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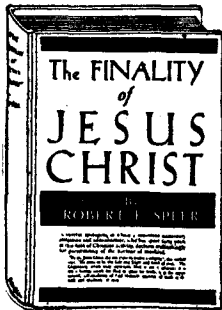
When Missionary Incomes Decrease

A Symposium

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THE MISSIONARY REVIEW OF THE WORLD

Harrisburg, Penna.

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN PIERSON, Editor

VOL. LVI OCT., 1933 No. 10

Publication and Business Office
Third and Reilly Sts., Harrisburg, Pa.
Editorial and Executive Office
156 Fifth Avenue, New York City
Entered as second-class matter at
Post Office, Harrisburg, Pa., under
Act of March 3, 1879.

25 cents a copy—\$2.50 a year
Foreign Postage, 50 cents a year.
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Editorial Chat

Opportunity's "back hair" is still missing. Everyone within reach should attend the United Missionary Meetings to be held this autumn in America. Such inspiring speakers as Dr. E. Stanley Jones, of India, Dr. Herman C. E. Liu, of Shanghai, Dr. Wu, of Nanking and Dr. Charles R. Watson, of Cairo, do not come our way often. There will be large audiences. Make note of the dates and nearest meeting place in our "Dates to remember." We hope to publish a number of these addresses in the REVIEW.

* * *

If there is some topic which you would particularly like to have presented in the REVIEW, or some author whose views and experiences you would like to share, just drop a line to the Editor.

* * *

If you know of any special and well attested answers to prayer that may stimulate the faith of others, or any notable stories of conversion or effective Christian service, will you write

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Two Homes of Working-Class Families

HOW CHINESE FAMILIES LIVE IN PEIPING

By Sidney D. Gamble

Research Secretary, National Council, Young Men's Christian Associations; Author, "Peking: A Social Survey"

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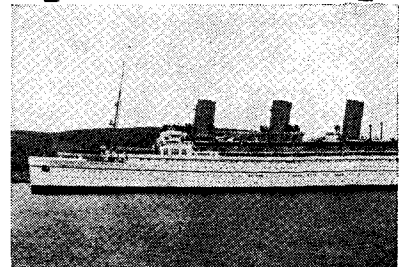
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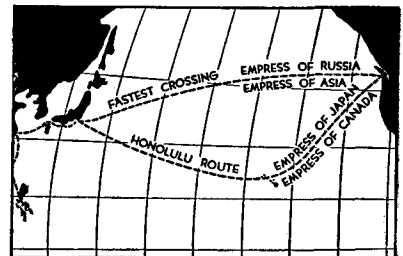


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CHICAGO OF THE PAST AND THE PRESENT

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

OCTOBER, 1933

NUMBER TEN

Topics of the Times

THE QUESTION OF LOYALTY

Love separates as well as unites. The love of the world separates from God and love to God separates from the world. Love—which is not a selfish fancy but a sacrificial devotion—is inseparable from loyalty. For this reason love of the truth sometimes divides those who have differing views of what is truth. Human conceptions of truth and loyalty cause wars, divide families, split churches.

Many divisions have come in mission work because followers of Christ could not agree on definitions, conceptions, methods. Such disagreements began in the Apostolic Church and they have continued to the present. In recent years disaffected Baptists and Anglicans in England have established new missionary societies because of theological controversies. In Canada the Presbyterians have divided; in America an independent Baptist mission has been formed and other denominational groups have threatened to divide because of similar disagreements. Every church has in it members who find it difficult to think and work in harmony.

Recently a group of conservative Christians, with strong convictions, have announced their purpose to form, not a new ecclesiastical body, but a new mission board within the Presbyterian Church, U. S. A. This course is taken because of disagreement with the present Mission Board as to the type of missionaries to be sent to the field, the form of work to be conducted and the doctrines to be emphasized. The present Board is, however, the authorized missionary agency of the Presbyterian Church and has been overwhelmingly endorsed by the General Assembly, the highest ecclesiastical tribunal. The doctrines accepted by the Board are those of the Presbyterian Church. The ability, Christian character, faith and unselfish devotion of the secretaries is unquestioned.

Those who propose to form the new independent board plan to select their own missionaries, and to receive and transmit money for the support of workers and work acceptable to them. Like most church splits this course seems unwise and unnecessary.

