Three of the fifteen members of the Commission were ministers and three were women. Only three members would class with the type of business laymen to whom the newspapers and the popular impression attribute the Report.

All this does not discredit the Report or affect our judgments about it, which must be absolutely objective. The Report is the Report and it is with it alone that we have to deal. It is very desirable, however, that we should approach it and deal with it on a basis of absolute truth and reality as to how it originated and what it represents. As a matter of fact, the "laymen" idea can be easily overdone. It is overdone in such statements as the one made on November 18, "It is we laymen who furnish the money." Most of the money comes from women, and in many churches the largest individual donor is the pastor. Churches can be named where almost the whole contribution is from the minister and his wife. There is no more infallibility or authority in the views of laymen than in the views of any other class. And it does not matter whether the Report was produced by laymen or by theologians or philosophers or women. It must be taken for what it is and considered as a serious and honest appraisal by sincere and honest and capable men and women. The only relevant question is, how far is it right and how far is it wrong?

Why the Publicity Releases?

The other matter regarding which in all honesty a word should be said is the "publicity releases." When the first copies of the Report were placed in the hands of the Boards in September, after the meeting in Mohonk at which the Commission presented its Report formally to those members of the Inquiry who were present, they contained the assurance and admonition that the Report was to be held confidential until November 18, when the Commission expected to present the Report formally to members of the Missionary Boards. The Mission Boards scrupulously observed this requirement. The Inquiry did not do so. It gave as its reason for the enormous

publicity campaign which was launched, that it was desired to awaken public interest and secure the wide reading of the full Report when it should appear. It would seem that the only possible ethical corollary should have been to release the Boards from the prohibition which the Inquiry had ignored. This was not done and the Boards were in consequence obliged to be silent when their constituents were demanding why they made no explanation of their position under the flood of criticism, and demanded change in the releases.

These releases were limited to actual quotations from the Report, but the publicity agent used the sections most likely to arouse public concern, and the character of newspaper editorials and headlines was not always unwarranted by his selections, especially as he set in heavy-faced type any paragraphs that might be given a sensational construction.

The publicity releases have indeed aroused great interest and also great concern. They were welcomed chiefly by those newspapers which have been hostile to missions and by those individuals who were already antagonistic. They have so aroused a great body of the Christian constituencies that they have frustrated their own purpose and have made it difficult to secure a fair consideration of the good elements in the Report. It is interesting to note that in Great Britain, after the first few releases, the whole publicity effort was suppressed by the British Missionary Societies and the British newspapers. It is interesting also to note that the whole psychology of this approach to the Church at home is diametrically opposed to the advice of the Report as to the missionary approach abroad. The first act of the Inquiry was to do the very sort of thing the Report condemns, namely, to antagonize instead of conciliate, to magnify variance instead of agreement. And does the Report itself always escape this danger?

Who Was Responsible?

This fact brings to light one more confused feature of the situation which in the interest of accuracy and truthfulness needs to be clarified, namely, the responsibility of the Inquiry and the scope of the Report. The Inquiry has been more than once spoken of as representing the seven denominations and sometimes as representing the Boards of the seven denominations from which there were members on the Inquiry (Baptist, Congregational, Episcopal, Methodist, Presbyterian, Reformed Church in America, United Presbyterian). The Report itself speaks twice of the "Boards cooperating in this Inquiry."

Originally it was intended that an Inquiry should be conducted by a commission of laymen

appointed by the Boards. This was the only form in which the matter ever came before some of the Boards. The few laymen who were guiding it, however, decided that it was better to carry it forward in complete independence of the Boards, and this was done. The confusion as to the scope of the Report is over the question as to whether the representations and recommendations of the Report relate only to the missions of the seven denominations to which the members of the Inquiry belong or if they apply to other denominations and also to the missions of other nationalities. It was said by some of the Commissioners at the meeting on November 18 and 19 that while the commissioners had viewed other work than that of the seven denominations, nevertheless the Report confined itself to them. The Report, however, does not support this view. The Foreword makes no mention of any limitation. It says the study "was to include an objective view of the presuppositions of the entire enterprise," and was to offer recommendations regarding "missionary activities of every sort." And the proposals of the Report regarding the basis of missions, policies of work, cooperation and unity, evangelism, personnel, organization and administration, are not limited at all to the missions of the seven American denominations but affect not one whit less all missions of all nations. It is this that gives very grave concern to our British and Canadian missionaries and Boards and the large number of groups in the Foreign Missions Conference of North America, which had no relationship to the Inquiry and Report. With no voice in the matter they are as deeply affected as anyone else, and the publicity releases were poured upon their constituencies as elsewhere.

The Spirit and Extent of the Appraisal

As we read the Report we cordially recognize the high mindedness of it, the beautiful literary statement, especially of the first four chapters, the conscientious effort to express accurate and just judgments, the ability with which so many different minds and types as the Commission comprise were brought into effective accord, the positive confidence and assuredness of opinion, the courageous destructiveness combined with the purpose of construction, the fearlessness of prediction, the rich humanism, the effort at inclusion, the unhesitating counsels of perfection, the competence with which the materials have been admitted or discarded, the severity and the urbanity. One must recognize also, however, the utter inadequacy of the time allowed for such a colossal task as the appraisal of the most extensive and intricate activity of the Christian Church. The calendar indeed appears to have

been kind to the Commission, since the Report itself states that the Commission was able to spend three weeks in Central China with headquarters in Shanghai between March 11 and March 25! If it means, however, that of three weeks spent in Central China two were spent in Shanghai, that would signify that the Commission had one week for Central China and the whole Yangtse Valley.

The time spent in India and Burma was three months. And why was Burma included and Korea, racially, politically and religiously at least as close to Japan as Burma is to India, omitted? The whole time in China was two and a half months, at a time of great political disturbances limiting travel, and in Japan less than six weeks. Only the bravest folk would venture on such a responsible appraisal as this Report on the basis of such an experience, unless they already had formed convictions regarding many of the issues involved. Nine months would not warrant such a Report as this unless it rests also, as it obviously does, and as it was certain that it must, on broad postulates, such as the conceptions of Christianity and the Church, which were carried to Asia and were not drawn from the observations of those nine months.

Even the work of the three "Fact Finding Groups" which preceded by a year the visit of the Commission, and whose work was submitted to the Commission for its use, could not have been so adequately exhaustive and accurate as to carry the warrant of complete authority. These preliminary groups were made up of diligent and careful workers and it is to be hoped that the results of their work will be made available. But a pamphlet distributed with the expressed approval of the Inquiry, at the meeting on November 18, stated that there were not a few men "of rather small calibre" in the fact finding groups. Perhaps one may say good-naturedly that this judgment may comfort the main body of missionaries of whom, as we shall see, the Report says, "The greater number seem to us of limited outlook and capacity" (p. 15). They and the "Fact Finders" must console one another.

As we come now to the substance of the Report there are many right and sound counsels in it and with some of these we shall deal later. And there are also some counsels, which are the major issues of the Report, which seem to us so grave, so unsound, so dangerous that one must speak of them in the same straightforward and unflinching manner which characterizes the Report.

A Lack of Missionary Background

Before taking these matters up in detail there are three broad observations to be made.

1. The Report suffers from a lack of adequate

depth of background. It lacks the evidence of the saturation of men's minds in the history and life of the expansion of Christianity as a great organic movement. It was stated on November 18 that a chapter on the history of missions had been prepared for the Report but had been omitted for lack of room. It would be interesting to see that chapter. The Report itself does not bear the marks of sufficient first-hand knowledge of the missionary issues in the Apostolic, the medieval and the modern Church. Indeed St. Paul is left out entirely of the first four chapters on the basis of missions except for one reference to his tact at Athens (which passes over the sequel), and for the statement that he was not a "foreign missionary after our present pattern." But apart from the New Testament, there is no background of appreciation of the evolution of missions or of the true motives of the early missionaries, their attitude to the non-Christian religions and their interest in social and physical welfare as well as in the salvation of souls. The Report defines the historical missionary motive as including "a concern for the spiritual welfare of the Orient," "a fundamental groping toward the moral unity of the world," "a regard for the inner health and truth of the existing Church" (p. 9).

This is not an authentic picture, especially when we add to it the touches of the Report with regard to the absorption of the early missionaries' thought in saving individuals souls (pp. 19, 61), and their want of interest in economic and social issues. The most nearly adequate statement of the early motive is given in the Report on page 35:

The original objective of the mission might be stated as the conquest of the world by Christianity; it was a world benevolence conceived in terms of a world campaign. There was one way of salvation and one only, one name, one atonement; this plan with its particular historic center in the career of Jesus must become the point of regard for every human soul. The universal quality of Christianity lay not alone in its valid principles of truth and morals, but in an essential paradox, the universal claim of one particular historic fact: the work of Christ. General principles may be reasoned out, and perhaps proved, so that all men must accept them. But particular facts cannot be proved; they must be recognized. Hence, in respect to its central fact Christianity was necessarily dogmatic—it could only say *Ecce Homo*, Behold the Man; and it was committed to a certain intolerance, beneficent in purpose—in the interest of the soul it could allow no substitute for Christ. It came to proclaim truth, which is universal; but its truth was embodied in a particular person and his work.

The implication is that the new objective and motive must be different. Even this, however, would need to be supplemented to give it full historic validity, (a) by recognition of the place in

the historic motive of the personal love for Christ. Even with David Livingstone in his exploring days this was the motive: "Shall not the love of Christ carry the missionary where the love of gain carries the trader?" Whether it is called delusion or reality, the fact is that this and nothing else has been the primary element in the historic missionary motive.

(b) By realizing the scope and depth of the social ideals of the early missionaries. It has come to be accepted as assured fact that the founders of the modern foreign missionary enterprise were destitute of the social ideal. Their motives and aims, it is supposed, were purely individualistic and other-worldly. They were seeking to save souls one by one from a future doom and had no conception of the mission of Christianity to bind men together in a purified human society. Therefore their one method was to present the Gospel orally, to the neglect of those forms of social service and those conceptions of human ministry which to our modern view are an essential part of the Gospel and an indispensable agency in its propagation, because without them words alone can neither express nor convey it. Almost all of our recent missionary literature accepts without question this view of the motive and method of the early missionaries.

The Early Missionaries and Social Service

In affirming the presence in the early missionaries of an intensely rigorous and solemn spirit, modern writers are wholly right. These missionaries did believe that eternal issues hang upon the relation of men to Christ. They accepted without wavering the New Testament view of the significance for the world to come of human faith and character in this world. They believed that all men needed to be saved, and that there was none other Name given under heaven among men by which they might be saved, except the name of Christ. They did seek to reach men one by one and to secure the conversion of individuals. They did believe that the things which are seen are temporal and that the things which are unseen are eternal, and they did conceive separately of Christianity and of the physical and social fruitage which it might bear. The earnestness of their convictions in these respects cannot be overstated. Without it they would never have faced the inertia and resistance of the Church and of society and succeeded in launching their undertaking. It would be easy to put together a mass of testimony illustrative of the strength of their grasp of the individualistic elements in Christianity and of their sense of its eternal significance.

But the early missionaries did not lack the social idea. Many of them, indeed, over-socialized

their program. And those who were the most intense in their conception of Christianity as salvation for the individual soul for eternity were more zealous than others who were philanthropists only, in the wealth of their human service. I pick out only two illustrations. They are not exceptions. They are truly representative.

One was William Carey. The missionary methods which he advocated included agriculture, the introduction of good cattle, and promotion of the conscious interests of the people. The project which he set about accomplishing at once upon his arrival in India was a mission which would maintain itself upon and for the industrial life of the community. He engaged in the manufacture of indigo. He made the best type and the best paper in India. He devised new methods of paper manufacture. He introduced the first steam engine erected in India. He began the first Indian newspaper. He studied the natural history of the country and began great collections and laid out experimental gardens. "Spare no pains to get me seeds and roots," he wrote to his son William and names several specimens he desires. His letters are full of these matters. On August 5, 1794, he wrote to the Society at home, "I wish you also to send me a few instruments of husbandry, viz., scythes, sickles, plough-wheels, and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers, or bottles well stopped, which is the best method. All these things at whatever price you can procure them, and the seeds of all sorts of field and forest trees, etc., I will regularly remit you the money for every year; and I hope that I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. - Only take care that they are new and dry." He founded in 1820 "The Agricultural and Horticultural Society in India" and prepared its inquiries which, as Dr. George Smith said, "show a grasp of principles, a mastery of detail and a kindness of spirit which reveal the practical farmer, the accomplished observer, and the thoughtful philanthropist all in one." One only we may quote:

In what manner do you think the comforts of the peasantry around you could be increased, their health better secured, and their general happiness promoted?

This Society became a great influence for good in India, and later grew into three and formed the model for the Royal Agricultural Society of England, founded in 1838. He justified his action in these matter, "by quoting his hero, David

Brainerd, who was constrained to assist his Indian converts with his counsels in sowing their maize and arranging their secular concerns. 'Few,' he adds with the true breadth of genius which converted the Baptist shoemaker into the Christian statesman and scholar, 'who are extensively acquainted with human life, will esteem these cares either unworthy of religion or incongruous with its highest enjoyments.' He protested against the narrowness of supporters of the work in America who had given money for theological teaching which was not to be used for teaching science. "I never heard anything more illiberal. Pray, can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?"

Carey began the great movements for the care of the leper, for the abolition of widow burning and infanticide, and for the abatement of other moral evils which "he opposed all his life with a practicable reasonableness till he saw the public opinion he had done so much to create triumph. He knew the people of India, their religious, social, and economic condition as no Englishman before him had done. He stood between them and their foreign Government at the beginning of our intimate contact with all classes as detailed administrators and rulers." Carey's biography is one long record of ceaseless fidelity to his central, individual, spiritual aim at the same time that he served society with more power and vigor, pouring out of this one man, than can be found in some whole present-day governments. And yet the Appraisal Report says, "earlier missionaries were quite ignorant of social programs," etc. (p. 245), and "nowhere in these countries have missions made any notable or significant contribution to the solution of social and economic problems nor promoted a program for their amelioration except in local situations" (p. 250).

Contrast this with F. W. Stevens' testimony regarding China. Mr. Stevens was on the faculty of the law school of the University of Michigan. He went to China as the American representative of the Banker's Consortium, with no knowledge of and no special sympathy with the missionary movement. He said in a public address in Peking:

I have come to believe that America's greatest contribution to China, greater even than American political friendship is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must precede any great political and industrial improvement. In all China there is not a single organization on a scale of importance that aims at moral improvement or that is calculated to bring it

about, that is not traceable in its origin to the Christian missionaries. I have inquired among all kinds of people from all parts of China for such an activity of non-Christian origin without finding one.

The other illustration is from a home administrator, Jeremiah Evarts, Secretary of the American Board. In his "Address to the Christian Public," issued in 1812 he declares:

It is now generally seen and felt, by those who have any claim to be considered as proper judges, that Christianity is the only remedy for the disorders and miseries of this world, as well as the only foundation of hope for the world to come. No other agent will ever control the violent passions of men, and without the true religion all attempts to meliorate the condition of mankind will prove as illusory as a feverish dream. The genuine patriot, therefore, and the genuine philanthropist must labor, so far as they value the prosperity of their country and the happiness of the human race, to diffuse the knowledge and the influence of Christianity at home and abroad. Thus will they labor most effectually to put a final period to oppression and slavery, to perfidy and war, and to all the trains of evils which falsehood, ambition and cruelty have so profusely scattered through the world.

Some of the contrasts and judgments of the Report would have been modified and given a different tone and proportion if those who made them had been thinking of the missionary enterprise with the kind of saturation in its organic character and tradition without which they would hesitate to be so positive in the sphere of business or medicine or education or philosophy. The Report does not realize that the whole missionary effort is human and natural and that a missionary lives as a neighbor and friend among the people and brings his message through normal human relationships.

A deeper background and a more organic feeling and a richer and more real human apprehension would have resulted in a more evolutionary approach to the problems of the Report. The Report has been called "revolutionary." That is hardly true except with regard to its great basic proposal, which the Report itself declares must supplant the old basis. Apart from that, the recommendations are not so novel or radical, but they are presented with what the Report itself declares to be a wrong psychology. Instead of building them into, the Report would build them instead of, what is. It would get rid of the people who alone are doing the work and would replace them with others of a different type and motive, on the bold assumption (which is untested and, we believe, unfounded) that the others will be available, and that the present ones who are to be relieved as unsatisfactory will await their superior successors and then retire. It handles a great organic movement as though it were a piece of

administrative mechanism, with inadequate imaginative realization of human reactions. A richer "feel" for life and reality would have given a different cast and tone to the Report.

A Lack of Comprehensiveness

2. The Report, as so often happens, while disapproving exclusivism and partisanship is itself, it is to be feared, exclusive and partisan. At the outset it deprecates "promoting one's own type of thought and practice," (p. 4) and later it speaks sharply of the "trail of self-interest within the organization" which "lies like a sinister shadow over many phases of mission work." "Sinister shadow" was "serpent" in the original and in the releases, but has been softened in the printed Report. And yet the Report itself is not less positive and self-assertive.

At the beginning it declares that while much mission work excites no feeling of approval, there are still "beginnings of good work which it would be a pity not to continue and develop," "arousing in the observer a perpetual wish for more funds so that it might be done better." These are cautious words, "beginnings of good work," "be done better." The members of the Commission in reality feel a far warmer glow than this and when they speak, speak with an enthusiasm which is too much repressed in the Appraisal. The Report goes on to say that of this good work which is beginning but might be done better, as is undoubtedly true of all the good work of the world, "there is enough to bankrupt Christendom." Then the Report adds the significant words:

There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions as a whole in their present form and on their present basis. This Commission makes no such appeal. In our judgment, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the effecting of such change should be the condition for every further enlargement of the enterprise (p. 5).

The words "as a whole" have been added to the original Report and to the releases, but they change nothing. The statement was plainly made and is now made permanent, that there is no room for any missionary work except that which will accept the basis and form recommended in the Report. There are also some severe references later to the independent and "faith missions" which appear to imply that in the Commission's judgment there is no room for them (p. 85 f.). Is this the principle of tolerance and inclusion? The missionary agencies which rest on the evangelical basis and hold the evangelistic aim have never sought to exclude any forces which in human sympathy and good will would work for men

anywhere. They have supported and served the Red Cross. They have been cooperators and often the chief administrators in famine relief. But the Commission's Report insists that the only kind of missionary work that is entitled to support is work according to the Commission's "own type of thought and practice"!

The seriousness of the counsel sent out in the releases, and not really modified in the final Report, cannot be exaggerated. The public has been advised that mission work is not entitled to continued support in its present form and on its present basis. Even if this work were to be discontinued and replaced by work on the basis and of the form advocated by the Commission, the change should be gradual and evolutionary. But the Report sweeps off the board all that now is, "These missions as a whole." Of course, the Commission intended nothing of the sort. It later names specific enterprises deserving larger support. Its members wish the work to accept the changes they propose, and then to go on. But they have used language, printed in heavy type and underlined (the only passage so underlined) in the releases, which means nothing less than advising the discontinuance of further support of the existing foreign mission work. This is not breadth and inclusion.

Must the Whole Report Be Accepted?

3. The text of the Report makes the grave error, which we must all seek to correct, of requiring that all shall be taken or none. This is unwise tactics, and happily at the meeting on November 18 it was made clear by the Commission that it did not wish the Report to be considered as a closed unity which the Boards and Missions need not consider at all unless they were prepared to accept it in its entirety. But if we were to be bound by the character of the Report we could not deal with it thus. It declares that the work must be changed in the respects which the Report indicates and that "the effecting of such change should be the condition for any further enlargement of the enterprise." Repeatedly in the book the specific recommendations made are bound to the proposals for a change in the theological basis and the establishment of a centralized administration (pp. 5, 152, 163, 279, 310, 312, 315, 321, 329).

In commenting on the Educational Commission to China in 1915, of which Dr. Burton was chairman, the Report states, in its insistence upon educational consolidation: "Here again the futility of recommending concentration, without conferring upon some competent and disinterested person or group of persons the actual authority to carry it out, is painfully apparent" (p. 171). This statement is not altogether clear. The Appraisal Report recommends concentration. But it says such

recommendation is futile unless the power to effect it is actually conferred. Has the Commission done this or can it do it? If not why is the recommendation of concentration made? It does not say that the recommendation of concentration should be accompanied by the recommendation of the conferring of power, but that it must be accompanied by the actual conferring of power.

This is incidental, however. The essential point is that the Report is self-frustrating in its present form. It ties all of its recommendations to two major proposals, both of which, whatever we may think of them on their merits, and we shall come to that, are impossible. The Churches, with one or two barely possible exceptions, will not accept the proposed change in theological basis, and they cannot accept the suggested overhead autonomous control, unless there should be some Boards which cannot go on and which might welcome such an opportunity to give up their work. It is unfortunate that no one on the Commission brought it into contact with these hard realities and counselled it to say what it wished to say on these subjects in less imperative ways, and especially in ways that would make it easy and not difficult to consider the recommendations, many of them sound, on other subjects.

The Theological Basis

It is time to turn to the two central issues of the Report, the recommendations regarding the basis and the administration of Missions. At first sight it may seem incongruous that a Laymen's Missions Inquiry should deal first, and for nearly a third of its space, with the theological basis. Indeed some of the laymen of the Inquiry have realized so little the importance and significance of this section that they have been impatient to hear it discussed and have not seen why it could not be ignored, or accepted for what it is, and as far as it goes, with the assurance that anyone can add as much more as he wants to at this point for himself. But on second thought any reflecting person will understand that Dr. Hocking was entirely right when he said that the religious and theological basis is the primary and essential thing. It is one of the great merits of the Report that it discerns and declares this, even though later chapters deprecate the very thing which these opening chapters enforce. And it is well that the new basis proposed should have been set forth so clearly and competently by such high-minded and able scholars as Professor Hocking and Dr. Rufus Jones. The importance of the proposals here made cannot be exaggerated and they cannot be passed over. For any one layman who will not put his mind on them or who thinks them of minor importance, there will be ten laymen in our churches who will clearly understand what is

involved and who will be stirred, as they have already been stirred, to know whether their Boards accept or reject the proposed basic philosophy of Missions and of Christianity.

The Proposed New Basis of Missions

What is this proposed basis? The Report itself indicates that it is fundamentally different from the old and that only work built on the new basis can be approved. The Report names Jesus, with Buddha and Mohammed, as one of the great founders of religion who have been teachers of men; who have "spent themselves speaking to their own people and have left behind them an impulse which has moved on steadily across boundary after boundary" (pp. 6, 7). "Through Jesus, and through such wills as His, God works" (p. 58). It describes as the old view the idea that "there was but one way, the way of Christ" (p. 8). The business of missions is not to "transmit the letter of doctrine" but to "fulfill the religious life of the Orient" (p. 16). What Christians believe to be the authentic historic facts of the New Testament appear to be regarded as the "symbolical and imaginative expression" of Christianity (pp. 19, 52). We are to consider ourselves not as the bearers of a definite message but as "brothers in a common quest" with the non-Christian religions (p. 31). We are to find and "stand upon the common ground of all religion" (p. 33), "to recognize and associate" ourselves "with whatever kindred elements there are in the non-Christian religions" (p. 33). The new objective must take the place of the old, which was "the conquest of the world by Christianity" (p. 35). The Christian Church must not do what the early Church did, "aim at destroying or displacing the whole structure" of other religions (p. 40). The only mention of the New Testament is in the strange sentence, "The final truth, whatever it may be, is the New Testament of every existing faith" (p. 44). Christianity and the other religions must join in a common quest for truth and experience which are not offered in any final and absolute way in Christianity. The missionary "will look forward not to the destruction of these religions but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest truth" (p. 44). "It would be difficult to point out any one general principle (in Christianity) which could not surely be found nowhere else" (p. 49). "The relation between religions must take increasingly hereafter the form of a common search for truth" (p. 47). And the aim of missions is defined thus, "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ and endeavoring to give effect to His spirit in the life of the

world" (p. 59). Note here, "religion" is dropped and "people" substituted, which is a very different idea.

Some Serious Omissions

There is much noble statement of some of the intellectual ideas of Christianity and there are frequent references to rich and abundant life and to the spirit of Christ, but it is made clear that what is original is not the ideas that are found in Christianity but the way in which they are combined (p. 49), that life is construed in humanistic this-world terms, and that the spirit of Christ is not the Holy Spirit of the New Testament, who is nowhere mentioned. And in general the theological basis is the basis of the old Protestant liberalism which has been already superseded in Europe by a deep evangelical wave. It is a basis which passes over the ideas which give power both to evangelicalism and to the Roman Catholic faith. Nowhere is there any mention of prayer or of the supernatural forces of the Gospel.

Christianity is conceived as the life and teaching of Jesus and as our thoughts of God and life based on this life and teaching. The Report not only does not commit itself to the position of the New Testament and of the faith of the Church with regard to the Deity of Christ and the meaning of His death and the great facts of the Incarnation and the Resurrection, but it makes it clear that the Report is not based on this position. In the Foreword occurs this statement:

To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only Way by which men can teach a satisfying experience of Him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life.

These views are not mutually exclusive: no one statement is likely to exhaust the aim of a great enterprise. In so far as the differences are those of language, some prefer the words which unite the present with the earlier language of the Christian world. Others desire to avoid the language of tradition, not as untrue, but perhaps as obscurely figurative or symbolical, and for this reason an obstacle to the spontaneous recognition of the majesty of that Figure to whom men's thoughts return as by a natural instinct of the heart (p. 14).

This statement, it has been frankly said, was included to satisfy the members of the first group referred to who were not satisfied to concur in the Report otherwise. But the statement is incorrect that "these views are not mutually exclusive." The truth is they are not inclusive. In

reality some members of the Commission hold the second or third who do not hold the first. And the Report is written in terms of the second and the third and not at all of the first. In later passages it is made plain that while many Christians believe in Jesus as in a unique sense the "Son of God" or the "Incarnation of God," and hold faith in His Miracles and Resurrection, and that "into the Person of Jesus, as the central symbol as well as the central historic reality of this faith, Christians are prone to compress its entire meaning" (pp. 51, 56, 58), the Report desires "to use the privilege of laymen in avoiding as far as possible the language of the unexplained symbol," and to separate Christianity from the terms of the historic Christian doctrine (p. 52). All these matters are regarded as simply differences of conception. "Beneath them are underlying agreements, belonging to the essence of Christianity" (p. 56). "We need look forward to no time when the authentic spirit of Christ, if freed from hampering organizational purposes, will be an undesired visitor in any land. It can be recognized by non-Christians as well as by Christians, which is one reason for suggesting that such representatives should be selected in part by invitation" (p. 26, cf. John 1:11; 18:40; 19:6; Acts 16:22-24).

Christ and the Non-Christian Religions

Now this construction of Christianity and of its relation to non-Christian religions and this conception of Christ and His person, place and nature as a teacher and example and spirit, with no avowed acceptance of Christ as God or as Redeemer or Saviour, and with no witness to the meaning of His Death and the significance of His Resurrection, are not possible for the Churches which hold still the great creeds, or even the Apostles' Creed, or which base themselves on the New Testament. The unique meaning of Christ as the Son of God and the Divine Saviour is to them the very essence of Christianity. That was what Christianity was. Its simple confession was "Jesus, the Son of God, is Lord." It is so still. Christianity is not for us the life and teaching of Jesus only, or man's thought of God, or man's search for God. For us Christ is still *the* Way not *a* way, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him, nor any final truth to be sought by a universal religious quest except it be sought in Him who is the Way, the Truth and the Life.