It is true that accusations have come from the mission fields and from members of the Church at home that some missionaries have departed from the faith of the Church that supports them or are not living and teaching in full harmony with New Testament standards. It is unfortunately true that some missionaries have proved unworthy representatives but such criticisms are not confined to denominational missionaries, they also apply to some representatives of independent missions. The first question to be settled is as to the truth of the accusations. If any mission workers, at home or abroad, are proved disloyal to Christ and His standards, as revealed in the New Testament, or out of harmony with the missionary purpose of the Church, their connection with the work should cease. This course has been followed in some cases. We believe, however, that no body of Christian workers, as a rule, are more loyal and worthy of support than are the missionaries on the field. It is always difficult to overtake a rumor or to disprove a suspicion. Loyalty is founded on confidence in persons, and on devotion to Christ, rather than on agreement with other Christians in all points of policy and emphasis.

What are the definite principles which may guide Christians in the home church in their support of mission work?

1. Loyalty to Jesus Christ and His message, as revealed in the Scriptures, must be supreme. There may be differences of gifts, interpretations, operations, ministries, among His followers, but loyalty to Christ should promote unity rather than divisions.

2. Any church has a right to expect loyalty from its members. This includes moral and financial support for the work committed to its mission boards. If any mem-

ber, out of loyalty to Christ, cannot conscientiously support the church and its work, the consistent step is to withdraw, rather than to split the body or to disaffect other members.

3. We believe that the vast body of workers, especially missionaries, are in harmony with the purposes and principles of the churches they represent. Personal contributions may be designated so that they go to work and workers with which the givers are in full sympathy.

4. The Church of God and the work of God is larger than any one denominational group or any particular field. While a member's first obligation is to his own church, it is his privilege to support other work also. "Tithes" may go to the board work and "free will offerings" to any independent enterprises that are promoting the cause of Christ. Their number, wide distribution and effectiveness are a cause for rejoicing—not of jealousy.

5. Every church and organization needs critics who are loyal, intelligent and courageous in pointing out errors and improvements. They need not resign or create trouble and arouse suspicion because of disagreements, but they may so exalt Christ and His standards as to promote unity and effectiveness in reaching His ideals. Life is contagious. Prayer brings power. The Holy Spirit produces results.

6. If an established board of long experience is ineffective, what is the convincing evidence that a new board will be more wise, more conscientious, more self-sacrificing, more successful, more used of God?

7. The true appraisal of missionary service must be from the evidence that God is working and has set His seal of approval on the men and the methods. If He is using workers can we refuse to cooperate?

Knowledge, honesty, loyalty, cooperation, self-sacrifice are prime requisites in any work for Christ. One benefit of the present financial difficulties of the boards, together with the criticisms directed against the work, may be to purge the Church and the missionary force, to clarify the purpose and strengthen the evangelistic program. An expression of confidence in leaders adds to their responsibility to prove worthy of leadership.

MISSIONS AND INTERNATIONALISM

It may be truthfully claimed that the foreign missionary movement has been, throughout the past hundred years, one of the vital factors in the development of a world view and in proclaiming the unity of the human race. Internationalism in political and other circles is of much more recent birth, emerged much more slowly and has often carried with it such a spirit of selfishness and such attitudes of distrust and suspicion, that it cannot be regarded as of a piece of the Christian missionary movement to which it owed its chief impulse. This spirit of internationalism had made considerable progress before the Great War, when international organizations of every sort came into being, representing scientists, musicians, bankers, artists, literary men, labor groups and peace advocates. So many were the strands

of sympathy and cooperation thrown across national boundaries that we were told that war of any size and duration had become impossible. Then came the Great War and these international bonds broke like gossamer threads. Alone the foreign missionary movement maintained its international ideals, continuing its organization in quiescent form where it could not function actively, never abandoning the ideal, and renewing these bonds in ever strengthened form at the close of the war in the organization of the International Missionary Council.