Moreover Christianity is not what Jesus taught alone, it is what He did as Saviour, by His Life and Death and Resurrection. All this is not to us obscurely figurative (p. XV) or "unexplained symbol" (p. 52). It cannot be left out because the words which alone can explain or communicate it

have been often used. It is not to us a set of archaic ideas remote from real life, phraseology unrelated to vital present-day experience, "the stiff and hardened phrases in which the living faith of the Founder seemed to be stifled" (p. 83). The only truly authentic Christianity there ever was or ever will be is the Christianity that is both Jesus, the historic Son of Man and Son of God, and the Eternal Christ, the risen and ever-living Master and Lord.

The view of Christianity which the Churches believe to be true is that it is not a religion in the sense of the non-Christian religions. It is not a search of man for God. It is God's offer of Himself to men in Christ, who was not a fellow seeker with us after God, or a founder of a religion like Buddha or Mohammed, but "the fulness of the Godhead bodily." Our churches believe in Christ as a wholly unique Person. They include in their view of Him and of Christianity all that the Report includes but a great deal more and they believe that the essential and important part is in this "great deal more." They believe that the motive and power are not in man but in Christ and that the view of human nature implied in the Report, namely that it is capable in itself of constant progress and improvement and of advancing to the goal, is not a true view of human nature or in accord with the reality of human experience and the chastened conviction of mankind.

The comedy and the tragedy of life are both deeper, it seems to us, than the philosophy of the Report. This view of the Christian Church seems to us no more symbolical or imaginative than the conception of the Report of "life," "richer life," etc. These cannot mean simply better crops for farmers and more decent homes. They mean invisible and spiritual values. The Church holds, regarding the facts of Christian history and the conceptions of its Christology, that they are the springs of reality and life, of all true and fundamental good here and hereafter, that they produce the philanthropy and human service, and that without them the ideals and energies of rich and abundant living thin out and die away.

It is a profound mistake to think that the replacement of this conception of Christianity and of Christ by the proposed view will vivify the missionary enterprise and supply it with new motive and power. This is not the view of Christianity which is to command the youth of the world. It has already turned from it. Such ideas have prevailed once and again since the end of the first century, but the proposed reconstruction of Christianity has never launched and maintained a single mission. Individual missionaries may have such views but they and their work are borne along on the momentum of an unique collective faith in Jesus Christ as the One and sufficient and Divine

Lord. Recent experiments which might easily be cited are sufficient demonstration that something more than and different from the view of Christ and of Christianity represented here is essential to call forth the sacrifice and steadfastness without which no great unselfish and continuing missionary work will be done. And back of all is the witness of nineteen centuries of Christian history.

The question of the right relations of Christianity to the non-Christian religions is too great to be treated here. But long, long ago the theory and practice of Christian missions settled upon principles not comprehended in the Report. It reveals no adequate first-hand knowledge of the real corporate attitude of the missionary movement to the ethnic faiths. These principles can be briefly stated: Christianity should be proclaimed in a simple positive message by words and deeds transfused with love. It should recognize joyfully all the good in the non-Christian religions and build upon it. It should not attack or deride the non-Christian religions, nor should it slur over or ignore their points of difference from Christianity. It should make no compromises, but anticipate the absolute triumph of Christ as acknowledged Lord and Saviour. It should welcome all transformations of the thought of non-Christian peoples which bring it nearer to Christianity. It should perceive and hold fast the truth of its own uniqueness. It should welcome any contribution to a fuller understanding of its own character. Everyone of these principles is old and familiar in missionary policy.

The Report accepts without adequate critical examination the view presented at Jerusalem in 1928 and inadequately examined there, namely, that Christianity should make common cause and partnership with non-Christian religions against secularism. There is a great deal more involved here than appears and than can be discussed now, and I must be content simply to quote a striking statement by an able Methodist missionary in India, the Rev. J. W. Pickett, at the meeting of the Foreign Missions Conference of North America in 1930:

Of all the fine things that we have heard from the two speakers this morning, I am, I am sure, most grateful for the declaration of Dr. William Adams Brown that we must meet the challenge of humanism in the same spirit of sympathy in which the Jerusalem Conference viewed the great ethnic religions. Out of India I have been compelled to feel very keenly that many of the declarations that are being made with regard to humanism and the whole wide range of secularism have hardly been fair. There have been suggestions that it is incumbent upon the Christian forces to unite with the forces of other religions to crush secularism. The fact is that secularist forces, as I meet them in India, are more akin to us in spirit and in

program than the forces of organized religion with which we are in contact there. Many of the very finest spirits of India have been driven into secularism by the abuses of religion, and I feel that it is wrong to call the Christian forces to any alliance with those forces against which these fine spirits are in revolt, in order to crush them.

Call attention certainly to the dangers of that secularistic outlook, but let us not be unfair to those people, as I feel and as I know that some others in India are feeling, we have been unfair in some of our declarations.

More than that, let us not ally or seem to ally Christianity with the forces that have been guilty of oppression. I feel we can do nothing that will more definitely check Christian progress in India than to say to India or seem to say to India that Christianity is in alliance with all religious forces, for India is awake today to the evils that some of these religious forces have forced upon them. She is in revolt against them, and she will not think more highly of our Lord because we, His disciples, seek today, in our appreciation of the finer things of the ethnic religions, and in our repentance, shall I say, of the older attitudes that we have taken towards those religions, to ally ourselves with them now."

In the matter of the truth which Christianity has to learn from the non-Christian religions, the only specification given is "meditation" which should be learned from Buddhism where, however, it is recognized that it is overdone (p. 45). But while we Christians do need more practice of meditation, it is not a new conception to Christianity. The Bible and Christian biography and devotion are full of it. As a matter of fact, as Professor Pratt has pointed out, there is nothing of good in any non-Christian religion which we do not already have in Christ. "The best that the East has to give we might have gained from our own Great Teacher if we only would."

We must not leave our statement of inability to abandon the old basis of missions, however, without a recognition of the questions which the opening chapters of the Report suggest to our own consciences.

The Failure of Christians

The report says truly, "Everywhere Christianity is suffering from the poverty, the rigidity, the inertness of the conception which Christians have of its significance; everywhere Christians are called upon to search the sources of their own faith" (p. 45). These are faithful and right words. And they turn our mind not to the non-Christian religions but to Christ. Are we really apprehending Him and His power? Are we willing to let God in Christ work supernaturally in us today? Or is our Christianity only an idealistic ethic, on the one hand, or a dead opinion on the other? These are cutting questions which we ought to be forever asking ourselves as disciples

of the Lord of utter Love and Truth. Is our orthodox speech inseparably bound always to pure love and efficient help to human lives? Are our words made flesh? Is our New Testament faith always transfused with the New Testament tenderness? Have we always before our eyes the Lord of the smoking flax and the bruised reed? Can we who believe we hold the "sound doctrine" in trust abide the test, "The tree shall be known by its fruits?" We must answer these questions not to any critics or commissions but to our only Lord and Master. We should be thankful to this Report or aught else that drives us back in humility and trust to Him.

An Impracticable Plan of Administration

The other main proposal of the Report is that the Mission Boards should continue as promotional agencies to gather funds but that the entire administration of these funds should be in the hands of a centralized autonomous body on which there would be one or two representatives from each assenting denomination, but which would be responsible to none of them nor to all of them. This is not a possible idea.

(1) It assumes that the donors would continue to give to such an agency operating on the motive and methods of this Report. They would not do so. Donors feel that they are the trustees of their own money and they will only give it when it is spent as they approve and determine. One of the Commissioners on November 19 declared that donors had no right to act thus, that they should give their money and let the overhead body, which knows better than they do, spend it. There is truth in this, but only within limits. Foundations and rich individuals are adamant in determining the use and conditions of their gifts. Why is this right for them and wrong for the individual of modest means who has only a little to give? Another of the Commissioners argued that the right and only possible way to accomplish some changes in the national churches was to coerce them with money pressure. It would seem that the principle differs according to the foot which the shoe pinches. But in any case it is obvious to any one who knows the great mass of the giving constituency that the present donors would not allow their funds to be passed on to the new agency. This would be not because of denominational narrowness, so frequently deprecated in the Report (pp. 69, 72, 85, 100, "the trivialities of denominationalism," p. 208) but because of uncertainty as to the evangelical basis and evangelistic purpose of the new body.

(2) It is a mistake to think that in Christian missions or anywhere else centralized monopoly is a good thing. All life is cellular and it is far better to have freedom and experimentation and

often individual failures than to trust everything to a group of such super-men as really have no existence. Only the same kind of people would be available for this central body as those who operate great trusts and foundations and they have shown themselves as prone to error and not more efficient than smaller and freer and more responsible groups.

(3) This scheme contemplates larger and permanent control of foreign missions from the home base. We would move in the opposite direction and have the Church in each nation develop ultimately, though far away, into the sole representative of Christianity there, any further activities of ours to be not foreign mission activities but services of cooperation between the great Churches of the East and the great Churches of the West. What the Report has to say, wisely, regarding devolution and, not so wisely, of having the national Churches, as they are now, determine the whole form and personnel of missionary work, does not comport with the proposal of authoritative and permanent American control in a centralized and irresponsible body.

Before we come to the many valuable proposals of the Report regarding the various forms of foreign missionary work there are three other important matters requiring comment.

What Kind of Missionaries

1. The matter of missionary personnel. This is dealt with in two different places (pp. 15-18, 289-302). Here as in many other matters the Report balances statements favorable and unfavorable in a way that makes it possible to quote the Report on either side of contradictory interpretations of it. The newspapers and the public have had no hesitation, however, in understanding the net judgment of the Commission to be very severe and unfavorable. Recognizing that there are many people of only moderate ability and the natural proportion of failures, it is nevertheless the common judgment of those who know the missionary personnel far more extensively than either the Commission or the "fact-finding groups" that the judgment of the Commission is not just.

Henry Drummond's ideal of true missionaries and their work was as high as the Commission's and he said in 1890 in principle all that the Commission says about quality, about specialists, about evolution *vs.* evangelism, as he puts it, about relations to existing truths, about "waste and confusion," but he makes no such generalizations as the Commission about the majority of the missionaries as of "limited outlook and capacity," and his estimate of the quality of the Churches is not that of the Commission, and his final opinion of the mission field as he saw it was:

If one saw a single navy trying to remove a mountain, the desolation of the situation would be sufficiently appalling. Most of us have seen a man or two, or a hundred or two—ministers, missionaries, Christian laymen—at work upon the higher evolution of the world; but it is when one sees them by the thousand in every land, and in every tongue, and the mountain honey-combed, and slowly crumbling on each of its frowning sides, that the majesty of the missionary work fills and inspires the mind. (Smith's *Life of Drummond*, pp. 430-438.)

Why could not the Report have sounded some such heartening and ennobling notes as this? Its criticisms would have been all the more effective if borne on a tide of warm and appreciative and veracious recognition of what the foreign missionary, with all his shortcomings, really is and what his work, with all its deficiencies, has wrought in changing the world. This is very different from the view that, in its present form and on its present basis, the work of foreign missions is not justified in a renewed appeal for support (p. 5).

The Commission cannot have met personally more than a very small fraction of the missionaries in the Far East. Their judgment must rest on this small number, and yet the Report condemns the "greater number" of missionaries as "unduly weak," who "seemed to us of limited outlook and capacity" (pp. 15, 16). But the Commission did not see that "greater number." The standard of judgment as described on November 18th and 19th, in answer to questions, was a very high ideal standard, embodied in the words, "the best or none." But no men and women with a sense of humor and any Christian humility will offer themselves for appointment under such an ideal. Some of the best missionaries in the world would never have been appointed under such standards. The poor Apostles would have been disqualified from the start. "The best or none" is an impossible slogan anywhere in life. The whole work of the world would stop under it. The best that can be had—yes—but no rule of "perfection or nothing."

It was this judgment of the Report on personnel, next to the theological basis, which has aroused most distress in our Churches. Literally, of course, the majority of the missionaries *are* of limited outlook and capacity. So are the minority. So are all other human beings. Surely the Commissioners do not know any mortal of unlimited outlook and capacity. But the thousands of homes which have sent out their own children, and the Churches and colleges and universities which have sent out their best young people, and who know them well, have been deeply aggrieved at the sum total of the Commission's judgment. The sixty-one foreign missionaries

sent by the Presbyterian Board in 1932 were, with three or four exceptions in the case of women who had specialized training, graduates of State Universities and of recognized colleges, including Yale, Princeton, Vassar, Columbia, Radcliffe, Barnard and Johns Hopkins. Postgraduate work was taken in our best professional institutions, theological, medical and educational. We who know our missionaries one by one and over periods not of six weeks or three months, but ten, twenty, forty years, are not willing to have them discredited all over the world as they have been by the releases and the Report. We know the hundreds whom the Commissioners and the fact finders never saw, many of whom are lost in the life of the people whom they serve like that missionary in Japan of whom a Japanese was asked as he passed on the street, "Who is that foreigner?" The Japanese replied that he did not see any foreigner. "Why, yes, there he is." "Oh," was the answer, "that is not a foreigner, that's Dr. Norman." We know the failures and the misfits too and our ever-present problem is how to deal with them in the wise and Christian way. Alas, a full proportion of these failures and misfits are among those who pass the highest tests and most nearly conform to the standards of the Report. The Report does not solve the problem of how to get the best men and women, the really best, or of how to find specialists who are true missionaries as well. These problems are beyond our human solving.

The charges of narrow denominational self-interest are surely overdone. The almost unbelievable "trail of the serpent" expression may well be forgotten. But it is not true that the Boards are ever demanding statistical demonstrations of success, that they stand in the way of cooperation and unity, that all of them expect denominational churches to be built (pp. 85, 109, 110), that the whole work is darkened by the "sinister shadow" of "self-interest within the organization," (p. 17). Some of our Boards and Missions at least cannot recognize themselves in this picture. They know that it is not a true picture.

This emphasis of the Report on personnel is right. This is the central thing and all that can be done to raise the level of efficiency and power ought to be done, including better training, wiser selection, larger freedom. It is a mistake to suppose, as the Report does, that Mission Boards are foes of freedom, and that they impose checks and thwarts. With the rarest exceptions missionaries are sent to the field of their choice and never to any field without their happy assent. The Report cites Morrison and Grenfell as having chosen their own fields and demonstrated thus the desirability of such unhindered choice. Well, were ever men more unmistakably sent to the

right fields than David Livingstone and Griffith John? The former wanted to go to China and the latter to Africa. The London Missionary Society reversed their desires. Both they and the world have blessed God for that reversal. The Report is far from saying the last word on the subject of specialists and the selection and location of missionaries. Let us say again, however, it is right in its emphasis on personnel. The real problem is here—at home and abroad, in the missionary staff and in the officers and membership of missionary boards, and in Church and college and business, indeed, even in committees and commissions. Where is the Apostle Paul among us, or Patrick or Columba or Boniface, or Raymond Lull, or Francis of Assisi? Where is the "faith that rebels"? Who will break through all our present conventions of method and process? Who will kindle again the ancient fires? Let these burn again and consume what they will.

Criticism of the Churches of Asia

2. The place of the Church. The Report thinks the missionaries of the past were wrong in their conceptions both of the place of the Church and as to the method of establishing it. They should not have tried to detach people from the old religions or their old social and religious rootage and environment but should have lived among them as community servants, waiting until the people themselves asked about their religious conceptions and wished to constitute themselves into a church integrally related to their own religious and social past (pp. 83, 101).

This is an idyllic conception. It passes lightly as the whole Report does, over the moral and spiritual inertia of mankind, the dead resistance which the early missionaries met, the actual, terrible facts of religion in these lands a century and more ago, and even today, and the "sin and indifference" which, as one of the leading educators of India remarked, are the basic facts which have to be dealt with everywhere. But of sin or moral resistance the Report says next to nothing. The Report sees the problem too much in terms of a small section of the people of Asia, the upper crust already permeated with Christian thoughts as a result of the old type and basis of missionary work, no longer worthy of support! And it has drawn its judgments too much, one fears, from conferences with non-Christian or ex-Christian leaders in the Far East.

The national and local churches which have been established, with all their deficiencies, deserve a warmer judgment than the Report presents. One's thought goes out to them and to the missions in their hard struggle against such terrific odds, as they read the Commission's discouraging estimate of them. What would such a

Commission in Paul's day have said of his little churches? We know what it would have said of the churches at the end of the second century, for it was said pretty effectually by Celsus, who also thought that it did not matter by what name God was called among the various nations, that the issue between Judaism and Christianity was unimportant, and that we should seek a general human consensus of unity in truth, "the identities among the religions" (pp. 32, 46). These poor little churches of Asia are nevertheless the real cells of life, however feeble and faltering. It is not biologically possible to establish Christianity in Asia by disembodied fellowships. It must come in concrete personalities, who will come the whole way to Christ without apology or self-defense, and in small groups who will pay the price of clear Christian discipleship. The idea of the Report that Christianity should enter Asia only as an invited guest and in the ways prescribed by Asia (it is not clear always whether in this the Report means by the Church or by the non-Christian religions or by the people generally) is not historically valid. Were the martyrs all foolish suicides, who ought to have stayed away or conformed? And if it is the Church that is to decide the matter it will have to be a maturer church than the Commission has found. If it did find a Church equal to these responsibilities then it does not describe it justly in the Report.

The Report is right in its insistence that the Church is too often thought of as an end and that the Church too often thinks this of itself and claims as a matter of right the continued support of the Church in America. The Church with its sacraments, which are never mentioned, and as the living body of Christ, not a mere voluntary human association, is not adequately conceived by the Report. It is more of an end than stated in Chapter IV, but both missions and Churches will do well to take to heart the admonition of the Report and conceive the Church more fully as an instrument for evangelization and for human service.

The Place of Evangelism in Missions

3. The third matter is evangelism. There is one clear and satisfactory statement on evangelism: "The main contribution of the Mission has been not in devising new social programs but in forming the men who do the devising. Nothing therefore can displace or minimize the influence of a true and well-qualified evangelism" (p. 64).

But the Report proceeds to disapprove the emphasis on "giving messages in words," and on the doctrinal formulation of the message (pp. 64, 65). It continually identifies the spoken message with

"a sectarian view" or with "the inherited divisions of the Church," which do not "express the living theological issues of the present" (p. 69). It appeals for an "Eternal Gospel" emancipated from "unalterable dogmas" (p. 83). "The standard preaching is far too doctrinal and is a complicated system of ideas instead of being a thrilling way of life" (p. 89). "The message has been doctrine-centered" (p. 94), "built around theological conceptions," "with complicated abstract doctrines," "stereotyped patterns of doctrine and static phrases which have gone dead" (p. 95). Theological differences ought to sink into insignificance (p. 105). They are not allowed to do so however, if a definite theological view is urged as the only proper basis of missions and a central administration proposed to apply "the new conception of this scope and aim" (p. 321).

The references to oral evangelism are almost without exception derogatory (pp. 64 f, 74, 99). And it is repeatedly urged that human service without any words at all is better evangelism. Medical missions are declared to "represent in themselves the essentials of the Christian enterprise" and their use and the use of education for "ulterior ends," i. e., the winning of men to Christ, is challenged, (p. 199). The five aims of medical missions which are given make no mention either of evangelism or of Christianity or of Christ (p. 200). The work cannot be done by "evangelization which begins and ends with preaching" (p. 74). No such disqualification is proposed with regard to medical and educational work. It is not said that "the work cannot be done by medical work which begins and ends with healing." Just the opposite is said. And it is held that philanthropies, hospitals and schools, which are not burdened with evangelistic purpose but are left to render service with no "ulterior end," are welcomed and will be welcomed even when evangelistic propaganda is not and will not be (pp. 26, 70). The contrary fact is that in some countries missionary doctors and schools are not allowed at all or are allowed only with increasing limitations, no matter how secular they become, while the evangelist whose "authentic spirit of Christ" is still tied to the "hampering organizational purpose" of establishing a church of confessed Christian believers is allowed to go on with his work. And it is clearly declared "that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelism" (p. 326). This is the very opposite of the view taken in practically all of our present missions. The Lakeville Conference of the Presbyterian Board with representatives of all its

missions and national leaders in June, 1931, unanimously declared:

We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together and that this union is to be effected not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word.

There is just warning here against both extremes, a merely verbal approach and presentation which reduces the Gospel to *dao-li*, or mere doctrine, as has been done too often on the one hand, or mere physical or social activity, deeds divorced from meaning and inward purpose on the other. "The Word made flesh" is the divine method, neither the Word unincarnated nor the flesh without the Word in it and through it.

The Report shares the view of Mr. Gandhi and Mr. C. F. Andrews against the use of philanthropic and educational and social agencies for evangelistic ends. But the problem will not be escaped by emancipating these agencies from the evangelistic purpose, if, as a matter of fact, they have the effect of interesting men in Christ and drawing them to Him. At a recent meeting of Jewish rabbis and Christian leaders, the rabbis made it clear that they objected most to anything concealed and surreptitious. It would not do euphemize social activities under such phrases as "in the spirit of Christ," or "in the name of a disciple" (p. 214). Either they must be absolutely secularly philanthropic or else openly and avowedly evangelistic or else, the rabbis held, they are deceitful. It is certain that the non-Christian religions will take the same view, as John Lawrence and Herbert Edwardes pointed out long ago. And it is beyond doubt as to what the view of our Christian Churches in America is. They are not supporting schools and hospitals as philanthropies only. They are supporting them because they believe that when rightly conducted they make Jesus Christ, the living source of all philanthropies that abide, known not by deed only but also by word.

Some Excellent Recommendations

It is a relief to turn from these somewhat critical comments, which the use of the Commission's own standards of objective scrutiny requires, to some of the many excellent recommendations of the Report. I have read the Report three times and marked scores of paragraphs with which one is in hearty accord. (The concrete recommendations of the Report are found on pp. 114, 134, 143, 161 f, 177 ff, 192, 212, 249, 284, 313-321.) The action of the Presbyterian Board with regard to

the Report named a few of these recommendations "which taken apart from its (i. e., the Report's) theological basis, it believes to be sound, which represent policies and judgments which the Board believes to be right, and which it has sought and will continue to seek to carry out in the work under its care." Among these were mentioned:

(1) The recognition in the Report of the large contribution of foreign missions to goodwill and human service and human unity.

(2) Its emphasis upon the need of the ablest and most devoted men and women as missionaries, of the intelligent understanding of the conditions of thought and life in each land and of the spirit of genuine friendship and community interest.

(3) Its discernment of the special importance and beneficent influence of the work done by missionary women.

(4) Its insistence on the principle of self-support and genuine independence in the indigenous churches.

(5) Its appeal for a higher type of representatives of American trade who will sympathize and cooperate with the missionary movement.

(6) Its call for the largest possible measures of co-operation and unity among all the Christian forces engaged in the work of foreign missions.

(7) Its insistence on the desirability of reality in the transfer of authority to the indigenous agencies in plans of devolution.

(8) Its emphasis on the vast preponderance of rural population and the need of effort directed toward them.

(9) Its call for better religious teaching in all schools.

(10) Its discernment of the duty of Christian missions toward the great masses of men dissatisfied with their old religions.

(11) Its insistence on the best quality of service that is possible in every form of work which is done in the Christian name.

(12) Its constant emphasis on the need of the application of Christianity to human life and relationships, etc., etc.

It would be a great satisfaction to have space to go through the seven chapters on the different aspects of mission work and deal with their proposals one by one. There are few of these that are new. Indeed the Commission stated on November 18 and 19 that almost every recommendation was based on some good piece of work which they had seen. Some, it is true, are as idealistic as it would be to advise the consolidation of the ten or a dozen theological seminaries in and between New York and Boston; or to propose the establishment of a single Board to coordinate and unify the thirty-eight colleges and universities of New England with their vast endowments and their immense duplication and overlapping; or to employ someone to prepare a completely satisfactory and convincing—"the best or none"—apologetic for Christianity for use among our American students; or to require of the churches on

Fifth Avenue in New York City that they should reform the city government. But idealistic proposals are good things and it will be good for missions to be stung by the criticisms of the Report into asking whether old errors cannot be escaped and whether things that have seemed impossible heretofore cannot be accomplished.

Self-support and Consolidation

We welcome the strong emphasis of the Report on self-support in the native Churches. Its declarations will help many missions to press this with new earnestness and also to enforce the right rule recommended and which the Lakeville Conference had already adopted, that men employed by Church and mission funds should not be upon the boards which employ them and fix their own salaries. This will militate in some cases against other recommendations of the Report such as native control of colleges, but it is a right rule. Missionary administrators have pressed this matter of self-support upon the Churches of India and China for years and have made themselves very unpopular with the nationals in doing it. Both in China and in India the idea has been maintained of the Church as a "universal fellowship," not wholly unlike the idea urged in the Report, into whose treasury the richer Churches of the West would pay the funds to be drawn by the poorer Churches of the East. It will be a help to have the Commission's reinforcement of the sound policy of the Korean and Karen Missions and of the late Dr. Nevius. There are, moreover, valid outreachings of this policy into other aspects of missionary work, which the Commission has either not discerned or has passed over. It is applicable also to some of the very activities which the Report anticipates as a permanent charge upon the West (p. 28).

The section on education is right in urging the consolidation of schools and the maintenance of schools of a better quality; in supporting the principle of intension against extension, a principle for which some of us have pled for years and in vain, against the pressure of the men and women who were doing the actual work; in advising either that grants-in-aid should be given up or that the question should be held an open question; in demanding a far better quality of religious and Bible teaching in all schools, though the method proposed for achieving this is not practicable and experiments that have been made and the better methods under way are not mentioned; in urging the developing of Christian teachers, although the Report does not tell how it is to be done and makes no contribution to the solution of the salary problem in the case of native teachers demanding so much more than the scale of support in the general community or in

the native ministry; in advising caution with regard to the plans for a Christian University in Japan and a new Christian Medical School of university grade in India; in urging the remolding of school curricula and adapting mission schools, and especially theological seminaries, far more effectively to actual social and economic conditions and to the direct service of the Church and the community. I think it is an error to set in opposition here, things that ought to be combined. The Report speaks of the danger "of subordinating the educational to the religious objective." There is such a danger. There is also the opposite danger. No more schools should be conducted than the number in which both dangers are averted. And life and words ought not to be set in contrast. Things are too often presented as conflicting which should be combined as complementary.

Better Literature and Medical Work

The Report is right in its emphasis on the need of more effective and adequate Christian literature. But it is one thing to recognize the existence of this problem and another thing to solve it, or it would have been solved long ago, and it may be doubted whether it is to be solved by the assumption of responsibility by the Missions even acting through local or national boards with full authority committed to them. The matter is not primarily one of organization or of finance. It is one of indigenous Christian literary genius. One Kagawa is worth an organization, and his output supports and distributes itself. In no country in the world can this need be met by ecclesiastical or administrative machinery. The Churches in America learned that lesson long ago. It must wait for the right persons and when they arrive everything else will be easy. This is not to say that a great deal more could not be done by the Christian Literature Societies than, with all their good work, they have yet done. It can, and they ought to be supported with the resources of men and women and money they need, for the work the field needs, which may or may not be identical always with what it wants. Did Italy express a desire for the Epistle to the Romans or Mohammedans for Pfander's "Balance of Truth" or India for Goreh's "Shaddarshana Darpana," or any of these lands for the Bible itself until it was offered to them?

The Commission contained two able doctors, one of whom had himself been a medical missionary in China. Both are now deans of large state medical schools in Iowa and Indiana. They testify that, with all drawbacks, mission hospitals "hold a high place usually in the esteem of the people whom they serve and in spite of the overshadowing excellence of a very few private and governmental institutions, still represent in general the

best demonstrations of professional skill and human sympathy for the ailing poor of China" (p. 198). The impressions of the "clinical work of American missions" (no suggestion here of limitation to the seven denominations with members on the Inquiry) "in the Orient was in general one of disappointment." On the principle of "the best or none," most of it would have to cease. If, however, the beneficiaries were asked their view and their desires were followed, in most cases what is offered would be pled for, as immeasurably better than what alone they would have in its place. And as a matter of fact missionary medical work is very seldom duplicative. Native doctors, qualified according to modern standards, will not go into the rural districts or small places, and the Missions in India, for example, must do the best they can for the 85% of the population in villages with only 15% of the available medical service of the land. The Report in this section sets forth the view that "medicine has a place of its own in the Christian program and that its worth and dignity are lowered by making it subservient directly ends of the Mission or Church" (p. 206).