At present we are witnessing the lowest ebb of the international spirit in political and economic circles. Edward A. Filene, a leading Boston merchant, returning recently from Europe, is reported as declaring: "All European countries are headed for a régime of autocracy—that is, of economic isolation and intense nationalism, and America can do no better than to do likewise. . . . This is no time to hope for internationalism in trade. . . . I believe in intelligent selfishness," he added. In similar vein, Dr. Joseph Collins, author and lecturer, returning a week later from Europe, declared: "Today there is no such thing as the vaunted internationalism of the political idealists. . . . What each nation thrusts down the throats of her people is that 'this is your country and the best country in the world, so be ready to fight and die for it' The idea of loving your fellow man honestly means that you would love to strangle him if he gets in your way. It is the true survival of the fittest."

Without venturing to pass judgment on the wisdom or unwisdom of specific economic or political proposals which have been advanced in international circles, it is impossible to avoid the feeling that the ideal itself of internationalism and world brotherhood has undergone a serious setback from which it may take years to recover. That the prevailing atmosphere is unfavorable to foreign missions also goes without saying. But the really important question lies quite in another direction. It is whether the foreign missionary enterprise will respond to the challenge of the present situation and stand forth as an apostle of world brotherhood in Christ, preaching the Gospel of a world-wide love and service, refusing to yield to selfishness even though advocated by nationalism. No corrective to the present spirit of international ill-will would be so profound and effective as a forward movement in foreign missions. Here is one field at least in which international proposals are not dangerous or doubtful. In the face of so-called international disillusionment, let the Church move forward and outward in the service of Christ.

CHARLES R. WATSON.

TESTING TIMES IN CUBA

The Evangelical Church in Cuba is being put to the most severe test of its young life as the Republic struggles to solve its political, industrial and economic problems. With scarcely thirty years' experience, and its organization almost entirely in the hands of Cuban youth, it is inspiring to learn of the tact, loyalty and courage with which the work has been sustained in the midst of such trying circumstances. The Church is small numerically but it represents a fair cross section of the community, and political leaders of every faith meet in the activities of church work. "We all need Christ and His Gospel," writes a young Cuban pastor. There has fortunately not been the least tendency on the part of any political group to attack religion and it is the firm belief of church and educational leaders that the present upheaval will bring with it sympathetic attention to the message of hope, love, and peace that the Church has taught and preached.

The Council of the Presbytery of Cuba, following the establishment of the De Cespedes government, prepared a statement of principles that represents the attitude of all church members of that denomination and requested that other churches in the Island also subscribe to it. Among other recommendations it declares in favor of a positive recognition of the sovereign power of God, the brotherhood of man, equal rights for rich and poor, complete separation of Church and State. They declare their belief that the only solution to the problems of Cuba, and the problems of the world is found in Christ and His Word; that the faithful application of the Golden Rule will bring about a speedy solution. The paper closes with this very significant paragraph:

We believe that the problems of our country are not so much economic, or even social, as they are spiritual. What man needs is a change of heart that can only be brought about through an intimate knowledge of God and a sincere faith in Christ. This and this only will make our country a truly free nation.

There can be no doubt that the present youth movement of Cuba will eventually react favorably on the program of the Church. Many of the very finest young people of the land have studied at the feet of Christ during the past three decades since the last revolution. Many in the student group, who have protested against political and industrial abuses, have learned their democracy in the Sunday schools and day schools of the Evangelical Church. They have also learned loyalty. During the past three years these Christian students have remained silent, but they cannot be fooled and eventually their ideals for Cuba will find expression. A young Cuban woman writes of the situation:

We must pray for normal times to come to Cuba soon. This is called the "second independencía," and it really is, with the advantage that the Cuban people have learned a great lesson. There is much ground for the belief that a new and better Cuba has been born.

The question for the moment and the one that apparently has no answer is: How long will the day of quiet and confidence be delayed?

It has been twelve years since Cuban sugar returned any profit to the producers. The Island has depended upon this product for its very life. Each succeeding year has added to the distress and economic need. The Church is more perplexed with the poverty and suffering of the population surrounding it than it is with the problems of State, and yet it realizes that these questions are closely interwoven. As long as the Government is unsettled, business falters and the poverty and dissatisfaction of the populace make difficult a settled condition in the capital.

The *Heraldo Cristiano* in Havana, in an editorial printed a week before the fall of the Machado government, said:

We should like to hear someone say that the proposed changes in the government will feed the hungry, furnish protection for the homeless, provide instruction for our children, work for our unemployed and raise moral standards. If this were a part of the new program we would have great hopes for the future. Our Christian population, while it awaits a better day, must build for itself, and if these problems must be discussed let us beg of those who discuss them that they put salt in their plans. Yes, salt, "the salt of the earth." This is fundamental—even though men may not believe it.

E. A. ODELL.

RELIGION AT THE CHICAGO EXPOSITION

The Century of Progress Exposition has brought together a motley crowd from many lands. Between 100,000 and 500,000 have visited the grounds daily. In addition to the noteworthy exhibits showing progress in science and art, many with selfish purposes, or worse, have undertaken to exploit the visitors by offering trash for sale, by the use of gambling devices, by tempting to moral evil for profit or by the promotion of unworthy causes. Some exhibits show degeneration rather than progress. The "Midway" has offered vulgar dances and immoral exhibitions such as those in the "Streets of Paris," which represent not the best but the worst side of life. A number of these exhibitions have been closed or modified after protests. Investigators report that outside of the Fair grounds evil resorts have thrived on weak and low-minded visitors. The Rev. Philip Yarrow of the Illinois Vigilance Association writes of the closing of more than twenty of these degrading shows and resorts. Anti-Christian and anti-religious literature has also been distributed free or offered for sale.

Among the religious, but non-Christian influences, are the beautiful Golden Temple, filled with idols, to represent Buddhism; a Moslem shrine; a Malay temple and other exhibits picture certain phases of the ethnic religions. These are also promoted by addresses given under the auspices of the "World Fellowship of Faiths." The Parliament of Religions, at the first World's Fair in Chicago in 1893, was a distinct hindrance to Christian progress since it seemed to put anti-Christian religions on a par with Christianity and led non-Christians to believe that Americans are not satisfied with Christ. The present series of addresses by Jews, Moslems, Hindus, Jains, Buddhists, Sikhs, Zoroastrians, Taoists, Confucianists and Shinto leaders can scarcely fail to have a similar compromising influence. Mormons and Christian Scientists have special buildings to represent their faiths, and the Jews have put on a great Christless historical pageant—"The Romance of a People"—with 3,500 actors and singers. There is also a reproduction of the Temple of Solomon to show the glory that was Israel's.

Among the constructive Christian influences at work are such institutions as the Y. M. C. A. and Y. W. C. A., the International House, Hull House and other settlements; the Hall of Religion, visited by a thousand people an hour, has many fine exhibits of churches, missions, Sunday schools, and the work of various religious societies. Its bas-relief of Christ, saying "Come Unto Me," and many other features are deeply impressive. The Chalice of Antioch is a large silver cup, beautifully wrought, said to have been used by Christians of the first or second century in celebrating the Lord's Supper. An exquisite carving of "The Last Supper" is made in mother of pearl.

Definitely Christian activities are carried on by the Salvation Army, the Volunteers of America, the Moody Church, the Great Commission Prayer League, the Chicago Tract Society, the Gospel Tents, and the Noonday Evangelistic Committee. The Hymn Festival, conducted by Prof. H. Augustine Smith, was an inspirational feature. The daily meetings of the Moody Church have drawn many thousands of visitors who have heard the Gospel from such men as Gipsy Smith and Harry Ironsides. The Christian forces of America have, however, failed to unite in an aggressive Gospel campaign, to take advantage of the opportunity to present Christ to the millions of people drawn to Chicago by this Century of Progress Exposition.

THE MISSIONARY TREND IN CHINA

The progress of Christian missions in China, says Dr. A. L. Warnshuis, secretary of the International Missionary Council, is a most encourag-

ing development. During the years 1927-29 mission enterprises were handicapped due to anti-foreign feeling, inter-province warfare, the shifting of government and the writing of new governmental codes, particularly in the field of education. During the last two years missionary progress has advanced more on account of these and other difficulties than in spite of them.

The Church of Christ in China is the Chinese outgrowth of mission work by sixteen denominations from six countries. In 1932 this native evangelical church had 821 organized churches and 1,204 other preaching places; 334 ordained native pastors, 1,088 evangelistic workers and 120,676 members. The Holy Catholic Church is another strong national body, sponsored more particularly by the Anglicans.