The Report proceeds to speak, as the later section on personnel does, of the "excessive turnover of missionary physicians" (pp. 206, 207). This and difficulties in recruiting are attributed to the alleged fact that most young candidates "are more interested in a broad social gospel than in Church doctrines" (p. 206). This is familiar language throughout the Report, although the "Church doctrines" referred to are nowhere mentioned. Do they include the Deity of Christ, the life eternal that is salvation in and through Him, the fact and meaning of Christ's Death and Resurrection? The nearest answer to this view is that many of our Boards have more candidates who believe in these "Church doctrines" than they can send or could send even before their funds were reduced, and that the turnover is least among those who believe these doctrines most firmly. Furthermore the representation of the Report with regard to turnover is not well founded. It is stated as a generalization without exception. But in the Presbyterian Board the facts regarding doctors are that this Board has 94 *men* medical missionaries, of whom 9 have served more than 30 years each; 38, more than 15 years; 50, more than 10. Of the 101 men medical missionaries sent out in the last 25 years, 73 are still on the field.

Taking the entire staff of this one Board, outside of deaths, the annual total losses from resignation and withdrawal, which are largely for health reasons, are less than four per cent of the missionary staff. By way of comparison, one of the greatest New York banks reports 17 per cent,

one of the greatest life insurance societies 16 per cent, one of the greatest university faculties 10 per cent, an important steel industry 30 to 100 per cent, and in the dry goods organizations generally 25 to 100 per cent. I submitted the facts to one of the best actuaries in the country and he replied:

A leaving rate of less than 4% per annum is amazingly good, standing by itself. When it is remembered that a very large proportion of your staff consists of married persons and that in the case of such you have two resignations where you would otherwise have only one, it will be seen that the above figure, small as it is, is really inflated. I have no doubt that a study of the cause of resignation would be reassuring.

I find from the data which you sent me last December that the average term of service of those who resigned was a little over 10 years for both men and women combined. For men alone it was a little over 11 years, and for women alone it was a little under ten years. Without having any definite information, I have an idea that these figures will compare favorably with the average pastorate in this country, without making any allowance for the difficulty which churches sometimes experience in getting rid of the failures that sometimes occur.

I am afraid that the member of your board who expressed amazement at your turnover is not cognizant of what is occurring in business offices generally. The facts are a wonderful tribute to your organization.

It may be added that the turnover is greatest among specialists, of whom the Report advises the Boards to appoint a larger number.

Importance of Rural and Industrial Work

The Report is right in its emphasis on the importance of the rural and village areas, representing so large a majority of the Oriental populations. Christianity at the outset under Paul went straight for the cities and the large majority of missionaries today are in the cities. It is desirable that, in spite of the Commission's counsel of concentration rather than diffusion, they should be more scattered. The national Churches think so too, preferring that the foreign missionary should do the lonely and pioneering work, and leave the cities and the established work to nationals, which is right even though it is sometimes selfishly urged. In dealing with these aspects of the Report the Commission seems not to have recognized or used adequately the work done by Dr. Kenyon L. Butterfield, Dr. Reisner, Mr. William Wiser and Mr. Goheen of India, who is doing precisely what the Commission urges, without, however, abandoning his evangelistic aim, as the invited adviser of the chief of the native state of Ichalkaranji, and that English Socrates, Mr. Brayne, and many others who are not "amateurs." The Report has not used the recent Mass Movement Survey almost completed. That Sur-

vey will represent, one judges, a far more informed and sympathetic view of the Mass Movement and of the village church. Indeed one can recognize without difficulty some of the influences which shaped the attitude of the Commission to the Mass Movement. In addition to the real gravity of the problems of this Movement on one hand, there is not lacking a trace of hesitancy in the Church in India, on the other, which shrinks from the low caste load.

The section on "Missions and Industry" has essayed a very difficult task, and if present day progressive economists prove to be unsatisfied with it, it is not to be wondered at. The writers have sought to take a generous and objective view, even though thinking, as most laymen naturally do, within the limits of our economic tradition. One heartily welcomes the summons which the chapter (whether too radical or as many think far too tame) gives to Christians, East and West, to face the new issues without fear, and to go forward. There are two comments which suggest themselves.

First that we must beware of the danger of easing our conscience here at home over our utter failure to solve these economic and industrial issues by charging the foreign missionary and the national Churches abroad with the burden of them. The report makes this mistake more than once by demanding of foreign missions what none of the institutions or agencies or individuals of either the Inquiry or the Commission or the Church at home has been able to do in America, with vastly greater resources and against vastly smaller difficulties. If the Report's recommendations are valid for India, why not, as one of our religious papers states, for Indiana? And Dr. William P. Merrill of the Commission has declared just this point with most positive emphasis. The responsibility for all these matters, he says, rests in a thousandfold greater measure on the Church at home.

Second, that this section of the Report is solicitous that there should be room in foreign missions for the Socialist and the Communist. Why not even for the Fundamentalist? (p. 299). Surely the principles of religious liberty urged by the Commission ought to cover him too. And, in passing, one may raise the question of the place of parental duty or of those *in loco parentis* in the matter of required religious teaching. Surely the Commission does not mean to question in the name of religious liberty this right and duty (pp. 140, 155, 163).

Women's Interests

Perhaps the most satisfactory single chapter, though not without qualifications, is the chapter on "Women's Interests and Activities." This is

the one place where the Commission allows itself to speak with "enthusiasm" (p. 265). Missionary women know well the weaknesses and inadequacies of their work, but we dare to say, with care and deliberation, that it is the best work being done in the world today. Even poor Bible women deserve something better than the characterizations of the Report, and Christianity and Christian missions deserve a far larger measure of credit than is given, even here, for the change in the life and thought of women in India, China and Japan.

Cooperation and Unity

The Report is right in its repeated emphasis on cooperation and unity, though woefully deficient in its lack of recognition of what has been accomplished and of the human realities of the problem. It stops short of organized Church unity because of reasons which one cannot but think are equally valid against centralized administration. To some of us, they are more valid against the latter than against the former. But short of both of these, there are great possibilities of further and larger cooperation, coordination and consolidation in theological schools, in local and provincial and national educational projects, and in much more. There are some in the foreign missions ranks who have been making this appeal for a whole generation, and longer. They are ready for every further step that can be taken, and they are ready on principle, not because dearth of funds admonishes economy and cooperation. This is no ground on which to rest the plea for unity, and happily the Report does not rest it here. If we are to unite only because we are too poor to compete, then we ought not to be trusted with more money, lest we misuse it. We ought to work together because it is the only right and Christian course.

Transfer of Authority

The Report is right in its insistence on reality in all plans of devolution (pp. 24, 143, 304-306, 328). When we transfer authority and funds we ought to do so honestly, and not give nominally with one hand, what we hold back in fact with the other. There have been many true instances of devolution but they have done the least advertising. Is there not, however, a fundamental defect here in the proposals of the Commission? They contemplate a permanent, authoritative, overhead organization at home, to enforce its will by money control. A far tighter financial and statistical control than at present is proposed. The missions and national Churches (as indicated on pages 310, 311 and in the addresses on November 18 and 19, and in spite of the disclaimer on page 322) are to be required

to make financial and statistical reports, not as they determine, but as may be determined for them. A meticulous and full accounting system is to be imposed such as the author of the paper distributed with the Inquiry's endorsement on November 18 denounced as intolerable (pp. 310-312). The right policy is trust and freedom and true devolution, not the consolidation of all missionary control in one great central foundation or administrative trust.

For Better Commercial Representatives

From among the many more sound and wise suggestions, I will select but one, namely, the appeal for a higher type of representatives of American trade, who will sympathize and cooperate with the missionary movement. The Report says:

The Commission has observed with deep regret that there seems to be a great gulf fixed between most European and American business men and the missionaries, especially in the largest cities. Whatever may be the reasons, this is unfortunate for both. It would be a splendid thing for business men could they come to know better the missionaries and their families and learn accurately about their problems and their aims. It would also be a splendid thing for the missionaries if they could recruit business men not only as friends but also as trustees associated in the control of hospitals and schools. The Commission saw many business men of high character in the Orient. It would be most helpful not only to the cause of religion but to good relations generally with oriental people, if more American business firms would take pains to send out as their representatives only men of the highest type.

This statement is made only incidentally, but in reality there is not one recommendation in the Report that would work a vaster change for good in the world if it were heeded. The greatest single hindrance to missions has been the character of part of the American non-missionary representation on the foreign field. There have been many noble exceptions, but the rule has been that too many non-missionary Americans not only have not shared in the effort to make Christ known to the world, but have obstructed it by their example and their hostility. The right way for a religion to spread is by the spontaneous efforts of its adherents. It was thus that Christianity spread in the beginning, as Harnack has pointed out, and not by professional missionaries. The whole missionary enterprise would be transformed in ten years if this recommendation were heeded. And the great merit of this recommendation is that the laymen can put it into effect at once, without waiting for the delay of action on the part of missionaries and missionary boards. All the other recommendations are addressed to others; this one recommendation is to the laymen

themselves. Will they put it into effect in the enterprises with which they are related? If the General Electric Company, the Westinghouse Company, the Standard Oil Company, the United States Steel Company, the National City Bank, the British-American Tobacco Company, and others like them would do what the Commission recommends a new day for the Church and the world would begin.

The Peril of Divisiveness

This review must be brought to an end although a score of additional reflections press on one. Of all these the central and gravest issue must be faced. It is the dreadful peril of divisiveness with which this Report is charged. Into many missionary groups that had found without compromise a happy basis of cooperation, the Report has already driven a plowshare of division. Its very principle of claim for the exclusive domination of a changed basis and of a single centralized administration is divisive (pp. 5, 318-324). It has sown discontent among the denominations which were not involved in the Inquiry, but all of whose work falls under the judgments of the Report. It has raised grave questions in the case of the Canadian Churches and in the maintenance of the Committee of Reference and Counsel and of the Foreign Missions Conference of North America.

The Report, itself, moreover holds out the intimation that it may be necessary to launch some new agency: "We earnestly hope, however, that no measures will be adopted so timid and compromising, so uncertain of meeting obvious needs, as to necessitate the organization of new channels outside of the established boards" (p. 323). There are already rumors of such an organization. What a tragedy it would be if a movement which earnestly and fervently seeks for larger unity among the Churches should issue in a new and rival organization either within or outside of the Churches! This would be a far worse development at home than the type of union of the Churches on the field, which the Commission visits with not altogether discerning criticism (pp. 93, 318). If such a new agency is really contemplated, it is safe to predict (1) that it will have to depend upon a few large givers who may sympathize with its basis; (2) that it will not command the support and gifts of the general membership of the evangelical Churches; (3) that it will soon discover the inefficacy of the motives upon which it plans to rely for missionary candidates; (4) that it will have a turnover far in excess of the turnover of the boards; (5) that it will have the weakness of the inadequate foundation upon which it would rest; (6) that it will

lack the sacrifice, the economy and the persistence of the evangelical dynamic.

Let one thing, however, be clear. The Churches and their Boards would go on their way in fidelity to the New Testament, the historic tradition of the Christian Church and their Divine Saviour, but they would not say that any work done by earnest men for the relief of human suffering and the enlightenment of human minds and the enrichment of human life was not justified in appealing for support from those who were satisfied with the grounds of its appeal.

The Danger Field of International Relations

But the most serious divisive danger in the Report is in the field of international relationships. At the Jerusalem Council the Continental Churches expressed their fear of what seemed to them to be the domination of American missions by a humanistic activism and an intellectual and religious syncretism. They made their own position unmistakably clear and in the end were satisfied. Since then, various things have reawakened their alarm, one of them being the Survey Report of the foreign work of the Y. M. C. A. and the Y. W. C. A., and there was fear that at the meeting of the International Missionary Council in Herrnhut in the summer of 1932 the European delegates would feel obliged to withdraw from the Council. A Memorial was presented from the Northern Europe Missionary Council which declared:

Faithful alike to the character of the Northern Churches in their development up till the present day and to the evolution which has taken place in theological thinking and practical church life on the Continent during the last decade, we feel under obligation to declare that the views on foreign missions prevalent in the Northern Countries are on several points at variance with the tendencies which seem to receive increasing support on the part of the International Missionary Council, and which have been especially emphasized in the resolutions of the Williamstown meeting.

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 objective 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.

We do not in this connection lay stress upon the strong doubts which may be entertained as to the

possibility for missionaries grown up in the conditions of Western civilization to act as wise advisers in these matters to nations whose history, conditions and mentality are so radically different from ours. For, irrespective of this, it may lead to fatal consequences for the preaching of the Gospel if it includes definite social theories and forgets that these must necessarily vary from country to country and from generation to generation. The preaching of the Gospel must always center on the New Testament message of salvation for sinners, and we must trust and believe that this message will, among the various nations on the mission fields, prove to be the salt that will gradually *through the native churches* purify and raise the social conditions.

Again agreements were reached and assurances were given by the American delegates at Herrnhut which satisfied the Scandinavian and other European members. The Council adopted a statement containing these paragraphs:

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.

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 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 it alone can provide the foundation for an order of society that will be according to the will of God.

We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness.

We have no other task; for while there is much that is useful and good, "one thing is needful." Yet, while the task is one, the forms in which it has to be fulfilled 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.

For the tasks before us we are wholly insufficient. We take again on our lips the ancient prayer of the Church:

Come Holy Ghost our souls inspire
And lighten with celestial fire.

The situation throughout the world which constitutes the background of all the deliberations of the Committee is an urgent call to a bolder and more convincing presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and 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. We desire to call the churches and missions to immediate cooperation in a more earnest evangelistic endeavor.

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 fellowmen. 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.

What will the European Churches and their missionary boards have to say now, when they read this Report? Let them be assured that the American Churches hold the same faith with them and let us pray that by the miracle of God the unity of our world-fellowship may not be broken.

Our Present Duty

Now, lastly, what is our present duty in this grave matter?

First, we must all work together in faith and trust to get all the good and as little as possible of evil out of this situation. We must strive to keep unimpaired all that we have gained in the cooperation and unity of the Church and the missionary enterprise.

Second, all missionaries should study this Report and ask themselves whether, apart from its theological basis, they cannot go a great deal further in achieving some of the ideals which they have long held and which have been given such strong reinforcement. Let them not, however, be alarmed or discouraged or think that any Report is the final and authoritative word.

Third, we should keep open, under constant critical review, such questions as these: Are we giving Christianity a too dominantly intellectual and doctrinal cast; or are we making the oppo-

site error of failing to discern and to declare its definite intellectual content? Are we adequately expressing the Christian Gospel in terms of human service, and ministering to conscious physical and social need? Or are we thinning it out to be only a message of material interests amid the transitoriness of visible things? Are we fully, truly, persuasively making Christ known, both His name and His power?

Fourth, the individual members of the Commission, now dissolved, should review their judgments in the light of a longer perspective and against the ever pressing question: Are our churches, schools and hospitals going to do in our own work here at home the things we have joined in admonishing the missionaries to do?

Fifth, the laymen of the Inquiry should study the Report with thorough-going intellectual application, and determine what measure of responsibility they bear for it and what their view of Christ is; and the laymen of the country, in whose name a small company of their number have unselfishly and devotedly projected and carried through this Inquiry, should study this whole matter with penetrating care and ask themselves what duty they have to perform which they have not fulfilled to the missionary cause.

Lastly, every missionary board should settle itself anew on the Rock that is Christ, the one and only basis and foundation, never to be altered, the true motive and message and aim, and standing there, consider this criticism and appraisal honestly, fully and fearlessly, with complete readiness for any and every wise change. It should do this, not under any passing, human pressure, but under the unrelenting pressure of its own conscience, and now and always under the shadow of Christ's Cross, the unsparing scrutiny of the Holy Spirit and the blessed presence of our Living Lord.

THE BEST INVESTMENT

When James M. Thoburn was called to India in the early days, mission service there was very difficult and even dangerous. When, after nearly half a century of service, he came to the age of retirement, he said: "When I went to India I never expected to see my mother again. But I not only came back to see my mother but, through the Providence of God, I have lived to have a home and a mother in every city of any size on the face of the globe, where the friends of the mission field open their homes to me."

Everywhere this servant of Christ found companionship in these faithful friends. I commend you that the best investment for life is to invest it in such a good cause. What puts the most joy in life is to expend one's life for Christ and His cause without thought of self. "Except a grain of wheat fall into the earth and die it abideth alone, but if it die it bringeth forth much fruit." Except our lives are invested in a great cause we will decline to make sacrifices and will live in selfish ease. If we put ourselves into the Cause we will grow and will find the meaning in the words of Jesus, our Lord; "I came that they may have life and that they might have it more abundantly."

BISHOP NICHOLSON.

What Is Our Commission?

The Primal Truths Contained in the Great Command of Christ

By the REV. HENRY W. FROST, D.D.,
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THE natural religions of the world cannot be compared with Christianity. Those religions are the product of human thought, from man to God; Christianity is a divine revelation, from God to man. They, at best, are seeking after God; Christianity, from first to last, is a finding of God. They are mutually related; Christianity is unique. They are systems; Christianity is a Person.

This last fact is vastly important, for we find in it the intimation and explanation of what our relationship to Christianity is. If Christianity were the result of human thinking, then we should have to think the more and at last propound our thought as best we could. If Christianity were a system, then we should be required to systematize our system the more perfectly, and then proclaim and defend it to the utmost of our ability. But, since Christianity is a Person, our problem is simplified, for the only requisite is to know the Person, and then to witness concerning Him. This is what Jesus meant when He said, "Ye shall be witnesses," not unto human concepts however great and impressive these may be, but "unto me." This thought is fundamental because it is essential. Expound religion without Christ, though the address may be superbly and passionately given, and Christianity has not been preached. Propound religion with Christ, however humbly and tranquilly it may be expressed, and Christianity has been preached. Christ is the centre, the circumference, the all in all of Christianity; hence, He is the One whom we are to present and proclaim. The New Testament throbs with this thought, because its very heart is Christ. The Gospel, therefore, is the good-tidings of Jesus Christ, and it is this because it proclaims One who is mighty to save and to keep. Hence, as

Christians, who are called to be witnesses, our whole relationship is with Christ. This brings us to several conclusions in reference to the great commission.

The One who commands. The position which Christ occupies as related to His Church is that of Saviour and Lord. As Saviour, He is the possessor of those whom He has redeemed; as Lord, He is the director of those whom He possesses. It is, therefore, His inherent and unlimited right to ask of His people what He pleases, to require what He asks and to command what He requires. Moreover, He is not obligated to consult with those whom He commands or to explain the commandments which He gives. He may be at any time, by reason of His personality and redemptive work, an autocrat and dogmatist. His words, therefore, are fiats,

which being uttered, call for immediate, full and continued obedience, until they are fulfilled. These are first principles as related to Christ, in consequence of His individuality, official position and atoning sacrifice.

Those who are commanded. The Christian lives in consequence of a sacrificial act which saved him from death and brought to him the possibility and privilege of living. There is, therefore, not a moment of time when he can consider himself independent of that act or under little or no obligation to it. On one day or another, in things great or small, in all the relationships which common or uncommon existence brings to him, he must look upon himself as one who is required to learn his Redeemer's wish and to do His will. To act thus is not to his credit, for it is his bounden duty. Not to act thus indicates that he has little apprehension of what has been done for him and what he owes in return. Hence, if his Saviour-Lord

The Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry has raised again the question of the real aim and basis of the Christian Missionary enterprise. Dr. Frost, who has given over forty years to the work as Home Director of the China Inland Mission, states here clearly the New Testament basis on which the enterprise rests.

commands him to do this or that, be it easy or hard, he neglects to do it at his loss and refuses to do it at his peril. The soldier under the command of his general is not so much under duty to obey orders as is the Christian to obey his Commander. In the one case, to refuse is disloyalty; in the other, it is treason. In other words, the whole Church is under sacred obligation to fulfil Christ's command to evangelize the world, and each Christian in his own appointed way is to be at it and always at it.

The thing which is commanded. Christ has given to His Church many commands. But one command is primal and preëminent. It is to preach the Gospel to every creature. This mandate is clear in its intention and expression, so that its meaning cannot be misunderstood. Also, it is plain, both as to its content and extent. As to content, we are told to preach one thing, not less or more, namely, the Gospel; as to extent, the preaching is to be continued until every person has heard.

Paul's conception of the Gospel was, "Christ and him crucified." This great missionary is our exemplar and we are to speak as he spoke. We may understand, as was true in the apostle's day, that the preaching of this Gospel will produce results besides salvation and sanctification, for the Gospel is a civilizer individually and collectively. But secondaries are not primaries; and by-products are never to be put in the place of central truths. After all, so-called "civilization" is not so important, as present-day developments in western nations are proving; and, at its best, it never saves. The Gospel, on the other hand, is necessary and is the power of God unto salvation. It is, therefore, to be persistently held and declared. A witness is a "martyr." And the kind of martyr needed in these tragic days is one who will put and hold himself in the place of self-denial and then repeat after the great missionary of old, "Woe is unto me if I preach not the Gospel"; "I am determined not to know anything among you save Jesus Christ, and Him crucified."

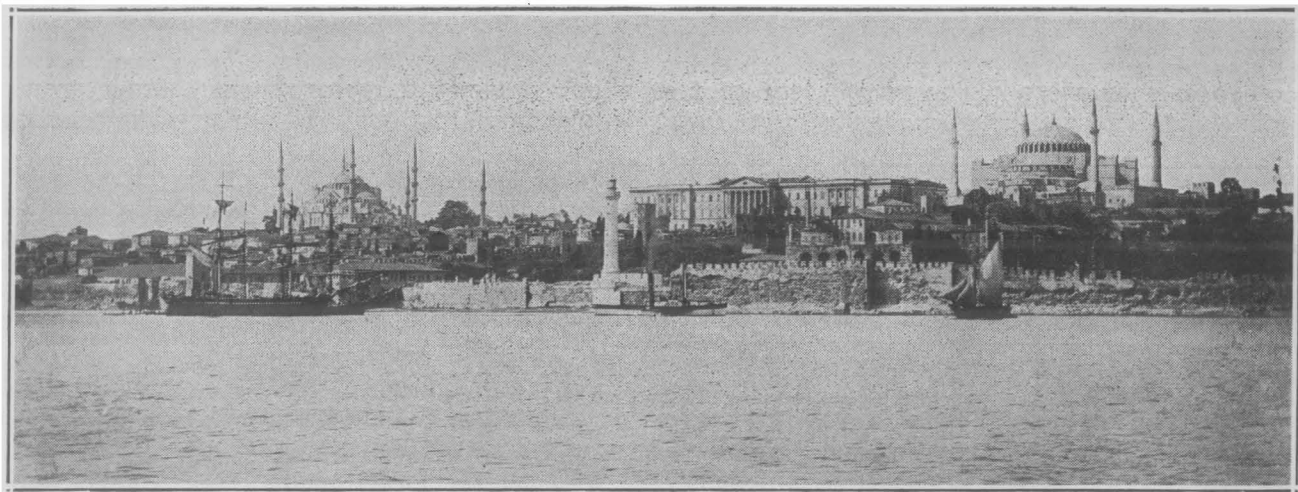
The way the command is to be fulfilled. The good, as we all know, is often the enemy of the best. Social reform is good, but it is not the Gospel. Education is good, but it is not the Gospel. Medical work is good, but it is not the Gospel. Indeed, these matters, good as they are, may destroy the Gospel; and without the Gospel Christ is gone and all is gone. Missionary service, therefore, is a matter of perspective and proportion, as to what shall be mostly in sight and chiefly emphasized. If a missionary keeps the balance between the primary and the secondary, he has a true conception of the Great Commission and is a rightful

occupier of a sacred office. If he loses this balance, he is a man of misapprehension, a waster of his own time, a spendthrift of other men's money, an occupier of a position which a better man might fill and he is the wearer of a dignified and honored name of which he is not worthy. Let a man be narrow, if he is only true. If he can be true and at the same time sympathetically and altruistically broad, let him be broad, only, let him always be true. Truth is the essential which God requires and which the condition of the world demands. Our Commission, therefore, is this: to preach the truth, that is, the Gospel. Anything else than this, before the commandment of Christ and the bitter need of the world, is secondary and comparatively inconsequential.

It was largely the foregoing conception of things which sent of old so many noble men and women into the regions beyond. For the love they bore their Master they obeyed His Word, went to lonely places, lived often in sordid surroundings and laid down their lives, slowly or suddenly, in willing sacrifice for the One whom they served and for those who needed the Gospel that they preached.

And they saw signs following their service. Dark faces were brightened; malformed lives were transformed; and fearful souls were filled with radiant peace and joy and hope. In other words, these men and women who were not "disobedient unto the heavenly vision" found that the simple Gospel of Christ was a panacea, healing the open sores of the world, even beyond anything which they had imagined. They thus became enamored of Christ, discovering that His autocracy was the most wise, loving, gentle and compassionate experience that this world knows. Those, therefore, who have been truest, served longest and suffered most have been the ones who wished that they had a thousand lives to give to their Saviour-Lord. It was so with Brainerd, Carey, Morrison, Judson, Moffat, Duff, Paton, Chalmers, Taylor and others. These were great men, with large minds and many interests. But also, they were consecrated and concentrated men, who could say, "This one thing I do"; they thus focused their lives upon the life of Christ and magnified His Name above all other names. Hence, in their places of service, they turned the world upside down and innumerable lives were turned right side up. It will be so with any man who will follow in their steps.

Let us to our tents, O Israel, and our knees. There in the secret place of prayer and dedication let us hear what Christ would say to us. Then, let us rise and go forth, to do God's work, in God's place and in God's way.



ISTANBUL ON THE BOSPHORUS—WHERE ELIAS RIGGS LABORED AS A MISSIONARY

Elias Riggs — A Pioneer in Turkey

Missionary of the American Board, from 1832 to 1901

By the REV. CHARLES TROWBRIDGE RIGGS, D.D.,

Istanbul, Turkey

Missionary of the American Board since 1898

THE year 1932 marked the centennial of the beginning of missionary work by one of the outstanding representatives of Christ in foreign lands. As far as the writer knows, no missionary has surpassed the record of sixty-eight years of active service given to the cause by Dr. Elias Riggs. His graduation from theological seminary, ordination, marriage, commissioning as a foreign missionary, sailing, and arrival on the field, all fall within the year 1832, although he did not actually reach his particular field until January of 1833. He kept actively at work until a few weeks before he passed to his reward in January of 1901, sixty-eight years and three months after he was commissioned as a missionary.

Elias Riggs, the son of a Presbyterian clergyman, was born in New Jersey, November 19, 1810, in the year that the American Board of Commissioners for Foreign Missions was organized. At an early age he showed the scholarly tendency that was later such a help to him; he learned to read at four, and at nine he had such facility in Latin that he took up the study of Greek, using a Latin grammar; at thirteen he began the study

of Hebrew. He was ready for college before he was fifteen, was graduated from Amherst at nineteen and from Andover Theological Seminary at twenty-two. During his college course he acquired a very good pronunciation of Greek by the help of two young Greeks studying there; and before his graduation from the seminary had published a Manual of the Chaldee Language which became the standard for all the theological seminaries of the country for the next half-century. Among his classmates at Andover were Messrs. Lyman and Munson, the martyrs of Sumatra, and Samuel Francis Smith, author of "My Country, 'tis of Thee."