Into the southwestern province of Yunnan and into Manchuria, the Chinese Home Missionary Society, composed of 100 auxiliaries, sends Chinese missionaries. For this work, in 1932, ninety-eight per cent of all money came direct from the Chinese.

There is a decided trend toward unification among foreign mission groups. The Christian Educational Association is composed of eleven provincial education organizations, with educators from many denominations. The Christian Publishers Association represents twenty separate publishing houses. Six of the largest missionary societies working in China have united to form the Associated Mission Treasurers in order to promote economy in financial transactions. Twenty-four of the leading missionary organizations and their affiliates, both American and European, together with representatives of the Chinese Church, are united in the National Christian Council, whose purpose is to promote the growth of the Chinese Church. Other cooperating groups are doing valuable work. The North China Industrial Service Union conducts a school where leaders are trained in spinning and weaving and has opened eight separate village industrial centers.

It is difficult to visualize this missionary cause and effort numerically. But here are facts. There is one Christian Chinese to every 1,000 population. Of the outstanding leaders, to date, one is a Christian to every six non-Christians. As we appraise the missionary enterprise and its achievement in China, it is too easy to do it from a strictly Occidental standard, making little allowance, if any, for the centuries' old customs and a placid, if not passive, temperament. This great missionary effort expended by the Christian people of various nations is bearing fruit in transformed lives, improved living and in the industrial pursuits of the nation.

What Can We Expect of Youth?

By S. FRANKLIN MACK, New York
*Young People's Secretary, Presbyterian Board of
Foreign Missions, U. S. A.*

MARGARET SLATTERY took as the subject of an address recently delivered at Columbus the words of Chanticleer demanding the right to be king of the feathered flock. "The rest of you sing when the sun is high but I demand the right to lead because I greet the sun *while it is yet dark*; while it is yet dark I call the sun for I know that nothing can stop its arising."

"While it is yet dark," she said, "I have seen YOUTH greeting the sun; while we wait for the dawn!"

My heart quickened as I heard those words. "While it is yet dark," I too have seen youth "greeting the sun."

The voice of youth is being heard in the land, insistent, often defiant, accusing, challenging. It can no longer be silenced, and perhaps it is just as well; it may do some of us good to be listeners for a change. Many thoughtful members of the younger generation feel strongly that those who are older have forfeited the right to lead. In the words of one of them: "How dare your generation ask anything of us? Whatever we do we can hardly do worse than you have done Look at the world you have made!"

The fairness of such an accusation is conceded by an increasing number of adults, themselves in positions of leadership. Dr. George Lang has this to say in his Moderator's message to the Synod of Alabama (quoted in the *World Tomorrow*):

In the midst of a society, shot through with racketeering, and its "front" of hypocrisy and skepticism in politics, business and industry, we have remained silent with the silence of unfeeling moral indifference, with silences of doubt, and have no outraged consciences because we have stubbornly refused to have our consciences exposed to the evils which abound about us To look back on our witness in this decadent society is to see ourselves in sorry cowardice, ineffective, and without real influence. It is not to be wondered at that we stand today discredited

in moral and spiritual leadership We have little to hope for from our laymen Their loftiest spiritual level is a cautious morality whose achievement is respectability; and their highest intellectual attainment is some outmoded conceit. In the debacle of their civilization they have shown neither imagination nor courage. They have lost their heads; they are afraid and cowardly. It is the institutions they have erected which need a moral house-cleaning; all of them, without exception

What is the cause of the present chaotic conditions in the world? Many say that the Church has failed. Others say that Christians have failed to give youth true leadership and to prepare them for taking their part in the fight for truth and justice and clean living. Acknowledging failures of the past and present—what about the future? What does rebellious youth of today demand? What are they preparing to do about it?

Read Mr. Mack's stimulating article and see how his views fit in with your experience and convictions.

The shifting to the shoulders of youth of an increasing share of what has long been the responsibility of adults, and the fact that youth takes the reins with confidence and assurance, does not mean necessarily that the "new deal" will be better than the old. "We can hardly do worse than you have done" offers scant comfort to those who, however great may have been their shortcomings, have run the course and know the pitfalls. They have a right to expect something *better*. So they ask of twentieth century youth, "What may we expect of *you*?"