Elias Riggs was ordained as a missionary evangelist by the Presbytery of Elizabeth, N. J., on September 20, 1832. Soon after, with his young bride, he crossed the ocean in a brig of 180 tons. As he took only one furlough in all his long career, he crossed the ocean only twice more, both times by sailing vessel. In 1858 steamers were too expensive for missionaries to use. We may add that although Dr. Riggs never saw his native land after 1858, and never knew it without slavery, he was

always keenly interested in every new development in America, and was a most loyal citizen. His breadth of Christian thought was characteristic, and while he was loyal to his denomination, yet his life work was under another board. He was loyal to his alma mater, but sent his three sons to another college. The one loyalty that would yield to no other was his loyalty to Christ and His work.

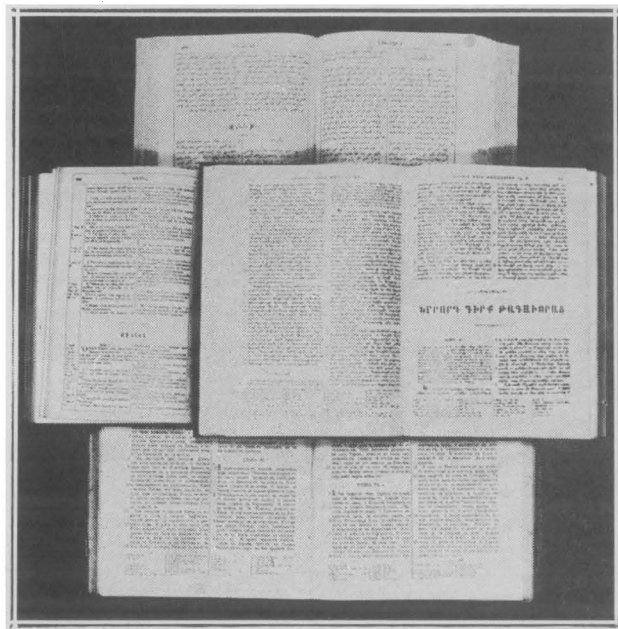
His first field of service was Greece, later Asia Minor, and then Constantinople; while his efforts for the Bulgarians took him often into Bulgaria. Twice calls of other fields were put before him. Shortly after his arrival in Greece, an invitation came to go to Persia for work among the Nestorians; and again, in 1858, when he was on his one furlough in America, and had been teaching Hebrew in Union Theological Seminary (where, among others, the late Dr. Arthur T. Pierson was his pupil), the directors extended an urgent invitation to the chair of Hebrew Literature, backed up by an offer to endow the chair if he would accept. In each case, after prayer and thought, the invitation was declined, since he believed that the field of service in Greece and Turkey was a call of God.

It was a noble group of missionary giants with whom Dr. Riggs was associated through his long life, especially at Constantinople. It would be difficult to match the galaxy of Goodell, Dwight, Schaffler, Wood, Hamlin, Temple, and later H. O. Dwight, Herrick, Greene and Peet. Among these were several with more spectacular careers than that of Elias Riggs; but in his own special line of literary effort, no one came near his record. He was also a fine teacher, whether in a girls' school or in a theological seminary; he was a most acceptable and helpful preacher in half a dozen different languages; he served a term as treasurer of the mission very competently. But his great work was literary. To few men is it granted to translate the entire Bible into three separate languages, each with its own distinct alphabet, besides assisting in a fourth. Practically the entire responsibility for the Armenian and Bulgarian versions was his; and he was a member of the translation committee for Turkish, while he assisted in the translation of Prof. Bambas into Greek, particularly of portions like Daniel and Ezra, translating from the Chaldee or Aramaic. His knowledge of all these tongues was so idiomatic that he was able to put the sacred Word into a form acceptable to the people.

Next to Bible translation, his most valued and permanent contribution was to the hymnology of these Near Eastern peoples. Over three hundred of the hymns in the Bulgarian book are his work; while each edition of the Greek hymn book has been dedicated to his memory; and among the

Armenian hymns, a large share of the most popular today are those which he put into that language. Besides this, he was for many years editor or associate editor of weekly and monthly periodicals in both Bulgarian and Armenian — papers that, aside from the Bible, were the sole reading matter for thousands of homes. He also took his full share in the issuing of tracts, school books, devotional and biblical literature, including a Bible Dictionary in Bulgarian, and several commentaries.

Dr. Riggs also had a free use of French for preaching, as well as conversation; he used German, Italian, Russian and Arabic easily for read-



THE BIBLE IN ARMENIAN, TURKISH, GREEK AND BULGARIAN TRANSLATIONS, MADE BY DR. RIGGS AND HIS COLABORERS

ing and somewhat in speaking. He had a scholarly use of Syriac, Coptic and Ethiopian as well as Latin, Hebrew and Aramaic, as far as Oriental studies and the purposes of translation were concerned. He took great interest in delving into the grammar and construction of many other tongues. His commonplace book contains copies which he made, with comments, of the Russian, Georgian, Chinese, and Sabeian characters, showing the breadth of his interests. But his scholarship was deep as well as broad. He was never satisfied with surface work.

One secret of Dr. Riggs' remarkable ability to help others was his humble and teachable spirit. He was always eager to learn, no matter from how humble a source. Hearing that there were said to be valuable ancient Greek manuscripts in the library of the Mosque of St. Sophia, he did not rest until by personal investigation he had ascertained that this was not true. At another time, he questioned a young graduate of one of the Amer-

ican universities as to whether he had found any satisfactory explanation of the precession of the equinoxes, saying that he had read many articles about that phenomenon, but without finding an explanation that satisfied him. The young graduate was forced to confess that, with all his astronomical training, he knew less about it than the missionary of sixty years standing! Dr. Riggs was never quite satisfied with what he had done, but was constantly revising, correcting, and bringing up to date his books and other work. Neither his universality of interests nor his profound

very young; and this gave Dr. Riggs a special interest in the blind. It was through his personal care and ingenuity that a system of characters was brought out for the blind in Armenian, based on the Moon system. Portions of the Bible printed in this way were a great boon to many blind persons throughout Turkey.

There was one handicap under which Dr. Riggs constantly worked, which is not usually expected in the case of one who lives as long. He never was of robust health. Shortly after moving to Smyrna from Greece, in 1839 he was brought so



ELIAS RIGGS (*left*), WILLIAM GOODELL AND WM. G. SCHAUFFLER, TRANSLATORS AT WORK IN CONSTANTINOPLE

scholarship along so many lines, led him to speak as an expert; he was never assertive, but modest and retiring. Moreover, he was always willing to give up one line of work when need was shown for his aid along a different line. So he turned from educational work to literary, and from that to the work of a treasurer, just as he was willing to leave Greece and begin again in Smyrna, or again in Constantinople; or to take up one new language after another, thinking nothing of the labor and drudgery involved.

Three of his children and eleven of his grandchildren followed him into the foreign field. His youngest son was stricken with blindness while

low by malarial fever that the family physician did not think he would live two years, but a trip to Syria and Palestine set him up again. In 1856, in 1862, twice in 1864, and again in 1872, he was compelled to leave his beloved work in an effort to recover his health. During all the years from the time of his golden wedding and the fiftieth anniversary of his entry on missionary life until his end, his associates were accustomed to look at the thin form of the white-haired old man as a frail thing which any wintry blast might destroy. Yet constant care, regular and abstemious living, and a sublime faith and trust in the heavenly Father, kept him at work till his ninety-first year.

The Berry Schools of Georgia

The Romance of a Sunday School that Became Famous

By TRACY BYERS, Mount Berry, Georgia

Author of the biography of "Martha Berry, the Sunday Lady of Possum Trot"; published by G. P. Putnam's Sons, New York, \$3.50

ONE Sunday afternoon about thirty years ago Martha Berry was sitting in a log cabin playing on a little old-fashioned organ. The cabin had been built as a playhouse for the Berry children and to it were attracted the children of poor families living in the hills back of her father's plantation. One boy who came roaming through the woods, peered in at the cabin window and watched Miss Berry as if fascinated. Calling him in, with three other children of the neighborhood, she told them Bible stories. They were so fascinated and astonished by these old stories that she asked, "Haven't you ever read a Bible or heard it read before?"

"No'm. Pappy, he's goter Bible," said one, "but he cain't read hit and we didn't know it had stories in hit."

"Will you come back next Sunday?" she asked as they left. "I'll tell you some more Bible stories."

"Yes'm, weuns'll come back and bring some more chillun, too."

The next Sunday afternoon the first four children brought half a dozen more. They appeared in ragged and dirty clothes so that Miss Berry ran to the house to get soap and towels, which she invited the children to use. They washed in a large rain barrel standing beneath the eaves of the cabin. Then with faces shining and eyes sparkling, they gathered around their new-found friend and teacher.

Martha Berry told them of the beginning, of Adam and Eve, of Noah and the Ark; of Moses and the Ten Commandments. They listened in rapt astonishment. Shadows were lengthening over the hills and the sun near setting in the haze over Lavendar mountain, when the children reluctantly left for their shabby homes.

The next Sunday Miss Berry brought out an old microscope which she had used in school. After the children had washed she showed them the germs left in the water. As they looked through the microscope, fascinated by the sight of the wriggling creatures, they said:

"Heh! We'll sure-enough drown the bugs on us arter this!"

Miss Berry's Sunday school grew rapidly until it had passed all bounds. Children brought their parents and came flocking from miles around. On Sunday the grounds around the stately pillared Berry mansion became a shambles of ox carts, mule wagons, horses and buggies. Her sisters and brothers looked on amused at first, then protested wearily:

"But, Martha, you can't educate all the hillbillies of the Blue Ridge Mountains. Even the state has not undertaken the job. You'll lose all your beaux and never get married if you keep filling your buggy with dirty little brats off the mountains. Every time we go down the streets with you all the worst-looking characters in town yell, 'How-dy, Miss Marthy.' Forget your Sunday school for a day and come on the picnic this afternoon."

But Martha did not go. Instead, she kept at work and opened new Sunday schools in four surrounding communities.

Driving around the country on Sundays, she visited the Possum Trot and Mount Alto churches. Far down the Coosa River at Foster's Bend she opened another Sunday school, and in the meantime kept up the services in the log cabin on her father's plantation. Soon she decided that Sundays were not enough to teach the poor boys and girls who came to her meetings. She opened a day school for them across the Summerville Pike on land given to her by her father, Captain Thomas Berry.

Once more her family protested, but the young woman continued on her course, determined to do her bit to lift the pall of ignorance from the southern highlands.

This was not an easy task—and it was not one for which she had been trained by the typical schooling of a wealthy girl of the South of thirty years ago. She had been taught by a private governess at home until she was sent away for a year in a fashionable "finishing school" in Baltimore.

Somewhere out of this she developed strength of character and wholesome trust. As a result the

Sunday school grew into a boarding school for boys.

"We just had to do something," she says, as she smiles today at early memories. "There were times when all the children had nothing to eat in the School but corn bread and grits. Our old colored mammy had taught me how to make delicious biscuits and many nights when all our spirits were



MARTHA BERRY—TODAY

low, I slipped into the kitchen of the first old dormitory; made biscuits, 'borrowed' some jam from home and we all feasted together."

Early students, recalling those days, testify that when "Miss Martha" took charge of the kitchen the best food was forthcoming.

"Nowadays it has become stylish to be poor," says Miss Berry. "People talk of how much they can do without. For thirty years we have been that poor at the Berry Schools, doing without many things that I always had thought were necessities when I was a girl.

"The little motto on my desk, *Prayer Changes Things*, was put there by students long ago. I walked out on a little plank of faith in God and we built the Schools as best we could. By prayer and work all things have been made possible. From the early log cabins we walked along gravel paths that somehow seemed hallowed by the work.

There has never been a letting down from that, despite the difficulties.

"After the boy's boarding school had been going on for ten years it became necessary to open a girls' school—to train girls for better homes, to make them a match for the boys. The trustees told me that we had extended ourselves as much as was possible right then. Without telling them, I sent a group of boys a mile away to the farthest corner of the school's property, where they erected two log cabins. Here we put the first girls' school teacher and twelve girls.

"A year later, when the girls had beautified their cabins and had accomplished much work, I dared at last to show the trustees what I had done. Today the girls' school is as important and certainly as lovely and practical a part of the industrial system as any other."

Later the grounds of the Schools were extended to include the Foundation School for Boys. By gifts of land the campus has grown until now it reaches more than ten miles from end to end and varies from two to five miles in width.

Great physical changes have come about at the Berry Schools during the thirty years that have passed since Martha Berry began to teach Bible stories in her log cabin.

Naturally far more important changes have been made in the lives of the ten thousand students who have attended Berry Schools. During these thirty years never a meal has been eaten without a prayer being asked and thanks returned to the Lord.

An endless stream of America's purest-blooded Anglo-Saxon boys and girls, the mountain whites, have attended these Schools.

Strangely enough, in this day of material things, the only requirement for admission is that the prospective student be poor and unable to go to school elsewhere. If he has no money he may work for his clothes, his room and board and tuition. Between 600 and 700 yearly take advantage of this opportunity and from 200 to 300 others pay the nominal charge of \$150 a year. Altogether there are about 1,000 students enrolled.

The Schools are unlike any others in the world. On six mornings a week classes begin at seven o'clock, following breakfast at 6:15. The classes continue until five o'clock in the afternoon with some vacant periods during the day. Chapel services are held at 11:45 every day and attendance is compulsory.

The students do all the work of the Schools, for there is not one hired man or woman on the 25,000 acres. One third of the students are always engaged in these tasks while the other two thirds are in classes. One third of the student body works Monday and Tuesday; another third on

Wednesday and Thursday and the last third on Friday and Saturday.

The boys and girls clean the buildings, cook the meals and serve them; bake the bread; milk the dairy herd of more than a hundred blooded Jerseys; make the furniture and erect the buildings; bake the bricks in the brick plant owned by the Schools; cultivate the fields and care for orchards; tend the sheep and chickens. All in all they lead an extremely busy and useful life.

There is no time for football at Berry and no interscholastic athletic life; but many games and sports are played between the different classes and divisions of the Schools.

Boys and girls who have never had an opportunity for an education plead to enter these Schools, so that, at the age of twenty, many young men and young women are found here beginning to learn their ABC's.

Reclaiming human waste, making useful citizens from boys and girls that would otherwise have no chance in life, has been the aim of Martha Berry. There seems to be an endless influx of such boys and girls from these southern states, the most backward section educationally in America. The mountain people of Georgia, Alabama, Mississippi, Tennessee and the Carolinas, from whom most of the Berry boys and girls come, lead America in illiteracy and misery.

One student enrolled recently from the hills of Tennessee who is a direct descendant of Daniel Boone; another is a great-grandniece of General Robert E. Lee. Some of the boys and girls trace their descent directly to the pure-blooded French Huguenots, who fled to South Carolina when driven from their own land by persecution.

The Anglo-Saxons of these mountains speak a dialect that is the lovely old-country English of two hundred years ago. Somehow these people were left behind as modern civilization swept across America. Today they are appealing for an opportunity to step into something better than the one-room and lean-to cabin homes that cover the hills of the southland.

These boys and girls, when educated, quickly prove their worth. Today the professor of agronomy at the Georgia State University is a Berry graduate. More than twenty years ago he came to the Schools driving a span of oxen, which he exchanged for his "larnin'." He is also secretary of the alumni association of the State University.

Another boy who worked his way through the Schools, and has since helped to educate his younger brothers, is today a vice-president of the Chase National Bank in New York City. The president of the Rotary Club of Asheville, North Carolina last year and a trust officer in a large bank there, is a Berry graduate who is helping educate his younger brothers.

One graduate of the Schools has started a similar institution in North Carolina and has a school with nearly 350 students. Another school, similar to Berry, is operated in northern Florida by two Berry graduates. Throughout the South are other schools patterned upon the Berry system of diversified industrial and vocational education.

It is encouraging to note that of the 10,000 former students more than 3,000 are now teachers and community leaders. Hundreds are farm demonstrators and county teachers of home economics. Many become Christian ministers and doctors. Many return to the farms, where they improve the condition of the soil and the animals



THE MARTHA BERRY SCHOOL AT POSSUM TROT

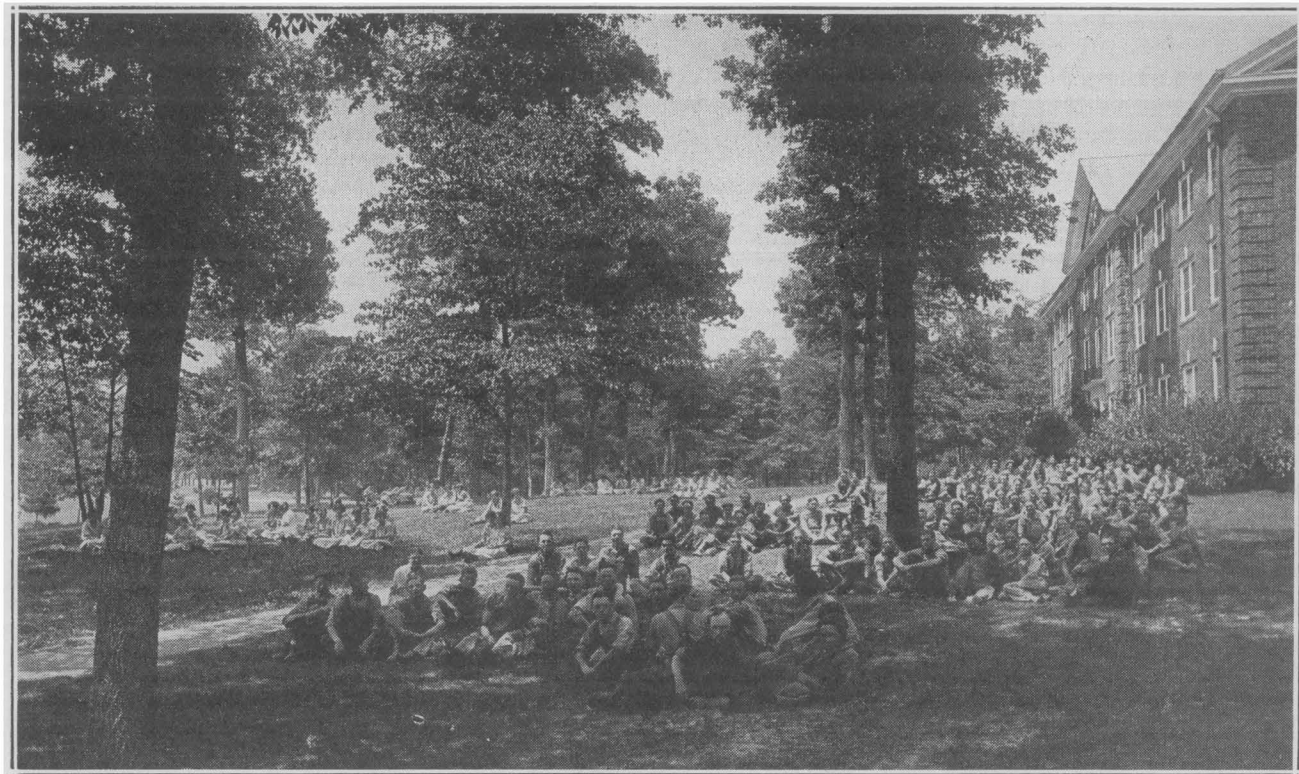
on the land. This has been one of Miss Berry's great aims.

With good sense and an unfaltering sense of humor, Martha Berry guides and advises these youngsters; encouraging them to grow into ideal Christian citizens, into men and women who will feel that character is the greatest need of life, and commercial success of secondary importance.

Many of the girl graduates become nurses. Several are now superintendents of nursing homes. One of these girls nursed Miss Berry during a severe illness, helping in real fashion to "pull through" the founder of the Schools.

The graduates have scattered into every state of America and into many foreign lands. One former student, who now is a missionary in Brazil, recently gave the address in chapel. One came back from several years of teaching in a mission school in India. Another is working in a school in Persia.

A girl, who was graduated about eight years ago, has given addresses on temperance to the student bodies of almost every college east of the Mississippi River.



STUDENTS AT THE MARTHA BERRY SCHOOLS, AND ONE OF THE DORMITORIES

The young men and women prove their intelligence on every side. Psychological tests and mind measurement tests reveal great native intelligence which only needs training to develop them into useful citizens.

A feature of the School life which for years puzzled the South is the religious training and compulsory chapel. The School is non-sectarian, with its chaplains recruited variously from Methodist, Presbyterian, Baptist, Episcopalian, Congregational and other churches. In early days the mountaineers suspected that they would be evangelized into some strange belief. The Hardshell Baptist ministers wrote letters to Miss Berry inquiring her "persuasion" and the strength of her shell. But Christianity is placed above sectarian creeds.

Through it all Miss Berry has fought and smiled. Buildings have burned down, but classes and meals have continued as before. Tornadoes have swept the campus, but no one was daunted. Teachers have attempted insurrections, but have failed of their purpose. A railroad attempted to bisect the campus with a spur line, but Miss Berry finally halted work by telling the foremen she would have the boys tear up the rails every night if they went any further onto the grounds. She hurried to the president of the road and persuaded him to run the track in a different section.

Visitors who see the miles of campus, the graceful lawns and beautiful trees, seldom vision the

picture which Miss Berry made during the years as she walked about, saying in her charming southern accent, "Cut down that hill. . . . Fill that hollow. . . . Move that tree nearer the road."

She says with a smile, "It isn't much fun to stay in one place forever! I suspect even the trees like to move about a bit. Any way they grow better."

"God has blessed us with friends," Miss Berry says quietly, "without the help and prayers of our friends throughout the years, I should long since have given up. To our beloved friends we are the most grateful for reclaiming the 10,000 lives to usefulness for our country and our God."

ONE RACE—ONE SAVIOUR

By FRANCIS SHUNK DOWNS, D.D.

A Japanese evangelist said to a group of his countrymen:

"When I attended a surgical clinic, and saw the foreign teacher preparing to remove a cataract from the eye of an old woman, I wondered to myself: 'Suppose that we Christians are mistaken, and that instead of one God there are many, and that the one that made the American did not consult with the one that made the Japanese, and as a result there is a difference in the anatomy of the eye, and so this operation proves a failure.'"

But the one God has "made of one blood all nations of men for to dwell on all the face of the earth."

Sin has infected the spiritual life of all races and nations and Christ is the only power that can cleanse this human race.

Missionaries to Convert the Church

The Message from the Foreign Field to the Home Church

By the REV. W. WILSON CASH,

London, England

General Secretary of the Church Missionary Society

FIFTEEN centuries ago there came to the Church one of the decisive hours in the expansion of Christianity. In A. D. 432 St. Patrick landed in Ireland and the fruits of his evangelization may be traced not only in the Western Island but also throughout the sixth and seventh centuries as the Gospel Message flowed back to England through Iona and Lindisfarne and across the continent of Europe. The principle of the New Testament surely is that what is given in missionary service overseas flows back again in increasing blessing to the home Church, and every age of the Church has proved it.

In this twentieth century we are not simply in a world crisis which affects foreign missions. We are emerging into a new era when things will not be the same as before. The moral crisis of the western world is not whether missionary work be maintained in the future at the same financial level and efficiency as before but whether the Church of God can stem the tide and in doing so can meet the crisis with a positive message of Christ for a broken and a disillusioned world.

Can Christianity survive the impact of secularism? This question is fundamental to the missionary situation, for a collapse of vital Christianity in the West would react at once throughout the world.

It is because of the serious challenge thrown down to the Church by the materialism of the day that some of us are convinced that only in a rediscovery of the Gospel as the power of God for this present age can we help the missionary cause. In other words, we cannot advance in the mission field without a new spiritual revival in the home Church. We have therefore been seeking to inter-

pret to the people of Great Britain the message of Jesus Christ and His redemptive love and power, in terms of what has been taking place on the mission field. We have sought to give the evangelistic message of our churches, explaining what God is doing in other lands. What He

has done in China, India, Africa, and elsewhere He can do for congregations to whom we preach at home. This has caused a heart-searching for some of us. We have realized that if we go out and explain how Christ has transformed the life of pagan Africans and Hindus and has given those people victory over sin, then we must face the same need and possibility in our own lives. To be honest in our evangelism we must rediscover Christ as supremely adequate for ourselves. We will not attempt here to explain this personal aspect of the campaign. Suffice it to say that we have sought to sur-

What is wrong with missionary work? What is wrong with the Church at home? Can we expect unconverted Christians to evangelize the world? Feeling convinced that, if the Kingdom of God is to continue to spread, the Christians at home must be aroused, the Church Missionary Society of England has brought home a missionary from Persia to conduct evangelistic missions in Anglican churches. Would not this be a good plan for some of our American churches? Asia may yet be called upon to evangelize America!

render our lives anew and wholly to God so that nothing in us would hinder His purpose either for the work we represent or for the world. As we have studied the situation we have become more and more convinced that the mission field holds the evidence of the truth of Christ and the Way of Life for which the Western world is waiting. In England the question is constantly being asked whether there is anything definite to show that Christ can meet human needs. Behind such a question there is a hunger for realization of a God who can be discoverable in the ordinary life of this modern age.

How can we bring this evidence to the attention of the home Church?

The ordinary methods of missionary promotion are inadequate. Study circles, missionary addresses, exhibitions and the many other forms

of activity are not converting people to God, and unless we were winning people to God we were failing. It is one thing to convert people to foreign missions and, by a broad policy of social service, to secure from them a donation. It is a very different proposition to make the missionary appeal so vital and personal as to challenge the man in the pew to consider seriously the claims of Jesus Christ for himself and to win him to a full surrender to Christ as his personal Saviour and Lord. Our policy in the campaign upon which we have embarked is definitely evangelistic with the objective of changing lives through the power of Christ.

Some have said that it is not the work of a missionary society to do home evangelism. The days are too critical for us to consider whether this or that task is specifically ours as a missionary board. We are convinced that every ounce of spiritual energy in the Church should be mobilized to this one end—the conversion of the people of our nation to God. As Christian workers we feel we have a distinctive contribution to make. It may not be peculiarly our missionary task, but having seen God at work in other lands, we believe that He would have us summon the home Church to take up unitedly this great work. Our effort therefore is only a small contribution to the larger task of the whole Church.

Last year Bishop J. H. Linton of Persia was asked to come to England for a year to lead the campaign which the Church Missionary Society planned to initiate. He began the work last autumn and has already held a number of evangelistic missions so it is possible to gauge to some extent the result of the campaign.

The Bishop's messages have been simple evangelical talks based upon his personal experience of Jesus Christ. He has never been ashamed to tell his audiences about his own life and how Christ has met his needs. Most of his missions have been called "A Week of Witness."

Anglican churches like to have things done decently and in order, and yet as the tide has risen we have seen young men and women mounting the pulpits of large Anglican churches and witnessing to the saving power of Jesus Christ.

In one industrial center the Bishop of the diocese sat humbly in a pew and listened to the messages thus given. Hundreds of men and women, mainly young people, have found new life in Christ and every series of mission meetings reveals a tremendous hunger for God. Thus far those who have been won have been mainly church people and in this the way is being prepared for a much wider evangelism later on. If church people show that they have a faith worth passing on, the Church will soon discover that it is a faith worth exporting to other lands. We

thank God that blessing is flowing back to the home Church from the mission fields but let us make no mistake about the issue involved in it all.

We have today largely an unconverted church membership. We must either win Church and nation for God or we cannot carry on the missionary work entrusted to us. In many ways the spiritual level of the home Church determines the progress of the Kingdom of God overseas.

We are at the parting of the ways. It is time to close our ranks, heal our divisions and with a united front go forward cooperatively with all who love our Lord in sincerity in a new effort to win the world for Jesus Christ.

In recent years evangelism has often been in the background in missionary policy and we have given our congregations the pap they wanted in a nebulous kind of religion based upon what we thought leading laymen would approve. Now we are called to bring home to ourselves and to our laity the one great missionary objective given to us by Jesus Christ—to preach the Gospel by life and word in all the world, at home and abroad.

The young churches overseas are alive to the menace of this hour. With reduced grants from the sending churches and with fewer missionaries they are themselves embarking upon aggressive evangelism. The Kingdom of God Movement in Japan and the Five-Year Movement in China are two instances of this.

Many other efforts are being made by the churches themselves to advance through personal evangelism. If these daughter churches of ours are feeling that the need today is a militant evangelism, how much more should we at home stress it also? The lesson for us to learn from the mission field in this world crisis is undoubtedly a ringing call to join with them in a world-wide evangelistic effort. Revival in many places has already begun. I believe it has begun in England. Are we going to stifle this movement of the Spirit or will we clear the channels so that revival may be world-wide?

THE NEED OF TODAY

We sorely need to recover a radiant passion for the redemption of the lost. Sylvester Horne reminds us that "A new note is required in much of our preaching if men and women are to be won to Christ. Scholarly accuracy, literary finish and charm of style we will not despise, but these alone cannot probe the sore of sin or lead men out of bondage into spiritual liberty. The antagonism some would raise between evangelism and religious education is absurd. We must put more education into our evangelism and more passionate evangelism into our education."

BISHOP ARTHUR J. MOORE.

A Woman's Criticism of the Laymen's Report

By Mrs. HENRY W. PEABODY,
Orlando, Florida

THE report of the Appraisers of Foreign Missions sent out by a committee of laymen is perhaps the worst attack and the most dangerous ever made on this great enterprise.

In the guise of friends the fifteen appraisers have prepared and sent through the secular press their statements, claiming the backing of seven great evangelical denominations.

Glancing through the list of Appraisers, we find lacking the names of men and women who have been in close touch with the foreign mission work and workers on the fields of Asia. In this group of eminent men we find the chairman, a Professor of Philosophy in Harvard University, the vice-chairman a vice-president of the University of Chicago, the president of Brown University, formerly a Baptist institution but now separated from religious affiliation. Another represents the Friends College of Haverford. These institutions, presumably the model for the new work in foreign mission fields, seem not to have made any vital religious impression on their own communities. Unfortunately, Chicago, New York, Boston, Providence and Philadelphia do not show many marks of religious progress, but rather we should say they show the influence of extreme humanitarianism, which is the

best that modern liberals can present as a motive.

We, therefore, must take exception to the qualifications of men, with such standards and

backgrounds, to survey and appraise the divinely inspired work of foreign missions. The charter for this work was given by the Risen Lord, who commanded His followers to go into all the world and preach the Gospel, baptizing in His name and teaching what He taught. Some of the men and women who meet the approval of these Appraisers have reversed the order of Christ. According to the divine program, the Kingdom of God and His righteousness is followed by other temporal and physical "things." These might include education, medical work, social, economic and physical aids. Such benefits are effects, not causes. Here lies the great difference between this body of Appraisers and the truly great body of evangelical missionaries who are out on the foreign fields, representing millions of men and women of our American

For a full half century foreign missionary work has been the major interest of Mrs. Lucy Waterbury Peabody. As a young woman she spent nearly six years in Madras, studying the Telugu language, working in village schools for low caste people; training Bible women and doing *zenana* work with high caste women, Hindu and Moslem. In 1887, she returned to America, and was for eighteen years Home Secretary of the Woman's Baptist Foreign Mission Society. Later she was Foreign Vice-President of the Woman's Foreign Mission Board.

Mrs. Peabody was for ten years editor of the woman's magazine and the children's paper of the Baptist Board; in 1900 she became a member of the United Study on Foreign Missions, and under her chairmanship four million mission study books were printed and distributed for women and children of all denominations. She has been for thirty years a leader in the formation of summer schools of missions, was chairman of the interdenominational Woman's Foreign Mission Jubilee in 1911-12; was instrumental in organizing the Federation of Foreign Mission Boards. She made an extensive visit to foreign mission fields with Helen Barrett Montgomery in 1913-14, and was founder and editor of *Everyland*, the children's world friendship and foreign mission magazine.

Mrs. Peabody is a well-known writer and speaker and was chairman of the Building Fund Committee for seven Christian colleges for women in Japan, China, India, raising \$2,000,000 to secure \$1,000,000 from the Laura Spelman Rockefeller Foundation. At present she is a member of the Board of Woman's Christian Medical College of Shanghai, and of the Madras Christian College for Women, Vellore Missionary Medical School and St. Christopher College for Teachers.

What Mrs. Peabody writes in regard to the layman's appraisal of foreign missions is worthy of careful attention.

churches, who still stand by the divine origin of this movement as set forth by the Risen Christ.

Every missionary would probably agree that it should be the aim of those who proclaim the Gospel of Christ to improve conditions of family

life, especially where polygamy maintains, to bring about better living for all, and tender care for those who suffer. But evangelical churches and missionaries cannot accept the Appraisers' report as a basis for the change. These men and women have had opportunity for only a superficial and cursory glimpse of the work, and evidently have been greatly influenced by prejudice and hearsay and the wisdom of men who stand theologically where most of the missionaries on the field do not stand.

We can touch briefly on only a few points where there are notable differences in conclusions based on the difference in belief, precedent, and preparation.

No Compromise With Non-Christian Faiths

Having lived with the women of India for nearly six years, and having made a life-study of the conditions which have not changed materially in the mass, we cannot accept the recommendation that as Christians we should compromise with the non-Christian faiths of India. Even Gandhi, the highest exponent of Hindu idealism, had done nothing to remedy the terrible physical, moral and mental conditions of women which are due directly to the religious life and beliefs of Hinduism. If the Appraisal Commission will read "Mother India," by Katherine Mayo, and its later confirmation by Indian authorities, they will be more accurately informed concerning present-day conditions in India. Long ago Max Muller said: "The Hindu religion is perhaps the only religion that is worse than no religion."

The story of Amy Carmichael's redemptive work with the little girls devoted to the vile service of the priests of the temples of India shows clearly the utter impossibility of any sympathetic alliance with this religion so-called. From Hebrew history, as told in the Old Testament, we learn the results of the attitude of Israel toward the prophets of Baal, with their pernicious, immoral, idolatrous worship. The prophets of Israel, thank God, stood against these priests of Baal whose extermination was apparently approved by the Lord God, Ruler of Nations.

In China, where moral conditions are in many respects better than in the greater part of India, we still have a very dark picture in the present books by Pearl Buck, who knows China. No missionary of Christ will favor an intimate and friendly cooperation even with a religion like Confucianism or Buddhism in China.

We cannot compromise Christianity with these human faiths which reach their lowest depths in the lives of the people. The religion of Christ is the only religion that can save the souls and bodies and minds of men and women. Buddhism is an improvement on Hinduism—but what hope

is there offered for women of that faith as taught by Buddhist priests? Kagawa of Japan knows that there is no hope in the Shinto faith. He preaches Jesus Christ and Him crucified and makes no compromise with idolatry.

Education and Healing Without God?

The Appraisal Commission makes another recommendation regarding missionary educational institutions. It recommends that evangelistic work be discontinued in missionary institutions founded and financed through the prayers and gifts of Christians who supposed they were building schools and colleges where Christian teaching and training would be predominant. Whatever has been done—and the Appraisers graciously admit that something has been accomplished by our backward methods—has been done directly through religious work. Recently some mission boards have been willing to yield, as in China, agreeing to registration under a secular government which demanded a cessation of religious teaching in schools and colleges.

Surely we have not yet accepted the atheistic viewpoint of the Russians. Either the mission boards should continue, as under honor bound, religious education as an integral part of the curriculum in every mission school, or they should close these schools. Christian schools are not supposed to maintain purely secular education in the East, nor would the denominations represented on the Laymen's Committee lead us to feel that such unreligious, irreligious, agnostic or atheistic leadership would be of sufficient value to the Orient to enlist our gifts and the lives of our young men and women. Christian schools, supported by Christian churches, should be allowed to teach the Bible as the inspired Word of God, the basis of our Christian faith. It should be taught by men and women who believe that this, the only historic record of the Lord Jesus Christ, holds the major place in any education supported by the Church of Christ. Rather than divorce educational work from evangelical Christian teaching, it would be infinitely better to close the doors of these institutions and allow the Oriental leaders to conduct education in their own way, at their own expense. Having been instrumental in the building of seven Christian colleges for women in India, China and Japan, and knowing the nature of the appeal which brought the great response from the Christian women of America, we believe that it would be dishonest dealing and a misappropriation of funds to discontinue Christian teaching and training in those colleges. Some colleges in America have been severely criticized for a similar misuse of legacies and endowments.

Medical missions should be conducted on the

same principles. We do not appeal to Christian churches for funds to carry on a purely scientific or humanistic effort through hospitals and medical schools in the Orient. We are there, not merely to introduce a new science of medicine, but to show the love and pity and power of the Great Physician. If we depart from the divine Charter, and cease to make Christ known through every missionary doctor, nurse and teacher, then we are unfaithful to our Commission and may as well give the field over to humanistic efforts of modernistic groups. If their program is adopted the funds already invested should be returned to mission boards that will continue their work of evangelism through other channels.

Christ's Representatives at the Front

The criticism in the Appraisal report that seems most unjust and unfair is that which stamps 95% of the missionaries, who are giving their lives for Christ in these foreign lands, as unworthy representatives of the American churches. Fifty years of intimate acquaintance with thousands of missionaries, and constant study of their fields and attainments, may perhaps fit me to make an appraisal of their character and work. Not every missionary meets the highest requirements, and not every minister in America meets the high standards of God and His service. My appraisal of foreign missionaries is that 95% of them are worthy representatives of the Church of Christ, while perhaps 5% are unfit for the task committed to them. In this latter group I would include rationalists, modernists, agnostics and humanists, who have really no Christian message for the people of the Orient.

Among the greatest missionaries beginning with those who went out from Jerusalem down to the present day, not many wise, not many mighty, according to human standards, have been called, and yet we have had such men as Carey, Morrison, Livingstone, Judson, Verbeck; and, thank God, we have today such women and men who are willing to count little in a worldly appraisal but who stand high in ability and scholarship. Some of these outstanding men and women would be quick to defend those who have laid down their lives for Christ, even as that first group of humble, untrained fishermen gave themselves to carry the Gospel to the regions beyond. Most of the boards have rather high standards for health, moral character, education, and special training for their missionaries. We should maintain these standards and we can testify to the ability of the great body of men and women who are now on the mission fields.

Another recommendation of the Appraisers is that missionaries in the main should be withdrawn and should be replaced by trained Ori-

entals. The Orientals who urge this are often least fitted to take places of leadership. Humility, gratitude and ability to work with others or under direction must be characteristics of men and women who are safe to be left in charge of the great work in foreign fields. The missionaries now carrying on the work are as a rule better able to discern ability in leadership, wisdom, judgment, spiritual religious power than are travelers from the West who spend a few months covering India, China and Japan with their total population of three-fourths of a billion people. The records of missionaries, spiritual and eternal, are known only in Heaven.

Why Help the Younger Churches?

The Appraisers assert that the great body of native preachers and Bible women are lacking in ability and should not receive "subsides" from the home church. This is not a New Testament term. The churches of Jerusalem, Antioch and Macedonia felt a close bond, a brotherhood, with the needy Christians who received the Word of God through His missionaries, apostles, ambassadors. These needy Christians were helped—not "subsidized." It would be impossible for missionaries to do effective work among the great masses of foreign peoples without the assistance of trained, loyal, humble representatives of Christ, in the lands to which the Gospel is carried. These helpers are willing to work for the barest living; a few dollars a month suffice for their physical needs. If I had a million dollars to give I would invest it directly, through the kind of missionary I could trust (and there are many of them), for the training and sending out of native evangelists who would in time become pastors of the little churches of Christ which are springing up throughout the Orient as the result of the preaching of God's Word. We "subsidize" leading ministers of the great churches of New York, Chicago, Boston, Philadelphia, and Providence. They do not always show the spiritual or social results we might expect, even though their "subsides," in the form of salaries, are large enough in some cases to maintain a whole flock of evangelists in a foreign field.

We come back to our Charter. Most missionaries who have gone out under evangelical churches have gone at the call of God. They believe in Christ, not merely as a way of life, but they believe that, by the miracle of the new birth, the "Way of Life" will be opened to people of different races throughout the world. Most of these missionaries accept the Gospel of the Lord Jesus Christ, as recorded in the prophecies of the Old Testament and in the history of the New, as the only basis for their calling, their message, and their service. They have found no other

Saviour of men, no other redemption except that offered through the Cross of Christ and the resurrection of our Lord.

Any true appraisal of mission work must be based on the truth represented in the great Commission of our Lord and in the Apostles Creed. Those messengers sent out by Christ had lived and learned with him for three years. They often failed and many made mistakes, but they were used to found the Church. They were not humanists; they were not rationalists; they were not philosophers; but they were born from above; they were called of God; they were sent out endowed with the power of the Holy Spirit without which they could not expect to accomplish anything of permanent value. They were promised the continued companionship of the Lord Himself, and today wherever we find anything of value in foreign mission work, or in religious work at home, it is based essentially on the truth of this divine Gospel proclaimed through such missionaries by word and deed.

Many appraisers have gone out to investigate and report, beginning with those who went out to investigate the Land of Canaan in the days of Moses. In the first group of twelve only two seem to have brought back any hopeful report. Caleb and Joshua sensed what was the real secret of victory. Centuries later other appraisers, Paul and Barnabas, Peter, Luke and John and others, investigated and made their reports concerning the field and the work. They were endowed with the Holy Spirit. The main qualification for any group of appraisers is their endowment with the Holy Spirit and their ability to recognize His work. The spirit of modern humanistic philosophy is not sufficient to make their appraisal of value. We believe in a divinely inspired call and preparation for the messengers of Christ and in a divine program. We shall continue to believe and to work according to the program.

The work of foreign missions is not completed. But only as it is carried on in conformity with the Charter, the Commission and preparation required in the Word of God, will it have any power to bring men to know Him and the power of His resurrection.

In the Centenary Report of the British and

Foreign Bible Society (1902), we learn that to date approximately five hundred million copies of the Scripture and portions have been translated and distributed in six hundred languages, largely the work of missionaries who were and are scholars.

"The gift of tongues at Pentecost was a small testimony compared with this Pentecostal gift which enables all peoples of the earth to learn in their own tongue the wonderful works of God." Unless we recognize this record of the supernatural as divine wisdom, rather than "superstition," we shall fail. If the Holy Scriptures are accepted as the rule of our faith and practice, and are not set aside by those who seek to dominate theological thinking today, we shall have the great spiritual miracle of foreign missions perpetuated among all peoples. There can be no foreign mission enterprise without adherence to the belief in the Bible as the Word of God and the divinely inspired Charter of the enterprise.

THE GO-BETWEEN

By LEREINE BALLANTYNE, Toronto, Canada

Secretary of Publications, Women's Missionary Society, Presbyterian Church in Canada; author of "Spirit Fire," "The Seven Seas of Service," "Firelight Fancies," etc.

The Easterner's Quest

White clouds ride high;
The sun is dim;
God lives beyond—
I know not Him.

The earth I see;
I feel its wealth;
Its food I eat;
Absorb its health.

Yet something strong
Within me cries;
I seek to know
Some paradise.

Some truth secure,
Some knowledge pure,
That Life goes on
And shall endure.

God lives beyond
The mountains lean.
I need, Great One,
A Go-Between.

The Christian's Answer

Seek not beyond
The drifting clouds;
Nor yet within
Ancestral shrouds.

God has sent down
To Earth's slopes, green,
His own true Son,
As Go-Between.

He made the perfect
Sacrifice.
God needs no more
Burnt flesh, or rice.

Something more sweet
And true He gives;
A faith more deep
A hope that lives.

Take it, and know
The life supreme.
Lord Jesus is
God's Go-Between.

A critic of missions who says: "I am not willing to spend my money to try to impose my beliefs on others," represents those who seem to think that missionary activity is designed merely to change people's opinions. Could that man see what is going on in many communities where missionaries are laboring—in the cities, and mountains of America and in the neglected lands he would discover that lives are being changed and communities are being made over by Christian missionary activity, especially by the patient, "shining" of Christian lives, giving forth light in dark places. Missionaries go to take Christ who changes men's lives.

Reactions to the Laymen's Report

AMONG the many comments on the Laymen's Commission Report the following show the preliminary reactions in some mission fields, in American churches and mission boards. Occasional reviews and appraisals of missionary methods and results are useful but these may be overdone. They are valuable in proportion as the appraisers appreciate the true purpose, ideals and abiding fruits of the work. Goodwill, honesty and care are not enough to assure sound judgment. Our methods of work should change but only God has the right to change the basic nature and purpose of His commission to evangelize the world.

A general criticism has been against the method of advance releases of sections of the Report, not only in all parts of America, but in Europe and in mission lands. The effect of this is shown in a letter from Dr. George S. McCune, President of the Union Christian College of Korea, who writes as follows:

We are greatly exercised over the report of the Laymen's Commission. We feel that a great injustice and harm is being done here by their publication. *All the vernacular papers are carrying the findings* (releases). At the time when we are trying hard to keep our school work up to tone and evangelistic in effect, to have such suggestions made by a Commission from our home churches certainly cramps the wheels of progress.

Mission boards have received the Report with varied expressions. The official pronouncement of the *General Council of the Presbyterian Church* "emphatically dissents from the conclusions of the Commission as effecting the aim and message of the missionary enterprise. What is proposed is virtually a denial of evangelical Christianity."

The Presbyterian Board of Foreign Missions has issued a statement which says in part:

The Board recognizes with appreciation the earnestness and sincerity and devotion of the members of the Commission and the Inquiry. . . . The Board affirms its abiding loyalty to the evangelical basis of the missionary enterprise. . . .

The Board regards the evangelistic purpose of missions, when truly conceived, to be paramount. As the Lakeville Conference of the Board and representatives of all its missions with representatives of the national churches in June, 1931, declared:

"We believe that the Gospel is to be proclaimed and Jesus Christ to be made known, not by word *or* deed but by word *and* deed; that preaching Christ and living Christ are not to be dissociated; that truth and life go together and that this union is to be effected

not by having some missionaries who only preach and other missionaries who only heal or teach but by having all missionaries communicate the Gospel by both deed and word."

The Board adheres unqualifiedly to this purpose in the prosecution of its commission. . . .

The Board is prepared to make any changes in methods and policies and administration which will advance the cause of Christ throughout the world, and which will bring to all men those saving gifts of truth and life which can come through Him alone.

The American Baptist Foreign Missionary Society has issued a preliminary statement which is to be followed by others. This statement says:

None of the mission boards is responsible for the observations and conclusions of the Report. Many of the recommendations cover ground entirely familiar to the missionary organizations. . . . The Report does our missionaries less than justice. . . . This service calls for a high degree of self-sacrifice and many are bearing burdens far beyond their strength on account of our inability to send reinforcements. . . . Our boards have expressed their own viewpoint (as to the basis and scope of the enterprise) that "The paramount aim of the Christian missionary enterprise is to lead men everywhere to accept Jesus Christ as Saviour and Lord, through whom they may find the Father and to establish among them New Testament churches. . . . The specific recommendation of parts II and III (of the Report) will be taken into serious consideration. . . . Not all of the proposals are acceptable to our boards or to our constituency."

The preliminary statement adopted by the Executive Committee of the *Board of Foreign Missions of the Reformed Church in America* states:

The Reformed Church in America is committed to the purpose of making Jesus Christ known to all men as Redeemer and Master, both for the saving of their souls and for the rectifying of their lives personally and socially. The Board of Foreign Missions has this mandate from the great Head of the Church. No other basis can be considered. No less or other purpose could command the support of the Reformed Church for so weighty an enterprise as that of foreign missions, nor call to its forces the young men and women who are needed on the field. . . .

The Board will continue to give the most careful scrutiny to its work, both at the home base and on the field, to see where adjustment or revision may be needed at any time to make it more efficient, keeping always in mind its primary purpose and its obligation to the Church for which it acts and which looks to it for leadership in its foreign missionary work.

The American Board of Commissioners for Foreign Missions (Congregational) has viewed the whole basis and recommendations of the Lay-

men's Commission in a much more favorable light. The Board says in a published letter:

After adequate discussion and conference on the three missionary fields surveyed, and after securing the well-considered opinions of pastors and corporate members, the Board stands ready to accept whatever future changes in method and policy may seem wise.

So important are the proposals of the Commissioners that the Board is issuing as an aid to its study, a sixty-four page booklet which will contain in eight chapters (1) a brief statement of the recommendations of the Report on each aspect of missionary work, (2) concrete examples of work in our own missions to which the proposals apply, (3) comment upon the merit of the recommendations by our secretarial staff. . . .

At the Annual Meeting of the Board the following was adopted:

We urge upon our churches that they study carefully this masterly survey. Our very confidence in the missionary cause and our faith in the integrity and permanence of the movement causes us to rejoice in every criticism which tends to break up complacency and compels us to compare our actual performance with the precise needs of the people with whom we work.

The Board of Foreign Missions of the Methodist Episcopal Church also views the Report more favorably than many others. Bishop McConnell, the President of the Board, has already appointed a committee on "Inter-Church Cooperation." The statement issued by the Board does not comment on the doctrinal basis of the Report but deals with other features:

The Commissioners revealed breadth of sympathy, keen insight and an earnest conviction that foreign missions, while needing constructive changes in the methods of approach and policies and programs of work, must go on. As the Commission stated, "To any man or Church possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. . . ."

The inescapable challenge of this Report should appeal to our laymen and should serve to turn apathy and indifference into interest and support. Further, the search for reality and courageous facing of the issues so characteristic of this Inquiry are in full accord with the temper of youth today and will give new meaning and effect to the Christian message as it is presented to this disturbed and distracted modern world.

Dr. James Endicott, Secretary of the *Board of Missions of the United Church of Canada*, and formerly a missionary in China, calls attention to the critical difference between the position taken by the Appraisal Commission and that taken by the Jerusalem Conference (on non-Christian religions).

While the latter group stated in an unmistakable way the supremacy of Christ and the infinite value of the Gospel message, the Appraisal Commission Report lacks any satisfactory indication of such a faith in

Christ and His Gospel as will inspire so vast an undertaking as that of winning the world to Him.

DR. SAMUEL M. ZWEMER, for over forty years a pioneer missionary to Moslems, and now Professor of History of Religion and Christian Missions in Princeton Theological Seminary, writes as follows in *The Presbyterian Banner*:

The old Biblical Christo-centric basis for missions is discarded in the Report. . . . The message here is humanistic idealism, not redemption. "An idealism solidly based upon the testimony of human experience and upon the eternal nature of the universe"—whatever that may mean. "All fences and private properties in truth are futile," they say; "the final truth, whatever it may be, is the New Testament of every existing faith."

Such an appraisal of the basis and aim of missions is out of focus. It resembles a passport photograph, sufficiently accurate for purposes of identification to outsiders, but hardly suited for enlargement and admiration. The appraisal in our opinion will not produce a new Laymen's Movement, nor greatly increase missionary gifts to the boards concerned, nor secure an array of qualified volunteers from the universities. When Moses at the command of God sent out his appraisal committee and they brought in their report, it was not a victorious document: "We saw the giants, the sons of Anak, and we were in our own sight as grasshoppers, and so we were in their sight." Joshua and Caleb tried to save the situation, but mob psychology took a hand at Kadesh Barnea, and unbelief triumphed. *Absit omen.*

Dr. Paul deSchweinitz, for some years the Secretary-Treasurer of *Moravian Missions in North America*—that great pioneer missionary society now celebrating its two hundredth anniversary, says briefly:

The attitude of the Appraisal Commission runs directly counter to the underlying motives of all Moravian missionary endeavor.

From the *United Lutheran Church* comes a brief word from Dr. George Drach, Secretary of the Board of Foreign Missions:

From the religious point of view, the Appraisal is entirely unsatisfactory, but from the practical point of view, as far as administration and some adjustment in foreign fields are concerned, the Report may be helpful.

The China Inland Mission, with over thirteen hundred missionaries in China and a long history of remarkable achievement, is one of the independent missions outside the purview of the Appraisal Commission. The Home Director, Dr. Robert H. Glover, a former missionary in China, says in a personal letter:

My protest against the views and findings of this Commission will be not so much in word as in action, for I shall be stimulated to more earnestness and devotion than ever before to carry out the Saviour's true missionary commission and to help complete the task enjoined by Him.

In *The Alliance Weekly*, of the Christian and Missionary Alliance (another independent society), the Rev. David Mason, one of the Secretaries of the Alliance, voices the convictions of all "Faith Missions" on the great Christian motive which the Appraisal Commission would discard:

We believe that millions of souls are in danger of eternal death and ought to have an opportunity of life, and that that life is to be had only in Christ Jesus. We believe also that the King's business requires haste, and the need is more urgent today than ever; therefore "Go ye."

Some pastors have voiced the views of churches at home which are supporting the work carried on by the church boards. One of these, Dr. George W. Arms, pastor of the large Bedford Presbyterian Church in Brooklyn, New York, writes in *The Presbyterian*:

The Report of the Appraisal Commission . . . has denied the Scriptural ground of revealed truth. . . . The position on which they build their criticisms is purely "another Gospel." It means that either our own church board must repudiate this Report or else the Church will repudiate the church board.

Another pastor, a former moderator of the Presbyterian General Assembly who recently visited the mission fields, Dr. Hugh T. Kerr of Pittsburgh, says in *The Presbyterian Banner*:

There is much in the Report that is of great value and interest. . . . But the Report fails to point out the progress that has already been made along the lines of Christian unity. . . . It seems to champion the position that Christianity is not the one and only saving faith. . . . This position Christians cannot take. . . . The idea of having a non-theological religion is nonsense. A non-theological religion is a non-intellectual religion.

LAYMEN also comment on the Laymen's Report. Dr. Hugh R. Munro, President of the Montclair National Bank, says briefly:

The fundamental defect, as I see it, is that these good men have lost sight of the true missionary motive.

A group of Congregational laymen, however, warmly commend the Report and approve in principle its recommendations. They adopted resolutions recommending to the American Board:

(1) That it shape its policies along the lines recommended in the Report, and (2) that it cooperate with the Laymen's Committee and other denominations in working out the measures to be taken toward united action in mission work.

FRANK A. HORNE, a Methodist layman, and a member of the Laymen's Committee, writes in *The Christian Advocate*:

Personally I am thrilled with the Report, and I know the other members of the Methodist Episcopal Committee of laymen are equally enthusiastic over its value to the future plans and work of the Board of

Foreign Missions of our Church, and to the whole missionary enterprise of every church the world over.

DR. SHERWOOD EDDY, formerly a missionary and Y. M. C. A. worker, and now an author, a traveler and lecturer, says in *The World Tomorrow*:

It is an able document, objective, scientific, fearless, soundly critical but also constructive and creative, and will in time force the bulk of the foreign missionary enterprise to revise its methods and enter the modern world as the great history making dynamic which it is capable of becoming.

Dr. Howard Agnew Johnston, pastor of the Immanuel Presbyterian Church of Milwaukee, a world traveler and long a student of missions, writes:

The report is utterly unjust to the rank and file of missionary workers. The failure to magnify the essential place of Jesus Christ as the only hope and Saviour of the whole world is the most glaring fault in the report, and the suggestion about a super-board in the matter of administration is a startling presumption. It looks as if we had come to the point where the Church will be challenged to take its stand on one side or the other in connection with the place that our Lord Jesus Christ is to have in the Church. I hope very much that the attitude taken by the Presbyterian Board will be adopted by the Protestant churches generally.

The China Critic, an English monthly published in Shanghai, favors the recommendations on missionary education and in relation to non-Christian religions. It says:

The report is both fair in its opinion and constructive in its recommendations.

DR. CHARLES R. ERDMAN, professor and pastor at Princeton, New Jersey, an author and a traveler in mission lands, a former moderator of the Presbyterian General Assembly, and President of the Presbyterian Board of Foreign Missions, expresses his views in *The Presbyterian*, from which we quote:

The Report is disappointing, not to say distressing. In contrast with the unifying and comprehensive deliverances of the Missionary Conference at Jerusalem, this Report is divisive and defective. It does contain commendable features. Some of its criticisms are fair, but these are also familiar. Certain of its proposals are wise, but for the most part these already have been acted upon in principle. . . .

The vital defect of the Report, however, is found in its doctrinal statements and implications. Christianity is not presented as a supernatural revelation of the redemption wrought by Christ, but rather as "the religion of the modern man, the religious aspect of the coming world culture." "The uniqueness of Christianity" consists in its selection and grouping of doctrines which it holds "in common with other religions," instead of its distinctive truths, such as incarnation, atonement, resurrection and the incomparable character and claims of Christ.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

TIMELY SUGGESTIONS

TURNING OVER NEW LEAVES

This title heads the first program in the Yearbook of the Woodruff Place Baptist Church, Indianapolis. Its symposium on Missionary Education features "World Friendship Cultivated Through (1) Books, (2) Schools of Missions, (3) Study Classes, (4) Denominational Papers, (5) Stories, (6) Visualization, (7) Pageants." A meditation on "Information, Thought, Decision, Action," furnishes the devotional portion. By means of a large book made of wrapping paper, denominational papers and magazines, missionary books and leaflets were promoted by another group. "Turning the Leaves" as the program progressed brought to view copies of the magazines, book jackets and leaflets mounted on the pages of the improvised volume. Missionary magazine subscriptions were solicited at the close of the meeting and other literature was sold. Leaflets were used as place cards at the ensuing luncheon.

CHILDREN'S WORK IN THE NEW YEAR

The missionary training of the children is our only insurance policy for the perpetuation of our missionary interests, hence it is of paramount importance. The beginning of the calendar year is an appropriate time for any senior missionary organization to invite the juniors either to be entertained or to give an entire program of their own—and how enthusiastic the little folks are over the latter plan. Writing of devices to be used when the Woman's

Missionary Society entertains the juniors, Mrs. William H. Veenboer says: Twist your picture of the Pied Piper of Hamelin to represent the Woman's Home Missionary Society playing enticing tunes with all types of children following after. Careful searching will produce a trumpeter, and children may be cut from many sources. If your meeting is in the afternoon, your program will doubtless be well on its way before the children arrive from school, and yet they may be there for a good portion of it. . . . Children do not think in abstract terms. Visualize so that they can follow. Use plenty of posters to illustrate or work up interesting exhibits. When talking about migrants, a simple thing to do would be to have some cans of tomatoes, shrimps, oysters and other fruits and vegetables with little dolls representing tired boys and girls grouped about.

Since we are entertaining the juniors, we want to play at least one game with them. Animated alphabet is a lively one. Make two sets of the alphabet—one in red, one in blue—or choose your own color scheme. Divide the group into reds and blues with a cleared space for the contestants to stand. Have ready a list of words of missionary interest for the children to spell. The object is to see which side can form the word first. The juniors having the right letters rush up to the front and form the word. A tally is kept so that the winning side may be determined.

"Fruit Basket" can become a missionary game by giving the names of institutions in place of fruit, and by calling "Annual

Meeting" in place of fruit basket when you want to change places.

"*The Treasure Train*" is the name of the new gift container for the children, as used by Baptists this year. "It pictures a railroad engine and two cars. The wheels are slots in which when filled there will be two quarters and eight dimes. The train is loaded with missionaries, churches, schools, hospitals, Bibles, medicine, etc., all ready to help tell the world about our Saviour as soon as we supply the wheels. These gift containers may be used in Sunday schools or other children's organizations if the money is to be given to the denominational work and reported."

OUR MISSIONARY HEROES

In a setting of pictures and patriotic decorations relative to the birthdays of Washington and Lincoln, introduce well told stories of Paton, Livingstone, Sheldon Jackson, Grenfell, and others, whose patriotism expressed in world-service has done so much to extend brotherhood and promote Kingdom-citizenship. Give a similar turn to luncheons and dinners during the month of February.

APPLIED NEW YEAR'S RESOLUTIONS

Pass around slips of paper on which each person at the meeting is asked to express (1) her wish for the missionary society in the opening year, and (2) her resolve as to personal service in actuating the ideal. Let the papers be exchanged without signature and read by the recipients,

Majoring on the Devotional Service

The mainspring of a method must be its spiritual intent and not its technique. While freshness, variety and adaptability to modern thought and conditions are striven for, it is the earnest intention of the editor of this department to put motive, purpose and attitude of mind ahead of mere performance. A spiritual dynamic is an absolute prerequisite for the release of power on near and far fields of missionary service. Nowhere is this more imperative than in the devotional service. On the accumulated evidence of a considerable lifetime of missionary meetings, the author feels qualified to say that in too many cases, the devotionals are a pious form to be gone through, with perfectly good intentions but with precious little preparation, as an accredited clearance for the program to follow.

A survey of *ruts* would inevitably include "the usual missionary meeting," in which the devotional path is as hard-trodden as any old buffalo trail and as deep as the sunken roads of China. What inherent merit is there in a long passage of Scripture followed by a more or less unrelated prayer? or why must it last 15 minutes? Why are women, not gifted for other program appearance, tucked away in the devotional period "to give them something to do"?

Then there are the late beginnings for the meetings, prefaced with the remark: "We might wait ten minutes for the others to come and meanwhile sing two stanzas of 'Rescue the Perishing' as part of our devotionals." Perishing indeed, and some do not realize the reason why!

Then there are the hit-or-miss Scripture passages with the ensuing request for the minister's wife to offer a short prayer; and the hasty selection of "a Psalm with 'heathen' in it for appropriateness—O, yes, here is 'Why do the heathen rage,' that will do nicely." Rage indeed; they ought to, at our lack of moral earnestness in seeking their salvation!

And again, there are the perennial hymns whose fitness for the devotionals consists in their mention of desert sands or "the heathen in his blindness"—fine hymns, but cheapened by their too frequent repetition and by lack of specific adaptation to the subject in hand. With all the choice religious music available, hymns and special selections may fit the theme as an appeal fits the need. Away with all such if we would give the devotionals the place, preparation and emphasis due the power-generator in the meeting.

(This theme to be continued next month.)

Navajo Blankets versus Wet Blankets

Hannah Pennock Miller, National Secretary of the Department of Young People under the Woman's Home Missionary Society of the Methodist Episcopal Church, sends THE REVIEW this inspiring article designed primarily for the younger workers but equally applicable without age limitations. It is a timely message in the midst of our Great Depression. It is Miss Miller's custom to correspond regularly with her secretaries by personal letters and also with the girls' missionary organizations through a monthly letter in the missionary magazine of her denomination, generally following a theme with which is interwoven the specific things she desires the girls to do. The following is a sample, abridged from a letter at the opening of the new fiscal year:

DEAR GIRLS:

As this is Indian year, and as many of us still cannot think of the Indian without thinking of his blanket, I am prompted to write you this little dissertation. There is a custom among some Indians that when a death occurs in the family, everything is burned and there is a complete new beginning. While this wasteful custom tends to prolong poverty by destroying things that should be kept, I would like to recommend a *bonfire for the wet blankets all over the land*.

Last year circles died; hopes died, and many budgets died—all owing to these wet blankets: "The depression is on and we just can't meet our budget"; "No use trying new plans in our Conference—the girls won't attend"; "You just cannot interest girls in missions these days"; "Girls can't afford to take the missionary magazine"; "Girls haven't sixty cents to pay dues," and so on *ad infinitum*. Enough wet blankets were available last year to supply a whole army of "It-can't-be-dones"!

Now wouldn't it be marvelous at the beginning of this year to follow the Indian custom for all these deaths and have a huge bonfire to burn up the wet blankets of discouragement? "With God all things are possible." If only folks would keep affirming and believing this, "miracles" would continue to happen. Even the New Psychology has proven what such affirmations do in our lives.

In this Indian year, don't wait for others. Begin throwing your own wet blankets on the funeral pyre and using the Navajo blanket instead. Now a Navajo blanket is *perfect in design*. (Here the writer urges a complete application of the denominational plans for the year.)

A Navajo blanket is *beautiful*. (Application to a missionary circle of girls working in order, harmony and unity toward a goal they are determined to reach.)

A Navajo blanket has *warmth*. Enthusiasm, ardor, hospitality, good cheer, kindle love and neighborliness. Let every girl put on her Navajo blanket and sit around a real fire of burning desire to do her part this year to make her circle succeed.

A Navajo blanket is *attractive*. In these days, girls' missionary organizations must compete with high school clubs and all other organizations doing girls' work. We just can't expect modern girls to come to dull meetings. We need to use all our ingenuity, originality, ability, to prove that missionary meetings can be made attrac-

tive, if they are earnestly and painstakingly planned for in advance.

A Navajo blanket costs money, but everything in this world worth having has a price, and why not a thing as worthwhile as missionary endeavor? (Enumeration of the several items of benevolence in the denominational organization.) Who would begrudge the money it costs to be missionary-spirited, after catching a vision of Christ's objective in the command, "Go ye into all the world"? Just try putting Him first this year and see how all things necessary for your well-being will be added unto you. He has promised and *He never fails*.

Intelligence Test on China

The following introductory exercise was used as an ice-breaker in my classes at the Lake Geneva (Wisconsin) School of Missions last summer and proved very effective in stirring up interest. After completing the test, the pupils and teacher discussed the topics but papers were not handed in.

Multiple Choice—Check Right Answers

1. China's population is (1) about the same as that of the U. S.; (2) nearly 200,000,000; (3) about 400,000,000.
2. The government is a (1) monarchy; (2) republic; (3) an empire.
3. China is made up of (1) three; (2) eighteen; (3) twenty-five provinces.
4. Confucianism is a (1) Chinese caste system; (2) religion brought to China from Japan; (3) native religion of China.
5. The capital of China is (1) Nanking; (2) Peking; (3) Shanghai.
6. The Boxer War was (1) an uprising against foreigners; (2) a conflict between professional wrestlers; (3) an inter-provincial war.
7. Manchus were (1) rulers of Manchuria; (2) the last emperors of China; (3) discharged soldiers from Manchuria.
8. The Sino-Japanese war was won by (1) Japanese; (2) Chinese; (3) ended in victory for neither.
9. Sun Yat Sen was (1) an ancient Chinese warrior; (2) the first president of the Chinese Republic; (3) the last emperor of China.
10. The New Thought Movement is (1) a purely religious effort; (2)

promotes good will between the U. S. and China; (3) endeavors to modernize Chinese Life.

Key to Right Answers

1. About 400,000,000.
2. Republic.
3. Eighteen.
4. Native religion of China.
5. Nanking.
6. Uprising against foreigners.
7. Last emperors of China.
8. Japanese.
9. First president of Chinese Republic.
10. Endeavors to modernize Chinese life.

—MRS. GRACE H. HONDELINK,
First Reformed Church,
Rochester, N. Y.

A Missionary Keynote in Depression

"Shall We Be Christian?"

This startling but by no means redundant question was the theme for multi-discussion at the annual meeting of the Northern Baptist Convention, at San Francisco; and the answer, expressed in terms of missions as well as church, social and civic endeavor, involved a right-about-face in many lines of endeavor. The outgrowth of the soul-searching discussions was the adoption of a slogan and a program, the former being an injunction pertinent to the Great Depression—no less in spiritual than in economic life: "PRAY IT THROUGH." The program involved a definite, personal pledge to follow daily a schedule of prayer for which a list of topics is provided each month, the chairman of the planning committee, Dr. Bernard C. Clausen, of Syracuse, spending the entire month of October making addresses in prominent Baptist centers in order to organize, energize and activate the movement.

The trend of the intercession will be seen from a few excerpts selected from the October schedule, each request representing a day's assignment:

Pray for honesty to examine your life in God's presence and to follow His guidance; for that consecration which lives in sacrifice as it ministers to the world; for an intimate discipleship with Christ and a loving and understanding spirit towards

others; for a renewal of confidence in the sufficiency of Christ for every crisis in the affairs of men; for the people dedicated for missionary service at the Northern Baptist Convention; for those now going into unknown territory with the first message of the Gospel; for the native churches that carry alone the task of winning their own communities; for the Christians in China in this time of great political change and economic distress; for the Kingdom of God Movement in Japan and for its influence here at home in deeper consecration; for all missionaries everywhere who are handicapped by prejudice, misunderstanding and opposition; *that churches at home and abroad may test their belief that man's extremity is God's opportunity; that all directly related to mission work may have courage and faith to face seemingly impossible tasks.*

The whole thing is intended as a practical test of the reality of our professed faith in the power of prayer, and a gauge of *how much* we believe in it. "This," says Dr. Howard B. Grose, in *Missions*, "is beginning at the right place. In a revived spiritual life in the churches, the result of the communion with God which is involved in the pray-through idea, lies the promise and possibility of the solution of the missionary problems that make this a peculiarly solemn and testing year."

The overwhelming response to the plan up to date evidences the consciousness of need to which it appeals. Would that with disregard of denominational lines, Christians of every name might unite to "Pray It Through"; for talk learnedly as you will in terms of economics, sociology or psychology, about the roots of this greatest depression of all times, the main tap root that refuses to budge for mere erudition is the decline of spirituality and dependence upon God. We shall never "snap out" of the depression, nor yet find relief by pressing the right button for a shift in our individual or national psychology. The great Method of Methods the editor of this department would impress is, PRAY IT THROUGH, with sincere repentance and bringing forth of the fruits thereof.

They are not gone who pass
Beyond the clasp of hand,
They are not lost who find
The sunset gate, the goal
Of all their faithful years,
Who find the light of sun
And stars and God.

—Selected.

BULLETIN OF The Council of Women for Home Missions

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

WORLD PEACE

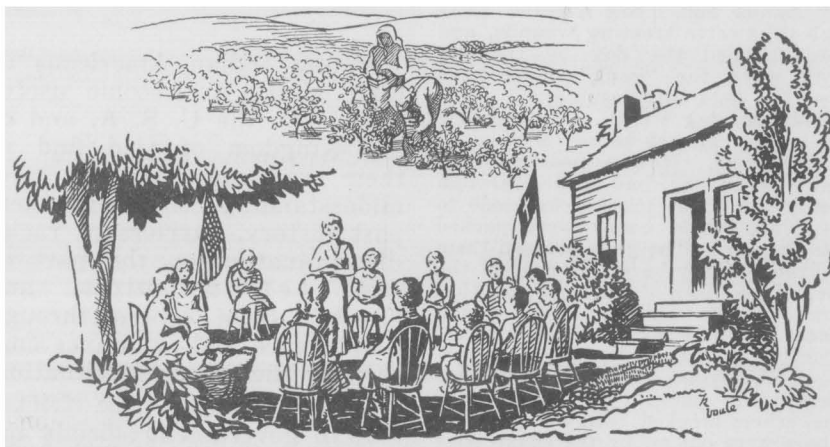
The eighth Conference on the Cause and Cure of War, in which eleven national women's organizations are cooperating, will be held at Hotel Washington, Washington, D. C., January 17-20, 1933. The program presents unusual variety, providing challenging addresses and debate upon every fundamental dispute involved in the discussion upon peace and war.

Many missionary societies are including in their program of work the study of World Peace. There have been prepared five packets on Disarmament, The World Court, Militarism in Education, The League of Nations, and The Cause and Cure of War, which may be secured from the office of the Council of Women for Home Missions. They are loaned for the price of postage or sold for one dollar each.

WORLD DAY OF PRAYER

On March 3, 1933, groups throughout the world will be uniting in the observance of the World Day of Prayer. This year, in addition to the adult program, there has been prepared a children's program, printed attractively on paper of different colors (\$.01 each; \$.50 a hundred). The four missionary projects for which the offerings are to be given—the two home projects, Indian Work and Migrant Work, described on these pages, and the two foreign projects, Union Christian Colleges and Christian Literature for Women and Children in Foreign Fields—may be presented through brief talks by women of the group, through impersonation or simple dramatization. The day is essentially one

CHRISTIAN SERVICE AMONG MIGRANTS



of prayer and giving for others.

From beans, to peas, to lettuce, to cantaloupe, to cotton, to berries, these children have come—a part of the great procession following the crops in response to the demand for seasonal labor in harvest and canning seasons, thus losing the advantages of organized community life. Here the Christian center is sheltering the little children from weary days of toil in the heat of the fields and danger of the cannery, and is building in them spiritual and physical strength. In areas where the migrants are widely scattered, the Christian nurse travels from shack to shack as friend and counselor.

In this Christian program among the migrant people the churches are working unitedly through the Council of Women for Home Missions in California, Oregon, Washington, Colorado, Arkansas, Connecticut, New York, New Jersey, Delaware and Maryland, bringing together forces that can help to meet the needs of the migrant child.

From the Diary of a Migrant Center

Six hundred Italian migrants are here for "beans" and "peas." Buildings constructed for winter quarters for a circus have been remodeled and now house these migrant families. Three rooms in the heart of these "migrant homes," quarters assigned sometimes to three families, are to be our center. They look out upon the beautiful wooded hills which rise above the "shack village."

The center opened today to the bangs and knocks of a carpenter's hammer plus the cries of a multitude of children. The carpenter really was building shelves for our three-room center and the children were clamoring for the nice, new toys. Their calls of "Teacher, gimme a ball"; "I want a doll"; "Can I have what she's got?" are still ringing in our ears.

We finished straightening the rooms—kitchen, nursery and playroom. Each has a congooleum rug, screen door, shelves and curtains. The migrants visited and exclaimed to each other, "Nize, huh?"

We followed our program today—clean-up, recording attendance, worship, handwork, games, lunch, rest hour, stories, crackers and milk.

As these last were being served today most of the children waited patiently to say grace but little Lewis grew a bit impatient and asked, "Ain't we going to say, 'Thank you, God?'—the first real interest shown in the blessing.

Now the gang goes to the field so early in the morning the children are sleepy when they come to the center, so each morning at seven o'clock all the children rest. So far the great majority sleep till eight-thirty or nine o'clock and then, after lunch, they all sleep again.

Such confusion today! A strike is on. The "gang" wants more pay. Of course, the excitement reacts on the children.

The older boys and girls were given the privilege of taking out books from our small library today. At least twenty-five books were taken. And the clinics—poor Miss Margaret had her hands full. She worked from nine till twelve treating wounds, and then finished the day by treating more when the "gang" came back from the field this evening.

This morning Mr. B. came and took me to the cannery to see how beans were canned. It was most interesting. When we had gone through nearly the whole process we came to the place where beans were packed into the cans. The girls pressed them in firmly. They barely glanced at the can. In a flash it came to me that some of the children were being placed in life as the beans were placed in the cans. By a firm, powerful force beyond their control. Some were being packed in straight and fine, others crooked, bent and cracked, others were cut off by the sharp edge of the can as they were being placed in. It is a glorious privilege to help some of the children enter life a bit straighter and stronger.

COOPERATION WITH INDIAN AMERICANS



Young Indian Americans in their efforts to become useful citizens in the U. S. A. and in the Kingdom of God find in their way mountains of misunderstanding concerning their past history, barriers of racial discrimination on the part of some fellow citizens, and "hurts" from others through indifference and ignorance concerning their present situation.

They appreciate the friendship of government officials and teachers, of missionaries and of the Christian town-folk. Educationally, economically, reli-

giously, they need more friends, and they need them now!

The Christian work carried on by religious work directors supported by fourteen denominations jointly through the Council of Women for Home Missions and Home Missions Council is helping young Indians to overcome obstacles and find the Way of Life. Because of lack of funds, this work is at present limited to seven schools whereas there are about fifty United States Indian schools in which interdenominational religious work directors could be placed.

Excerpts from Reports of Interdenominational Work of Directors Among Indian Boys and Girls in Government Schools

Theodore Roosevelt Indian School, Fort Apache, Arizona

"It is interesting to notice the difference in response that I get from the children this year in comparison with that of last year. It is really a crime to change workers with the Indian children every year. They are just beginning to feel as if they knew me now."

"My Monday group of Girl Reserves are a picked group. I chose 12 girls who seemed to have some leadership qualities. I want to see what I can do to develop them. They are the older girls of the school. I asked them what they would like to do this year. I had various suggestions but one of the girls said, 'Why can't we practice on a program and put it on in a school far away?' I liked the suggestion and I am quite sure it will do the girls good to have this experience. The principal says that we can arrange to have a government truck take us to some near-by Indian school for such a program."

Haskell Institute, Lawrence, Kansas

"Our Sunday school is organized with student officers. Miss Scudder is the sponsor and director of these officers. Each Sunday morning we have a general assembly for a thirty-minute worship period. The different classes take turns in providing the program. The program is something as follows: A song, Scripture reading, prayer, talk by one of the students, the offering, a song, reports of class attendance of the previous Sunday."

"The second semester of this year there were interdenominational classes taught in the high school department of the school. These met five times a week and were given the same amount of credit as any other elective course in the high school."

"Our Student Council of Religious Education has been a great help in planning and carrying out our activities."

"Our Young Men's Forum club has started out better than ever before. We have had to move from our old room, which holds about a hundred, to a larger hall. The added emphasis that is being placed on vocational work at Haskell perhaps has something to do with the interest in our Forum club. Our programs are based on vocational subjects. At the pres-

ent time there is in the process of construction a new shop building. This will greatly increase the interest of Haskell students in vocational work."

Sherman Institute, Riverside, California

"This year we had 840 Protestant students with 20 of our junior and senior class members as leaders in our Sunday school. We have a splendid choir as in past years. Miss Wight is in charge of the Junior Church, 125 smaller children, which meets in the basement of the chapel. Our Y. W. C. A. and Y. M. C. A. organizations have been wonderful. Christine Reuben and Patrick Honowa were the presidents. We have a large Christian Endeavor Society Sunday afternoons. Our socials have been on a high order throughout the entire year. All in all, we have been wonderfully blessed by our heavenly Father in all we have attempted to do. Remember us in your prayers."

"Everywhere I went on my trip to Arizona and New Mexico, I was cordially received by young and old as soon as they were told I was a missionary from Sherman. The returned students seemed to be taking a prominent place in the Indian life on the reservation."

Our World-wide Outlook

A Missionary Newspaper of Current Events

God in Human Lives

The *Evangelisches Missionsmagazin* of the Basel Mission has been publishing a survey of missionary effort during the last ten years. The close of this survey contains the following interesting paragraph:

In thus looking back upon the last ten years of mission work in all fields we note most clearly that wherever Christ has taken possession of human hearts there are creative forces at work that make weak men strong and equip them for tasks which they could never carry out according to human estimates. We see the courage of the Japanese and Chinese Christians in beginning a magnificent evangelistic activity at a time when all human reasoning would demand a cautious holding back and conduct that is entirely passive. We note further the reaching over of the revival movement of the casteless people of South India into the higher castes. Finally there is everywhere in the Near East a growing feeling of responsibility for the winning of Mohammedans for Christ, among the very ones who had to suffer the severest persecution. These and many other facts show us, with the clarity that is evident only in concrete examples, what the grace and power of God can effect in human hearts. They are a renewed testimony for the word of St. Paul, "God hath chosen the foolish things of the world, that He might put to shame them that are wise."

Thirty Million Bibles a Year

An impression of the number of volumes of Scripture being annually issued by the Protestant Bible Societies of America and Europe can be gathered from the figures below. But they do not represent a complete statement for 1931. The societies named are those which publish Christian scriptures and represent, in some measure, a national enterprise. Adding to the figures below to the volumes issued by commercial firms and by Roman Catholics, one finds a tremendous total of over 30,000,000 volumes of

Scripture supplied to the world in the one year—and this in the face of the depression of 1931.

	1931 Volumes
AMERICA	
American Bible Society..	9,745,356
GREAT BRITAIN	
British and Foreign Bible Society (1804)	10,552,284
National Bible Society of Scotland (1861)	4,615,109
Scripture Gift Mission ..	2,185,043
GERMANY	
Baden Bible Society, Karlsruhe	20,500
Bavarian (or Central) Bible Society (1823) ..	10,951
Bergische Bible Society (1814)	74,270
Prussian Bible Society (1806)	86,727
Saxony Bible Society (1814)	23,291
Wurttemberg Bible Institution (1812)	606,100
FRANCE	
Bible Society of France (1864)	3,313
Bible Society of Paris (1818)	7,016
DENMARK	
Danish Bible Society ...	50,249
HOLLAND	
Netherlands Bible Society (1815)	148,691
NORWAY	
Norwegian Bible Society (1816)	76,071
SWEDEN	
Swedish Bible Society (1809)	25,098

World's Jewish Population

The *Jewish Daily Bulletin* of April, 1932, publishes statistics concerning the number and distribution of Jews in the world for the year 1931. The 15,870,000 in the world are distributed among the continents as follows:

Europe	9,886,000
America	4,823,000
Asia	612,000
Africa	552,000
Australia	27,000

Among the European countries the following figures are given:

Poland	3,150,000
Soviet Russia	2,800,000
Rumania	920,000
Germany	582,000
Hungary	485,000
Czecho-Slovakia ..	400,000
England	300,000
Austria	270,000
France	225,000
Lithuania	170,000
Holland	160,000

The Jewish population of the United States is given at 4,400,000. For the largest cities the following figures are given:

New York	1,800,000
Warsaw	360,000
Chicago	325,000
Philadelphia	270,000
Budapest	240,000
Vienna	220,000
Lodz	180,000
Moscow	140,000

Children's Project for China

Following the friendship projects for Japan, Mexico and the Philippines, the Committee on World Friendship Among Children (287 Fourth Avenue, New York) is promoting for the coming year a fourth project for the children of China. This will consist of portfolios prepared by children of America in churches, schools and homes. Each portfolio is to contain a message of goodwill; six attractive pictures to hang on the wall; snapshots of American children, homes, churches and schools, and other pictures of American animals, sports and scenes. The China Department of Education will distribute the portfolios among the 190,000 public schools of China. The time for the project extends to August, 1933, and portfolios may now be obtained from the Committee at 60 cents each.

A fund for starving and undernourished Chinese children is being raised to send with the portfolios. Five dollars will provide 500 meals to be admin-

istered by the China Famine Relief, U. S. A., and its advisory committee in Shanghai. In 1926-27 thousands of dolls were sent to Japan and two million Japanese children contributed to send back to America 58 beautiful "doll ambassadors of goodwill." In 1928-29 American children sent 30,000 Friendship Bags to Mexico and hundreds of thousands of Mexican children united to send back 49 large exhibits of their school art work. In 1929-30 American army transports were used to take 28,000 Friendship Treasure Chests to the Philippines and thousands of "Thank you" letters came back from Filipino children.

NORTH AMERICA

The Florida Chain

Another chain of Missionary Assemblies will be held this winter in nine cities under the direction of Mrs. Henry W. Peabody and Miss B. Louise Woodford. These assemblies are scheduled as follows:

January 14-18—Jacksonville.
January 18-20—Winter Haven
January 21-26—Miami.
January 25-27—The Palm Beaches.
January 28-February 1—St. Petersburg.
January 29—February 1—Tampa.
February 1-3—Clearwater.
February 4-8—Orlando.
February 4-9—Deland.

Similar assemblies made a deep impression last winter and promise similar feasts this year. Among the speakers announced are Dr. Royal J. Dye, who established a Christian home among primitive Africans where there is now a self-governing church with 870 native missionaries; Dr. and Mrs. Sam Higginbottom of Allahabad, India; Dr. John McDowell of New York; Dr. Janet Miller, author of "Jungles Preferred"; and others from China, Brazil, Alaska and various foreign and home mission fields.

Dutch Reformed Missions

The Board of Foreign Missions of the Reformed Church in America has had a notable history in its century of service.

This year they have been celebrating their anniversary. American Reformed Church members early began their support of foreign missionary work by sending funds through the American Board of Commissioners for Foreign Missions. In 1832 they organized their own board but continued for twenty-five years to cooperate with the American Board. Many famous missionaries have been sent by this Church to India, China, Japan and Arabia. Among the pioneers were the famous Scudler family and the Chamberlains of India; David Abeel of China; Guida F. Verbeck of Japan; Samuel M. Zwemer and James Cantine of Arabia. The work of this Church has been noteworthy for its strength and stability rather than for its wide extent.

The Amoy Mission of China was founded in 1842; the Arcot Mission of India in 1853; the Japan Mission in 1859; the Arabian Mission in 1889, and the United Mission of Mesopotamia in 1924. The present secretary of the Board is Dr. Wm. I. Chamberlain, a son of the famous Jacob Chamberlain.

Radio as a Force

The religious radio programs, sponsored by fifty-three city, county and state church federations and the Federal Council of Churches, had a weekly distribution of 364 station periods during the first nine months of 1932, an increase of 309 periods since 1928. Approximately 280 ministers officiated during the twelve months ending September 1. More than 60,000 copies of radio sermons were sent on request of people in every walk of life, and from all parts of America. In addition, 50,000 commendatory letters were received, among them many seeking advice from officiating ministers to meet personal problems. More than 1,000 musical compositions were broadcast. Requests for favorite hymns were received from all parts of the country. Letters have come from thousands of shut-ins, and hundreds have testified to the

spiritual force and helpfulness of church music in the family life of the nation. Fifty-five cities in ten states were represented by the pastors who officiated, and fifteen denominations of the Protestant faith.

—*Watchman-Examiner*.

Missionary Talking Picture

The first missionary "talkie" has been produced in Canada. It is called "Through China and Japan." The film affords valuable testimony to the efficiency of the work carried on by missionary societies in China and Japan. The cinematographer's account of his work at Mukden during the Japanese occupation, his journey to Peking and to the Great Wall, his experience at Hankow with flood refugees and at Shanghai with refugees from Chapei, are all full of interest. To this film missionaries and others have added a running commentary with musical accompaniment. There will be a silent edition of "Through China and Japan" for showing in places where a talkie is impracticable.

Lutheran Woman's Society

The Women's Missionary Society of the United Lutheran Church supports the mission program of that Church in Africa, China, India, Japan, South America, West Indies, United States and Canada. This organization held its eighth biennial convention in Baltimore last October, and reported a total membership of 64,643 in 31 synodical organizations, with total receipts for the biennium, July 1, 1930, to June 30, 1932, \$888,578.71. There are 29,028 life members and 5,447 memorials, making a total value of \$403,690 in the life and in memorial memberships. The thank-offering for the last biennium amounted to \$224,551.88.

Students Seek Faith

The secretary of the Yale Christian Association, Fay Campbell, is certain that the religious situation in the colleges he knows is the most encouraging since the war. He says:

There is a new spirit abroad in student circles. The liberalism which has been fed to the campus gets no response today. The man who wins the attention of our best minds is one who has a real creed and knows what he believes—and that creed includes some positive information about God and Christ, alongside of some clear convictions as to the revolutionary nature of the ethics of Jesus. Students no longer need to be told that capitalism and war are wicked. They want to hear from a man who can help them to pray and at the same time train themselves to build a new world.

—*Congregationalist*.

Olympiad of Religion

One of the most successful co-operative movements ever carried out in Los Angeles was the crusade known as the Olympiad of Religion, promoted by the church federation of that city during the Olympic Games, when the city entertained over 400,000 visitors from 50 nations. The first event was called the Church Roll Call, held during three weeks of February, during which time more than 50,000 names of prospects for church membership were secured. This was followed immediately by the Personal Work Campaign, leading up to Easter Sunday, during which time more than 10,000 new members were added to the churches. The next emphasis was the Pentecost period, during which time hundreds were added to the churches and scores of sermons on "The Ministry of the Holy Spirit" were preached by co-operating pastors. The greatest event was the series of union evangelistic meetings conducted through the period of the Olympic Games, and the final event was a great union vesper service in the Hollywood Bowl, seating 22,000, on Sunday night, August 21.

—*Federal Council Bulletin*.

Oxford Groups in Canada

A team of thirty-three men and women representing the Oxford Group Movement has created a deep impression in Montreal. The visitors included Dr. Frank N. Buchman, the Rev. S. M. Shoemaker, Jr., New York, Vice-Admiral Drury-

Lowe, Professor Brown of Princeton, and Dr. Sladen of the Henry Ford Hospital, Detroit. On Sunday addresses on the Movement were given in thirty-five churches and during the week meetings were held at the Ritz-Carlton Hotel.

Members of the Group explained why they had become connected with the Movement and the change that had taken place in their own lives. Prof. Marshall Brown of Princeton asked, "Was Jesus Christ right?" If He was, then it is up to us to follow Him without any reservations and to see the thing through with Him.

The solution of international, political, and business problems is to be found in Christ, said Vice-Admiral Sidney Drury-Lowe. This cannot be done, however, until the individual life was surrendered to Christ.

—*The Living Church*.

LATIN AMERICA

Progress in Santo Domingo

This Spanish-speaking black Republic has had a checkered career of 440 years. Foreign misrule and local rebellions have prevented development of an island rich in various woods and in agricultural possibilities. Ninety per cent of the native population are illiterate.

In 1915 the Rev. Philo W. Drury of Puerto Rico visited the Dominican Republic, and his report of the physical, mental and spiritual needs of the people bore fruit. A more extensive survey was made in 1919, and later an interdenominational body was formed, made up of representatives of the National Mission Boards of the Presbyterian, Methodist, Episcopal and United Brethren Churches.

With the exception of two or three Dominicans, the Church work has all been carried by Puerto Ricans, men of pioneer type; not one of them but has faced hostility and even danger as he has preached the Gospel of Christ. Seven churches have been organized, and there are many outstations where preach-

ing services are held. There is now a modern mission hospital with seventy beds and a good clinic.—*Mrs. Fred S. Bennett*.

Pioneering Among Mexican Farmers

From a Mexican evangelist comes this account of a visit to the village of Ahuacapan: "For light, we had an old lantern and an occasional firebrand. The people sat or stood in groups. Those who had heard the Gospel before had expectant faces, while others glowered defiantly. All sorts of remarks were heard, while knives, *machetes*, and even firearms were brandished about. At last we started our *conferencia* (lecture). I spoke of the richness which God had bestowed upon their region, and reminded them of the signs of destruction which was everywhere to be seen, due largely to the hatred and envy which prevail between man and man. Due to unwholesome diet, many of the people, especially the children, were sick. I told them that the land which they had received from the former owners would do them no good if they continued hating and stealing from one another with no faith in themselves or in God. I told them that in their case the only remedy was to sow goodness, and that this can only be done through faith in God. They asked us not to leave them, but to show them how to lead a Christian life."

—*Congregationalist*.

Outbreak in Costa Rica

A little evangelical church in Santa Barbara, Costa Rica, has been steadily gaining ground, a fact which disturbed an unusually intolerant Spanish priest; and last summer a concerted attempt was made to destroy this work. A mob of some 300 came directly out of Mass, battered down doors and windows and fired several shots. A detachment of police agents, looking for moonshiners, came along at the critical moment and prevented murder. Since the authorities had intervened, an investigation was instituted.

The serious thing is that while the authorities protest their determination to maintain the liberty of worship which the Constitution concedes, there are indications that they resent having to take sides against the Catholic Church. The following Sunday President Jimenez supplied protection while services were held in perfect quiet, thereby furnishing a precedent that resulted in a strengthening of the evangelical cause, not only in Santa Barbara but elsewhere.

—*Latin American Evangelist.*

For the Girls of Peru

A new high school in Lima, recently opened by the Methodist Woman's Foreign Mission Society, is the only Protestant school for girls in Peru. Among other courses offered is one in domestic science, an innovation in Peru. A two-year commercial course is offered; there are also physics and chemistry laboratories, a large gymnasium, club room, library, and playground. The new building occupies a site of 5,000 square meters. Excellent relations exist between the Peruvian educational authorities and the management of the Lima High School and favorable comment has been made in the press on the fact that Bible study courses are offered.

—*Christian Advocate.*

EUROPE

Action Against Atheism

German churches wage constant warfare against aggressive atheism, sweeping across from Moscow. Atheistic organizations find that the sort of publicity popular in Russia is unsuited to the German temperament. Caricatures of Biblical characters, of God, of Christ and of His Mother, burlesques of church services and assaults on sacred festivals not only failed to win recruits from the German bourgeoisie, but even tend to defeat their own purpose, with the result that such manifestations have noticeably lessened. The most effective

"comeback" of the Church is prayer and action—action in the form of benevolence. No church is without its soup-kitchen, clothes exchange, relief committee. Christian benevolent agencies have gone back to the old monastic procedure of taking in the poor and the wretched. No man is sent away hungry, and no hostile propaganda has been able to get around this fact.

The answer to prayer finds its expression in the largely increased evangelistic work of German Protestant churches. There is now a discernible movement back to the churches, and a very considerable decrease in the number of withdrawals.

—*Presbyterian Banner.*

Religious Liberty Under Il Duce

The General Director of the Spezia Mission for Italy, Rev. H. H. Pullen, has received from Il Duce confirmation of the fact that, though the new laws of Italy permit Roman Catholic priests to teach for one hour each week in the public elementary and secondary schools in Italy, this concession does not hold in the universities: that Protestants have the right to demand that where, for lack of a Protestant school, their children must attend the public, communal or national schools they may be completely exempted from the priest's hour of teaching: and that no child is allowed to suffer in the examinations, or to be held back in any way from promotion, because he or she has not been receiving Roman Catholic religious teaching. In the schools of the Spezia Mission fullest liberty is allowed for daily systematic Bible teaching.

—*Beyond Alpine Snows.*

Gains in Czecho-Slovakia

The secretary of the Evangelical Continental Society writes that "nowhere has Protestantism gained such ground as in Czecho-Slovakia, with the Protestant Dr. Masaryk as President of the State. Since the Armistice 200,000 have joined the Hussite Church of the Czech Brethren." A profes-

sor of the Prague University adds that a further 800,000 have separated from the Roman Catholic Church and constituted a Reformed National Catholic Church—a sort of halfway house to Protestantism. Old prejudices against Protestantism prevent large numbers of ex-Romanists from going the whole way.—*Alliance Weekly.*

Armenians in Athens

In fourteen different localities in and about Athens, five Bible women are at work among Armenians, who come from widely separated regions of Asia Minor. There is no church, and no school for children, but the Bible woman advises the women, comforts them, rejoices with them, leading them out of their distress into a spirit of overcoming faith. The Greek neighbors are often invited in, and three such have learned to know Christ. A busy dressmaker lays aside her work for two hours each Wednesday to attend the meetings. This work was cut 50% last winter.

—*Congregationalist.*

AFRICA

Opportunity in Egypt

All around Shebeen, owing to the work of the Christian hospital, doors are wide open and there is a ready hearing for the Gospel message. Bilbeis is the first town in Egypt proper on the old caravan route from Syria, and was the first to meet the Moslem hordes, who besieged and took it. The Crusaders on two occasions massacred many of the villagers. These events produced bitter hatred of Christianity. Every Thursday at the market meeting, we see an exhibition of it. Thus it was twenty years ago, and still it is today.

At Ismailia station the playground of the boys' school was crowded, so that it was hard to find seats for the four hundred who were present. There were many Moslems among them, and we praised God.

—*Egypt General Mission News.*

The League and Liberia

A plan recommended by a League of Nations committee for the Republic of Liberia contains broad enough authority to permit the foreign adviser to eliminate alleged conditions of slavery in the Negro republic and otherwise put the country on a stable basis.

The Finance Corporation holds a contract undertaken in 1926 to finance the government of Liberia, presumably in return for the rubber concession.

The new plan provides that the foreign adviser is to be appointed by the Council of the League and will receive from the Liberian Government full authority to administer the government, and if a dispute should arise his judgment would prevail pending an appeal to the League of Nations.

For purposes of administration Liberia is to be divided into three provinces, each to be administered by a Provincial Commissioner designated by the League Council and approved by the President of the Republic of Liberia.

From Toma Forest

Balla Bea is a young man from Toma Forest, that southern corner of French Guinea where darkness reigns supreme. After the missionary's arrival last year, he attended every service, made diligent inquiry, gave his heart to the Master. Recently, a native evangelist wrote a letter of encouragement, asking him to meditate upon 1 John 2:3-6. In reply, Balla Bea wrote the following testimony:

DEAR BROTHER:

Here are a few words in reply to your letter concerning 1 John 2:3-6. I believe that the Lord Jesus Christ died for me, and that He saved me by dying on the cross of Calvary. I want to serve and obey Him. I believe with all my heart that I am saved, and that He loves me, and I love Him also with all my heart. I believe that He is soon coming to take me with Him in the clouds. I have believed in the Lord Jesus Christ, and I am saved. I believe that I was dead in my faults and sins, but now I am a new creature. Old things have passed away, and all

things have become new. Jesus, amen! To Thee be all the glory! I believe in the whole Bible, and I am ready to serve my Saviour anywhere.

Your young brother,

BALLA.

—*Alliance Weekly.*

Reopening of Spanish Guinea

After a lapse of eight years, during which there was no mission activity in Spanish Guinea, this region was reentered the past summer by Rev. and Mrs. Joseph McNeill, Presbyterian workers in the Cameroun. So far this new work has the full approbation of the Spanish Republican Government, in which a number of cabinet positions are occupied by men who recognize the value of a strong evangelical ferment in the Spanish world.

Under date of August 12, Mr. McNeill writes:

The missionaries of two generations never saw the like of the day that is ours. They prayed for it and it has fully come. No obstacle is being put in our way. Formerly hindrances appeared from without; now the only limitations are such as we ourselves impose. Villages are wide open calling for catechists and teachers. For the time being we can send volunteers from the Cameroun, but such an expedient must necessarily be temporary only. Being Cameroun men they know no Spanish. We must train the youth of Spanish Guinea itself. That is the immediate task of today.

Africans Organize Mission

Negro Christians of the Cameroun have organized a foreign mission society for the evangelization of interior tribes. Most of the Cameroun churches are self-supporting. In a country where no one dared venture five miles from home at night before the Gospel came, representatives of eleven once hostile tribes met to organize this missionary society.

Native African evangelists are especially adapted to pioneer work. They can travel up to forty-five miles a day with ease—three times the limit of the white missionary. They have wonderful memories and can recall family history thirty-five generations back. They can recite from memory the whole

church service, including hymns, prayers and sermon. They are eloquent, and when truly saved make ideal wayside preachers because of their cogent reasoning. They are trustworthy, they are inexpensive, and often have a real longing for spreading the Gospel among those who have not heard it.

Student Evangelists in Rhodesia

Seven students and one teacher of Mount Silinda Institute spent some of their vacation in evangelistic journeys. In Chief Ziiki's territory they found people begging that their schools might be opened again. They talked with about 2,000, and 149 professed conversion. Some traveled in Portuguese territory, and in Rhodesia talked with 1,800; 83 professed conversion. Teacher Thompson and Nvowana had hard work finding the homes in the tall grass. They ran with their arms over their heads to protect them from the grass, never knowing when they would run into a buffalo or elephant, for their district was full of these wild animals.

—*Missionary Herald.*

Moslems in South Africa

The presence of 49,000 Moslems in the Union of South Africa, 25,000 of whom are concentrated in Cape Province alone, justifies the description of that Province as "the southern outpost of Islam," and makes it "an important strategic point in the conflict between Mohammed and Christ for the soul of Africa." A Moslem writer of Capetown declares that "the final struggle between Christianity and Islam will take place in Africa."

Where ignorance is so dense, the difference between the two religions is confusing, the more so because terms are strangely intermixed. The Moslems talk of "our Church" rather than the mosque, a meeting of Malay women in the mosque is called a "Bible class," and they give each other "Christmas presents." Only in Capetown is Christian work among Moslems

attempted. There is the Mission of the Dutch Reformed, also the Anglican Mission, which has operated at intervals since 1848. Greater results are anticipated from a recent conference of workers among Moslems, called by the Archbishop of Capetown. This conference was mostly defensive in its aim to see what could be done to overcome the lapsing of the poorer sort of colored Christian to Islam. It was agreed that the essential differences between the two religions should be brought out for the use of teachers and that every opportunity should be taken in adolescent Sunday schools to set these differences clearly before the children.

—*The Mission Field.*

WESTERN ASIA

"Dad Pays" in Turkey

Walking 15 to 20 miles, sleeping on hard beds, eating only bread for breakfast and lunch with perhaps some soup at night, earning 25 cents a day of which 12 goes into food—that is the way many of the boys in the American School at Talas, Turkey, get an education. When the father can find work he makes about 25 cents daily—a laborer's pay. This just about feeds the family. If the son's books cost 75 cents—well, it means the student is pretty continually on the edge of hunger. Of course, there are some well dressed boys in the school who loaf through the summer. They do not know what an education costs, says the Rev. Paul E. Nilsson, any more than many lads in America who go to school or college—and "Dad pays."

Refugees in Syria

Although it is fourteen years since the World War ended and great numbers of Armenians were driven into Syria, thousands are still living in camps. About 30,000 depend on casual labor; about 15,000 depend on charity. In the Beirut area alone are 25,000 refugees, the camp population being estimated at 15,000, living upon an area of a fourth of one square

mile. Their shacks are made from old packing cases, the sides of Standard oil tins and pieces of sacking. Many roofs are perforated and give glimpses of the sky above. One is astonished to see how much they can do with next to nothing. Some make very usable combs out of old camel bones.

The children present one of the most acute problems of the camp. There are about 4,500 children of school age in the Beirut camp. Of these 3,000 are in schools, there being accommodation for only this number. The whole situation is unthinkable for a time of peace.

Students Work in Summer

The Junior College for Women at Beirut has felt for some time that a further contribution could be made to the life of the country by initiating some social project in the villages to be carried out during the summer by college students. The past summer for the first time it was possible to accomplish such a project. During the year the students raised funds which, with gifts, were used to finance a summer vacation school in the Metawali village of Bint Jubail in the Sidon field. The school combined the features of a Daily Vacation Bible School and a health school. Several girls volunteered their services as teachers. The village chosen for the work has a primary school of sorts for boys, but no educational facilities for girls. Sanitary conditions are unbelievably bad. The life of the women is little better than that of the beasts of burden.

The program of the school included a Bible period, hygiene and reading lessons, a song hour, supervised play and some handicraft. Although four weeks was but a short time, the mothers' pride in their clean and shining children was gratifying to see. The project served two important ends. It brought some of the Syrian girls into contact with the needs in their country, and it began a worth while work in Bint Jubail.

—*Syria News Quarterly.*

INDIA

Student Greetings to China

When Dr. E. Stanley Jones left Lucknow for China, he bore the following message from the students of Lucknow College:

"To the students of China:

"On behalf of the students of Lucknow Christian College we send you greetings. We have watched with interest the struggle which you are making for the emancipation of your country and we wish to assure you of our prayers and sympathy. It is a time when the youth of the world should unite and take a firm stand against the evils which hinder the highest development of personality. Let us unite in our opposition to war, race prejudice, unjust distribution of wealth and other social injustices and try to make this world a better place to live where world brotherhood and Christian ideals will be practiced.

"Kindly convey to the Christian Student Movement in China greetings of the Student Christian Association of India, Burma and Ceylon."

—*Christian Advocate.*

Changing India

The unique, unparalleled opportunity that now confronts the Christian forces at work in India is the natural fruition of a century and a half of work.

In places where ten years ago the mention of the name of Christ in a public gathering brought forth hisses, now men and women sit by the hour, reverently listening to the frankest presentation of His message. Jesus Christ has proven Himself to thousands who have made the vital discovery of His power through self-surrender. Men and women all over India are, in these days of change and agitation, faced with new spiritual needs and are realizing the inadequacy of the old sources of power. For all classes Christ appears increasingly as the one hopeful source of light and life.

Mass movements which seventy-five years ago began among the depressed classes of central

southern India, in spite of the resentment of high caste Brahmins, have now stretched their power right up through to the top of the social structure. Within the last ten years, fully ten thousand high caste Brahmins have come into the Christian Church and other thousands press forward for teaching. An early missionary to India said that he would as soon expect to see the sun stand as to see a Brahmin become a Christian.

The Bible, and particularly the New Testament, is being read in hundreds of thousands of non-Christian Indian homes. There is a vastly larger reading public in India today than there was ten years ago.

When the Gospel has changed the character of their social life, millions of India's sons and daughters will turn to Christ. Already there is a Christian Church 6,000,000 strong and growing steadily. It has a standing and pervasive influence utterly disproportionate to its relatively insignificant size.

—GLENN B. OGDEN, of *Kasganj*.

Salvation Army, 1882-1932

In 1882, a small party of British Salvation Army workers were appointed to India. After persecution, imprisonment and many discouragements the fifty years just completed have yielded a victorious harvest.

Hundreds of thousands of converts have been led to abandon their superstitions and practices, and have become earnest Christians and efficient Salvation soldiers. Whole villages have been converted and heathen temples and household gods have been destroyed.

Salvation has been brought to the criminal tribes, the most desperate and degraded criminals of India.

Farm colonies, land settlements and village banks are helping the industrious to an improved social position.

Hospitals and dispensaries are doing much for the diseased and dying.

Boarding schools and day schools are fitting the young for futures of increased usefulness, both as citizens and Salvation Army soldiers.

Leper Settlements are prolonging life, or alleviating suffering, and bringing hope into the lives of some of the most needy of the world's sorrowing ones.

Prison-gate homes, women's homes, and beggars' homes are all meeting a need. Naval and military homes provide a "home away from home" for many men of the Empire on duty.

Scripture portions and sacred songs have been translated by Army officers who are excellent linguists.

—*Indian Witness*.

Mysore City Occupied

The Ceylon and India General Mission has added Mr. and Mrs. Neilson to the staff of Moslem workers. They have spent almost a year studying Urdu and otherwise seeking to fit themselves for the work. They will enter Mysore City in January, where they will endeavor not only to catch up the threads of the abandoned work among women, but will begin work among Mohammedan men. Mysore City is a strategic center for Moslem work. It has a Moslem community of from forty to fifty thousand, and from it other larger Moslem communities can be reached. South India has in all 4,000,000 Mohammedans.

—*Darkness and Light*.

Moslems Reject New Accord

The agreement on communal representation in the proposed All-India Federation, reached by a number of Moslem, Hindu and Sikh Nationalist leaders, was unanimously repudiated by the working committee of the All-India Moslem Conference, the council of the All-India Moslem League and the working committee of the Jamiat-Ulema, representing the orthodox Mohammedans. A series of resolutions reiterated the loyalty of the Moslems to the British plan for the communal award.

Pandit Malaviya, Hindu, champion of the Untouchables, has sought to settle the differences between the Moslem, Hindu and Sikh political factions.

The Moslems seem prepared to accept the solution of the problem proposed by Prime Minister MacDonald, "despite its defects, as no further progress toward responsible government appears possible except on that basis." This seems to indicate that no agreement has

been reached that is acceptable to all parties. The British communal reward gives the "Untouchables" separate electorates and representation. They are given a voice in the Government but not as a part of the general electorate.

SIAM

Siamese "Foreign" Missionaries

An ordained Siamese evangelist has gone with his wife and four young children to settle as foreign missionaries among a group that had sent a call to Presbyterian missionaries. North Siam Presbytery responded by ordaining two men as evangelists. The one, who has gone with his family, will teach, preach and baptize while his family will open a school for children. The second evangelist has already completed a five months' tour of one district.

CHINA

The Bible in the Revolution

Very largely because the Bible was translated into the vernacular a revolution in the Chinese language has taken place. The spread of Scripture teaching has brought about a revolution in the ancient religions of the land. Here is an instance of real revolution. Near the cradle of China's civilization a group of peasant Christians are challenging red communism with a manner of life that resembles the early apostolic experiment. They are seeking to be led by the Holy Spirit; each member of the group is to read, study and act on the teachings of the Bible. No vows are taken and no one is asked to come unless he is led by the Spirit. The men work in the fields, tilling and irrigating the land; the women carry on domestic duties. The children are all being educated together, and all join in supporting the bright boy or girl for higher education without questioning whose he may be. So cordial and so sincere is the atmosphere in these village communes that everyone admires the simple practicability of our Lord's principles. The groups are mul-

tipling. Their only rule is to read and study the Bible under the guidance of the Holy Spirit, and to act according to His leadership. They are finding that for themselves the word of God is sufficient to meet their problems. They are practicing a communism not of taking but of giving, not of force but of love.

—*Christian Advocate.*

New Chinese Hymnal

Six denominations are cooperating to produce a hymnal to be used in common by the Christians of China. They are the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Protestant Episcopal Church, the Baptist Church, the Congregational Church, and the Presbyterian Church. These churches include about 80 per cent of the Christians in China. At present, each group has its own hymnal, comprising about 2,000 hymns. The task of the Hymnal Committee is to select about 500 suitable hymns for the new collection

Cholera Kills 150,000

In the five months from May to September 150,000 Chinese died of cholera, the dread disease that has scourged China in the worst epidemic since 1919. The epidemic this year was not unexpected. Dr. J. H. Jordan, British Commissioner of Public Health of the Shanghai International Settlement, last winter, predicted that the cholera toll in the summer would be heavy. According to Dr. Jordan the disease runs in cycles.

The estimate of 150,000 deaths this year is considered conservative. It is believed that at least 500,000 Chinese throughout the country contracted the fever, and that the mortality rate was at least 30 per cent. In some areas the mortality was reported as virtually 100 per cent. It is possible that nearer 250,000 persons were swept away through this cause, but statistics in China are nebulous. The Shanghai International Settlement suffered a lighter toll than in past epidemics.

Drug Evil Flourishes

During recent years the opium situation has gone from bad to worse, due to the disturbed state of the country. War lords must have money to pay their troops, and opium is one of the most profitable crops on earth. The Chinese doctor, Wu Rien Teh, an expert on this question, estimated the production of native opium in all China in 1930 to be 12,000 tons, an enormous quantity. Opium, morphia and heroin are mostly manufactured in Europe, smuggled on board ship, and conveyed to the Far East. They are sold chiefly by unprincipled foreigners who are protected by extraterritoriality. In 1930 the Chinese Customs in Shanghai seized 10,000 ounces of morphia and 14,000 ounces of heroin, probably only a fraction of the amounts smuggled through. In the autumn of that year on one steamer which arrived at Shanghai from Constantinople there was discovered by the customs officials nearly 200 pounds of heroin, while a few days later on another steamer they found 1,200 pounds of morphia and heroin. It is the most profitable trade on earth, and fabulous sums are made by international gangs who manufacture it secretly in various parts of Europe and export it to the East.

The League of Nations Anti-Narcotic Commission is doing its best to root out and destroy this awful trade.

—*Evangelical Christian.*

Land Given for Church

Not long ago Mr. Liang Chin Chen presented to Kiang-pei Presbytery a tract of good farm land worth fifteen thousand dollars, Mexican, to be used for the Lord's work. He says that this land is given wholly to the Lord Jesus Christ for use by His Church, and stipulates that the presbytery shall see to it that the whole income from the gift shall always be used for the glory of God and the salvation of men through the redemption of Jesus Christ. Fifteen thousand dollars, Mexican, at the present abnormally high ex-

change is less than four thousand dollars gold, but considering the grade of life in this land and comparative money values, it is worth more than fifteen thousand dollars gold in America. This man is a well-to-do merchant of Yaowan, an outstation.

He was baptized twelve years ago. For years he has had daily family prayers. The employees in his shop are present at this daily service and are taught the great truths of the Gospel. A number of them have been won to Christ and have been baptized. His is the only large shop in Yaowan that is closed on Sundays. It is largely through his contributions that the Yaowan church, with ninety-four members, has been able to call a pastor and assume his full support.

—*Missionary Survey.*

Efforts in West China

In addition to the steady advance among Tibetan tribes in West China and among Chinese and tribespeople in Szechwan and Kweichow, there has come to the Christian and Missionary Alliance an urgent call from South China for missionary reinforcements to aid in the evangelization of 3,000,000 tribespeople in widely scattered areas in Kwangsi. Two missionaries and a Chinese preacher made an itinerating trip of nearly 2,000 li (665 miles) without seeing a Gospel chapel. Among the Tung tribespeople there is one missionary family for work in an area covering more than 20,000 square miles. In French Indo-China, in spite of shortage of funds, missionaries plan to go forward with renewed effort.

—*Alliance Weekly.*

Effective Testimony

A deaf and dumb man who can read and write a little wrote five sentences in large characters, and by means of motions and facial expressions explains each sentence as he points to it:

I have no sin;
I do not worship idols;
Jesus is my Saviour;
On earth I am dumb;
In heaven I shall speak.

JAPAN—CHOSEN

Rural Work Among Farmers

Rev. S. M. Erickson, Presbyterian missionary in Kagawa Province, writes of his field which comprises 92 and the 182 districts in this province. Most of the people are farmers, and according to an American newspaperman visiting Kagawa, are fifty years behind Tokyo. There is very little public opinion. The local Buddhist and Shinto priests are, as a rule, of course, anti-Christian. Often the school teachers are also opposed to Christianity. The young people have very few places for clean amusement. One missionary gives his time to work with school children. He has a motor car and takes his native helper with him. They take their places in the road near the school at noon recess and give the children tracts. Sometimes a large number of children will linger; these are taught a Bible verse and a Christian song which is printed on the tracts. They are told that if they are interested they may send a post card to the missionary's home, and that he will send them more reading matter. Over two thousand children have forwarded cards.

Good results have followed village work and a few have been baptized. Several groups have been formed for Bible reading.—*Missionary Herald*.

Starving Children

The Ministry of Education fixes the number of underfed Japanese children of school age as 200,000, but a Tokyo daily thinks the number is far in excess of this. The *Nichi-Nichi* cites a government report to the effect that the more fortunate of the school children in the island eat dumplings and Indian corn for lunch, and that many children cannot attend school because their parents are too poor to provide food for them. The paper points out:

"The poor physical condition of school children is a serious problem. It is not one for the Ministry of Education alone to tackle. It is a national prob-

lem. What will be the future of Japan if this state of affairs is allowed to continue for any length of time? What it is to go without a meal, every adult knows. If proper food is necessary for adults, it is more so for children. Poor food will hamper the growth, both physical and spiritual, of children. For education to be effective, school children should be in proper physical condition. Education does nothing for underfed children. There is talk of improving educational methods. Improved methods will not help while the children are suffering from undernourishment."

Roman Catholic Statistics

According to the latest statistics there were in 1931 in all Japan 96,323 Roman Catholics. More than half of this number is in the diocese of Nagasaki. There are 198 missionaries and 63 native priests. There are 224 students now in the seminaries. In the mission brotherhoods there are 116 natives and 230 native sisters.

—*Die Katholischen Missionen*.

Thirty Years Growth in Korea

Thirty years ago, when we landed in Korea, there were but 5,796 communicants in all of the Presbyterian churches of the country. Last year there were 94,728. The infant church has grown to 20 times the size in one generation.

There was not one elder in all Korea when we landed. Today there are 2,120. Only one short two months' session of the theological seminary had been held in 1902. Since then we have graduated about 600 men, and 429 are still in active service as pastors.

When I first took charge of the territory east of Seoul, there were only three Presbyterian churches in my territory, which was 50 miles wide and went 200 miles to the sea. The only way to establish churches then was to "walk the five-day markets" with the peddlers, spreading out our books along with their wares, preaching and button-

holing individuals, and "fishing" for invitations to their villages. This year for the last twelve Sundays I have been out in the country among the churches continuously. In a Ford car we can go out 30 miles, baptize, preach, hold communions and other meetings for four hours in one place; then we go on to another church ten miles away and do it all over again. It was not so thirty years ago.

—CHARLES ALLEN CLARK,
in *Presbyterian Banner*.

Developing Future Leaders

Union Christian College, Pyengyang, Korea, is under control of the five Presbyterian missions at work in that country. Of the 171 students enrolled in the Liberal Arts and Agricultural departments, 140 are baptized church members. They come from 29 middle schools in twelve of the thirteen provinces. Nine of this year's 22 graduates entered the theological seminary; four entered universities; five are teaching and the others are in business. The graduates of the college total 251, of whom 35 are ministers of the Gospel and evangelists; 54 theological and university students; 67 are principals, professors and teachers; 68 in other professions; nine are farmers and 18 are deceased.

Daily contact in classroom and laboratory, in chapel and extracurricular activities, and in personal interviews gives great opportunities to missionaries in multiplying their efforts manyfold in the developing of strong Christian character. The 18 city churches and the near-by non-Christian villages furnish a field in which most of these students are working as Sunday-school teachers, C. E. leaders, night school teachers and pioneer group directors.

—C. F. BERNHEISEL.

For Neglected Children

For street waifs, and down and outers unable to attend school, Pioneer Clubs were organized in Pyengyang a few years ago, and have been maintained successfully. What they

have done for these children of disadvantage can never be estimated. Revival meetings have been held. An annual song and story contest was held for three hours before an assembled multitude. The first class of six has been graduated and an alumni association organized. Its first move was to buy tracts and go out preaching. Some parents of poor children have tried to move their homes near enough for their children to attend one of these clubs.

But the police department thinking that they too closely resemble schools to be allowed to continue, the movement will have to go forward under another name with an altered program. Henceforth it will be the Children's Bible School of Korea, and all teaching will be centered upon the Bible itself.

—*Korea Mission Field.*

ISLANDS OF THE PACIFIC

In the Isle of Bali

The island of Bali, East Indian Archipelago, and well known to tourists, has a primitive isolation which is fostered by its Dutch rulers, especially in regard to cultural and religious influence. Recently this attitude has been condemned by the Indian press. The *Handelsblad*, of Soerabaja, devotes two leading articles to this question, in which it is argued that the gods of Bali are dying gods and that Bali is waiting for what Netherlands has to give in the sphere of religion and culture. The *Nieuws van den Dag*, of Netherlands, India, expresses itself still more strongly. A leading article in its number of August 4 states that Hinduism in Bali has become quite petrified, that the *devas* are dying gods and that there is absolutely no reason why Christian missions should only be admitted to the island when the other religious evidences decay. "It seems to us," writes the newspaper, "a hyena conception to place Christianity in the position of only feeling itself at home in the churchyards of culture. This is not the history of Christianity or of any other re-

ligion. In nature what is ancient and decayed retreats before pitiless youth. In spiritual life the position is the same. To isolate Bali from the cultural life outside is impossible."

—*Dutch News Bureau.*

Quezon Makes Appeal

The Hon. Manuel Quezon, political leader of the Philippines, and reared a Roman Catholic, issued a ringing evangelistic appeal to his countrymen on his fifty-fourth birthday. "It is precisely in the spirit of Christ, properly practiced," said he, "that humanity will find its salvation from the menace that threatens civilization. Give bread to the hungry, clothe the naked, practice charity—these are simple doctrines, but, if followed, will give us the desired remedy. The Philippines is a Christian nation and if our people follow the path of the Man of Galilee, they need feel no concern for the future. Let him who has much give generously to the needy. Let him who is first be the last. This is the spirit of Christianity and this spirit should be the corner stone of all institutions. Herein we shall find true democracy, real liberty, sincere brotherhood of man. Here, too, is the solution of labor problems, which are the problems of our age."

—*Christian Century.*

Cebu Christian Center

Twelve years ago a young Filipino returned from the United States full of good ideas and a Christian spirit. He poured his energy and influence into a new project, and the Cebu Student Christian Center is the result. From 300 to 500 people utilize the Center, now housed in a 50,000 peso building. Thirty-two societies hold regular business meetings there. While people wait for their meeting to begin, the Director and three church officers talk to them about Christ.

On any day young people may be seen meeting for daily prayers, or studying, reading magazines, using reference books, Bibles; having intimate

talks with staff members about personal matters; attending voluntary classes to discuss the Bible, the church or Christian work. A Student Union church has grown up, with an average attendance of 150, and an outreach program for the community.

—*National Christian Council Bulletin.*

West Borneo Unreached

British North Borneo and Sarawak have for some years had missionaries at work. Three years ago Christian Alliance missionaries and workers of the Chinese Foreign Missionary Union opened several stations along the east coast and at three points have penetrated the interior; but along the west coast the only agency, the Methodist Mission, had to retrench and a few years ago retired completely. Mr. and Mrs. J. G. Brennan are carrying on the only Protestant work in West Borneo. Since their arrival five years ago they have led 800 Dyaks to Christ, and this in the face of government opposition, which was eventually overcome. A large portion of this field is still untouched.

—*Alliance Weekly.*

New Zealand Methodists

Ten years ago the New Zealand Methodist Church assumed responsibility for missionary work in the Solomon Islands previously carried on by the Methodist Missionary Society of Australasia. Within this time medical work has been developed, the work of boats and launches has expanded. The number of workers, both native and European, has more than doubled. Comparative figures supply 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

—*Malaysia Message.*

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

A Century of Faith. By Rev. Charles L. White, D.D., with an Introduction by President Austen Kennedy de Blois. 8 vo. 320 pp. The Judson Press. Philadelphia. 1932.

It is sometimes said that foreign missions are more interesting than home missions because of the element of romance in them. Distance lends enchantment to foreign missions,—familiarity breeds contempt for home missions.

If you mean by romance a tale of fiction that has no foundation in fact, then there is no romance either in foreign or home missions, for they both are founded on facts and have to do with tremendous realities. But, if you mean by romance that element of unusual interest that gives scope to imagination, that dash of chivalry that stirs admiration, that spirit of adventure that awakens the heroic within us, then there is all the romance in home missions that one could desire.

To realize this, one has but to read "A Century of Faith," by Dr. Charles L. White. This is a cross section of one hundred years of home missions as carried on by the Northern Baptist Convention, and is a splendid illustration of the romantic and heroic in home missions.

Dr. White was for many years general secretary of the Board of Home Missions of the Northern Baptist Church, and for six years president of the Home Missions Council of which he was a member for a score of years. He has had unusual opportunity to know home missions, having been in the very heart of the enterprise for so many years. Not only does Dr. White write with wide information of his subject, but he writes with a ready pen and beauty of diction.

The twenty chapters indicate

the wide range of work and the richness of material it contains. They include:

The Spiritual Conquest of a Continent
Birth of a National Home Mission Society
The Wise Men of the West
The Receding Frontier
The Voices of Past Heroes
Winning the First Americans—the Indians
The Negro at the Door of Opportunity
Evangelism
The New Frontier
Beyond the National Borders
Fraternal and Corporate Relationships
A Master Builder of the Denomination
Invisible Harvests
Yesterday and Tomorrow
Appendix and Index.

While Dr. White has written the history of the missionary enterprise of his own denomination, including the history of the American Baptist Home Mission Society, which is celebrating its 100th Anniversary this year, he has given us also a fund of information that will be helpful to all students of home missions. In tracing the developments of home missions in one great denomination, he has made a valuable contribution to the literature of home missions in general. Not only should this book be read by every Baptist but it should be read by all students of home missions.

WILLIAM R. KING.

What I Owe to Christ. By C. F. Andrews. 12 mo. 281 pp. \$1.50. Abingdon Press. New York. 1932.

Here is a notable spiritual autobiography of Charles Freer Andrews. He was born in England, the son of a fervent preacher of the "Catholic Apostolic Church," founded by Edward Irving. The son was soundly converted as a lad and in 1890 went to Pembroke College Cambridge, to prepare for

the Christian ministry. There he went through a period of religious doubt but finally entered the Church of England and began to work among the poor of London, taking for his motto the "Golden Rule." His health suffered and he returned to Cambridge as a teacher, but in 1904, at the age of thirty-three, felt called to go as an Anglican missionary to India to work in the Cambridge mission at Delhi. Here he formed an intimate friendship with a Mohammedan and a Hindu. His sympathies broadened his views, and love, manifesting the Spirit of Christ, became the expression of his religion. He left the mission and with Samuel Stokes, Brother Western and Sadhu Sundar Singh formed a new order of St. Francis, called the "Brotherhood of the Imitation of Jesus." They went about caring for the sick and poor until the short-lived order was broken up. For a year Andrews went to South Africa to help the Indian community, and there became a close friend of Mr. Gandhi. On his return to India he became associated with Rabindranath Tagore, the Indian poet and member of the Brahma Somaj. While remaining an Anglican communicant, Andrews gave up his office as an Anglican priest feeling that he could no longer subscribe to the Thirty-nine Articles and the Book of Common Prayer. He joined Tagore's Santiniketan Ashram in Bengal, where he is now professor in the International University.

Here is only the bare skeleton of Mr. Andrew's experience. The flesh and blood and spirit make up the substance of his life story. It is interesting, stimulating reading and one cannot fail to admire the man's spirit even though not always

convinced by his method of reasoning. He claims to adhere to the "Universal Religion" and desires to follow Christ wholly. The lack seems to be in his failure to see the necessity for a spiritual rebirth for all, accompanied by a full surrender to Christ and open confession of Him as Saviour and Lord.

Asiatic Mythology: A Detailed Description and Explanation of the Mythologies of all the Great Nations of Asia. By J. Hackin, Clément Huart, Raymonde Linossier, H. De Wilman-Grabowska, Charles Henri Marchal, Henri Maspero, Serge Eliséev. Introduction by Paul-Louis Couchoud. Translated from the French by F. M. Atkinson. 460 pp. \$10.00. Crowell. New York. 1932.

Those who have visited the Musée Guimet at Paris will know that it is incomparable as a museum of religions. The editor of this book is the keeper or director of this Museum and the fifteen plates in color, together with three hundred and fifty-four illustrations, are evidence of the wealth of material at his disposal.

The book does not present a study of religions from a Christian viewpoint. It has been prepared from the standpoint of philosophy and science and not of evangelical Christianity. This has advantages for the student but explains the omission of judgment on certain aspects of mythology which are degrading. There are special chapters on the religious mythology of Persia, Kafiristan, Buddhism in India, China, and Japan, the Mythology of Hinduism, Lamaism, and the ancient cults of Indo-China and Java. One brief section is devoted to the mythology of the Shiaks of Persia, but the longest chapters deal with Hinduism and Buddhism. The chapter on Brahmanic mythology opens with an invocation to the Hindu gods and the concluding paragraph brings us back to the question of the origin of Hinduism:

In India, as everywhere else, what legends and their clumsy fictions try to discover and explain is the genesis of our humanity, the knowledge of the phenomena of the universe. If Hindu mythology has a definitely cosmic character when it is interpreted

by philosophers and theologians, in its popular versions it denotes a fundamentally human aspiration; to go back to the mystery of our origins in order to discover their first cause, to surprise in His work Him who creates, preserves, or destroys all life. All is in all. The source of life is one; the multiple comes from the sole. What in short characterizes Hinduism is its definitely monotheistic tendency under the pantheism of its conceptions.

The book is a notable work of art; the style is fascinating; the illustrations superb, and the index exhaustive. One is bewildered in turning the pages and studying these extravagant symbolisms, exuberant polytheistic pantheons and weird conceptions of the future life which have kept millions in bondage of fear and superstition. In the presence of Western civilization and education, not to speak of Christian influence, many of these wild and weird superstitions are becoming things of the past. We must not forget, as this volume tells us, that "although Buddhism was born on the banks of the Ganges, it was on the banks of the Ganges that it was most rapidly forgotten."

S. M. ZWEMER.

The Christian Faith—A System of Christian Dogmatics. By Joseph Stump, D.D., President of Northwestern Lutheran Theological Seminary. 8 vo. 463 pp. \$4.00. Macmillan. New York. 1932.

President Stump presents a system of Christian theology in Lutheran terms, avoiding wherever possible technical language, using subheadings wisely and thus producing a book suitable for textbook or cursory reading. For the most part this volume would meet approval among Christians of all connections; naturally in some points it would be chiefly acceptable to Lutherans. There is abundant Scriptural reference and historical data to help the reader trace the currents of thought which have produced the opinions expressed. At several points the discussion leads to an earnest plea that "it is God's will that the Gospel shall actually reach every individual. He has laid upon the Church the obligation to make the call universal in the actual sense. She

is to go into all the world and preach the Gospel to every creature. Not only to the extent to which the Church performs her evangelistic duty will the call reach every individual of the race." "The fact that we are favored with the Gospel should be an incentive to do our utmost to bring the call to men everywhere."

When the Lord's Supper is presented the discussion is rigidly Lutheran. "No general invitation should be extended by the pastor to all those who believe in the Lord to come to His table. Only those who believe the Lutheran doctrine of the real presence should be admitted, in view of Paul's words on not discerning the Lord's body (1 Cor. 11:29). Furthermore, admission to the Lord's Supper is an acknowledgment of unity in the faith; and this does not exist in the case of those who reject the Lutheran doctrine."

CLELAND B. McAFEE.

Gospel Dawn in Africa. By H. Beiderbecke, formerly Missionary to the Herero, Southwest Africa, 1871-1881. Translation from German by Dr. E. F. Bachmann. Illustrated. 8 vo. 183 pp. \$1.25. Book Concern. Columbus, Ohio. 1932.

This small volume is an attempt to give the reader a glimpse of the history of modern missions in the Dark Continent since, under Moravian influence, the first Church was founded in 1806.

The author, starting from a point in West Africa on Mount Atlas, reviews all the principal missions of the huge continent, till he stands again on Mount Atlas. He can only sketch the work as it began its mighty struggle with animism (called more commonly fetishism), coupled with manism (the veneration or worship of ancestors), and ending with Mohammedanism, that doughty enemy. The sketch is full of historical value as a handbook to the student who wishes to refresh his memory on the progress of Christian missions.

A leadership has been trained up in South Africa and elsewhere to take up the Church organized by Western mission-

aries. The most remarkable fact is that the Church has, in all parts of the continent, had little difficulty, except in the matter of church discipline where the members and some of the leaders are now working under the "Ethiopian Church" slogan which demands a church ruled entirely by the African.

The writer calls attention to outstanding successful missions, the rapid progress in West Africa, in the Cameroons and the transformation of the Belgian Congo and Angola; the South Africa success, and rapid increase in numbers of converts in the Cape Provinces, among the Hottentots, Kaffirs, Hereroes, Zulus and others and in the East Africa zone, especially embracing large groups of Christians in Nyasaland, Tanganyika, Kenya, Uganda and Madagascar.

The North Africa work meets the problem of African Mohammedanism. Here Christianity meets the fast closed doors of fanaticism and religious traditions of more than a thousand years.

The statistics scattered throughout the book at the close of every mission story break in on the text so as to detract from the continuity of interest. These might have been assembled at the close of the history, so that those interested in the numerical progress might study them with care. L. B. WOLF.

Seeing Ourselves Through Russia. Edited by Henry T. Hodgkin. 110 pp. \$1.25. Ray Long and Richard R. Smith. New York.

While giving important facts regarding Russia, the special feature of this book is its discussion of the problems of America and Great Britain and what the Russian Soviet experiment offers toward their solution. The material is adapted to private and group study, with bibliographical references in connection with each chapter and, at the end of the book, an appendix with questions for review, and a good index. The discussion is thoughtful, judicious and suggestive, as is everything from the pen of this able missionary leader. A. J. B.

Yellow Rivers. By Herbert Cressy. Illustrated by drawings. 1 mo. 153 pp. \$1.50. Harpers. New York. 1932.

These stories of "adventures in a Chinese Parish" present a fascinating revelation of Chinese life and the Chinese mind. There are personal stories of soldiers and statesmen, of robber bands and rival clans, which show in realistic pictures the conflict between the old and the new during this transition period.

Mr. Cressy is an American Baptist missionary who has lived in China for twenty years. He reveals a clear understanding of the people and their problems and a deep sympathy with them in their struggles. His realistic stories are well told and are adapted for reading circles and mission study groups. They bring us into closer understanding of the Chinese mind and intricacies of missionary work. Read about Sun Bei En and "An Inauspicious Beginning"; "The Barber and Forty Good-for-Nothings"; the Foreign Shepherd and "The Eye of the East"; Yin Fang and "A Question of Face"; Little Yang and "The Power of Darkness."

Hope for the Leper—A Present-day Solution of an Ancient Problem. By Christine I. Tinling. Foreword by Wm. M. Danner. 12 mo. 60 cents. Revell. New York. 1932.

A good picture must present contrasts of light and shade. With offsetting somber tones highlights are seen at their best. For this reason the author of "Hope for the Leper" is justified in presenting in her opening chapters a picture of leprosy conditions that are now fortunately forever past. Her main theme is one of hope. She tells of the thrilling progress achieved by medical science in checking and even apparently curing the disease. She tells of the victorious lives of lepers who have come into contact with the Christian Gospel of love. She describes the work and the recreation, the surprisingly cheerful and natural existence which is made possible in the modern leper hospital. She sets forth the progress

made in the direction of ridding the world of leprosy through the influence of the mission to lepers setting an example to the governments of all nations. The reader of this book leaves it with a clear understanding of the way in which the spirit of the Christ, who said, "Cleanse the lepers," has been the main-spring of the movement which has brought to pass these encouraging and desperately needed changes.

Miss Tinling graphically shows how the spirit of hope with which this seemingly hopeless problem has been shot through can become a realization only as the work is multiplied a thousandfold and extended where the need is still appallingly great. The book is a challenge for every follower of Christ. LOIS DANNER.

Sons. By Pearl Buck. 8 vo. 467 pp. \$2.50. John Day Co. New York. 1932.

This sequel to "Good Earth" presents a realistic picture of the development and activities of a Chinese bandit of the better class. In this respect it is a distinct help to our understanding of China. The story is told in the same clear pure English and its characters are well drawn as in the previous story, but its movement is slow and unnecessarily prolonged. There is also an apparent lack of knowledge and appreciation of the higher type of Chinese. One would never guess from these two books that any noble characters exist in China—all presented in these books are sordid and low. Nor is there the slightest hint that there are any Christians in China though some 400,000 Protestants and twice as many Roman Catholics are scattered through the eighteen provinces. But to our mind the greatest fault in the novel is the offense to good taste in some of the scenes depicted. Not only are these scenes sordid—which is to be expected—but the author's descriptions are unnecessarily detailed and show a lack of good taste which seems to us inexcusable in any refined woman, and especially in a Christian.

Dates to Remember

January 1-7—Universal Week of Prayer.

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 17-20—Cause and Cure of War Conference. Washington, D. C.

January 23-February 18—Cornell School for Missionaries. Cornell University, Ithaca, N. Y.

February 12—Race Relations Sunday.

March 3—World Day of Prayer.

Florida Chain of Missionary Assemblies

January 14-18—Jacksonville: First Presbyterian Church.

January 18-20—Winter Haven: First Presbyterian Church.

January 21-26—Miami: First Baptist Church.

January 25-27—West Palm Beach: First Methodist at West Palm Beach.

January 28-February 1—St. Petersburg: First Congregational Church.

January 29-February 1—Tampa: First Baptist Church.

February 1-3—Clearwater: Peace Memorial Church.

February 4-8—Orlando: First Presbyterian Church. DeLand: Methodist Episcopal Church.

Personal Items

Dr. L. B. Wolf, for fifty years associated with the foreign missionary work of the American Lutheran Church and for twenty-four years General Secretary of the Foreign Board of the General Synod and of the United Lutheran Church in America, is retiring from that service on July 1, 1933. Dr. Wolf was graduated from Gettysburg Theological Seminary and went to Guntur, India, as a missionary of the Lutheran General Synod in 1883. After twenty-five years of service in India he was elected to the office of General Secretary of the Foreign Board (1908); three years later being made also Treasurer for five years. After another visit to India, Dr. Wolf is planning to rewrite his book, "After Fifty Years," entitling it "After Ninety Years," to record the foreign missionary work of the Lutheran Church.

Miss Helen B. Calder, for twenty-seven years an able executive of the

Woman's Board of Missions and the American Board, has resigned, and plans to devote her time to the cause of missions by personal service rather than in an official capacity. After her graduation from Mt. Holyoke College and some years as secretary of a Y. W. C. A., Miss Calder became secretary of the Young People's Department of the American Board in 1905. Later she rendered conspicuous service as Home Secretary.

The Rev. Ernest W. Riggs, for ten years one of the foreign secretaries of the American Board, has resigned, but hopes to continue his missionary service either on the field or at home. Mr. Riggs, the son of the late Dr. Riggs of Turkey, was president of Euphrates College, Harpoot, from 1910 to 1915, where he had been an instructor since 1904. By his unselfish devotion and effective service Mr. Riggs has greatly endeared himself to missionaries and to workers at the home base.

The Rev. William H. Matthews, D.D., has recently completed ten years of service as General Secretary of the American Tract Society. During this period, a current indebtedness of \$60,000 has been wiped out, and the amount donated to the Society has more than doubled; and the output of Christian literature has been increased from 2,170,925 pieces to 4,647,295.

Dr. Edward M. Haymaker, long associated with Presbyterian Missions in Guatemala, having reached the age of threescore years and ten, will be honorably retired on March 31.

Mrs. May Leonard Woodruff, identified with Methodist Home Mission work for more than a quarter of a century, has filled various executive positions and has visited almost every institution maintained by the Woman's Home Missionary Society. Since her retirement from executive duties Mrs. Woodruff continues her public speaking on missions.

Miss Irene Sheppard, a secretary of the Presbyterian Board of Foreign Missions, has sailed for South America to visit Presbyterian mission stations in Colombia and Venezuela. Miss Sheppard corresponds with missionaries in 12 stations in West Africa and 25 stations in six countries of Latin America. For ten years she was a Y. W. C. A. secretary in Buenos Aires, Argentina, and in Valparaiso, Chile.

The Rev. Archie Lowell Ryan, for eighteen years a Methodist missionary in the Philippine Islands, has been elected Business Secretary of the World's Sunday School Association, succeeding the late Dr. Samuel D. Price. His office will be at 1 Madison Avenue, New York City.

Dr. Charles E. Maddrey has been elected Executive Secretary of the

Southern Baptist Foreign Mission Board, and is now directing the Every-Member Canvass.

Obituary Notes

Rai Bahadur M. L. Rallia Ram died September 25 at Gurdaspur, Punjab, India. He was the eldest son of Babu Rallia Ram, convert from Hinduism in the early seventies. M. L. Rallia Ram may be called the pioneer Indian Christian nationalist. He was closely identified with the Religious Book Society, the National Missionary Society and the Y. M. C. A.

The Rev. William A. Backenstoe, M.D., was born at Emaus, Pennsylvania, and died in South Africa on the 16th of October, aged sixty-one years. Nearly thirty years were spent in medical missionary work under the General Missionary Board of the Free Methodist Church of North America. Ebenezer Rest Home, in Natal, a nurses' training school for African young women and a baby welfare clinic were under the care of this faithful missionary. Dr. Backenstoe was a licentiate of the Royal College of Physicians and Surgeons of Edinburgh and of the Royal Faculty of Physicians and Surgeons of Glasgow and a fellow of the American Medical Association.

PRAYER FOR PEACE

Eternal God, Father of all souls:
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.

Arouse in the whole body of the people an adventurous willingness,
As they sacrificed greatly for war,
So, also, for international good will,
To dare bravely, think wisely, decide resolutely
And to achieve triumphantly. Amen.
—Harry Emerson Fosdick.

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