Let us turn the tables for a moment and ask ourselves by what we are to judge the adequacy of youth's leadership. Of what, that their fathers had, will they need a double portion; and what, if anything, will they need that their fathers did not have? They will surely need wisdom, insight and vision, lest the future prove unworthy and the past to have been in vain. They will need humility, love and courage—fundamental qualities of the heart. They will need, will they not, a high degree of determination and of commitment to the task. But those of us who call ourselves "Christians" believe that they will need supremely something else, and that in this they must excel their fathers, who had all of these things in greater or lesser degree: they must have an understanding of God's purpose for the world which relates all that Jesus Christ was, did and said to every last situation

and relationship of every day, here and now. They must have unshakable faith in a God who is faithful even when we are faithless, and who alone can do what no one of us can ever do: actually change the hearts and lives of men, and thus bring in the Kingdom.

A survey of the human element in the present world situation calls to mind Dr. Albert Schweitzer's words: "To the question whether I am a pessimist or an optimist, I answer that my knowledge is pessimistic, but my willing and hoping are optimistic." There is little enough in the world scene to justify optimism. Viewed in the large the youth of America seem to be less awake, less at grips with reality, and therefore less of a vital factor in the life of the day than are similar groups in many of the European and Asiatic countries. Young people tend to be very much like their fathers and mothers and to reproduce the environment to which they have become accustomed. Certainly the economic and social insecurity of the average college student in America (if there is any such thing as an "average student") is not to be compared with that of the Chinese, to say nothing of the Russian student, in his own country. Where security has been taken away from some here in America there have been, as always in the face of tremendous odds, those who have suffered defeat; but to others has come a new and transforming appreciation of the significance of life through the experience of struggle. Our schools and colleges have long been, for many if not most of their student population, essentially a continuance of youth's playtime, eddies alongside the main current of life's stream; they have been operated on the theory that the preparation for life must precede and can be divorced from the living of life; they have been protective nests from which the overgrown fledglings will not emerge to try out their wings until nearly a third of life is gone. When vital problems and issues are discussed or debated it is often with heat, but all in good fun. Nothing hangs on the issue, not even bread and butter.

This seems to be changing, be it said for the sake of fairness. But the raw material for leadership now on hand in our communities and in our churches, out of school and ready to "take over," is the product of a system in which there has been too much of mental and spiritual isolation, with a minimum of experience in "taking over."

If there is little in the foregoing that is encouraging, let us remind ourselves that it is the background that we have been painting, and not the picture. For when we look again at our world of today and at its youth we cannot escape the fact that there are other aspects of which we have yet to take account. It is from these other aspects that there may be drawn against our dark back-

ground a picture with hope and promise in it, whose highlights are tinged with the colors of the dawn.

If the Church of today, as they know it, awakens no enthusiasm in its youth, their response to the mission of the Church, interpreted as the introduction of Jesus Christ and his Gospel into all the areas, experiences and relationships of life, is quite the opposite. In a day when much of the world had still to be explored and missionary maps could depict most of North America and a bit of Europe as white and all the rest of the continents as black, the idea of missions as geographical extension could evoke enthusiasm. But today we know each other around the world too well. Even the distinction between "national" and "foreign" missions is losing the aspect of reality. As the era of exploration draws to a close we discover, what we knew to be a fact all along, that distance from God cannot be measured in miles. The black places of earth are those areas of life where Christ is shut out, and their borders are becoming youth's new frontier.

A World Vision

It is not by mere chance that the missionary study books for young people this year make no distinction between home and foreign missions but concentrate instead on the mission of the Christian Church in all the world today. There has seldom if ever been more unanimity of conviction in the choice of both theme and approach. More significant still is the decision of national youth leaders, representing more than forty denominations and youth organizations, that the actual present interest of youth justifies making this same theme into a nation-wide, two-year youth emphasis. The eager enthusiasm with which both the theme and the study books have been received in the young people's conferences attests the wisdom of the choice. As a young man put it at the close of one of these conferences, "We're going back home this year with more of a definite idea of what has to be done and that it's up to us to actually do something about it." It did one good to see the light in his eyes and to hear the ring of sincerity in his voice as he said it.

We still have our extensive world, but the old idea that there is one kind of Christianity, a sort of minimum, for the man in the pew, and another "full-time" variety for the minister or missionary, is gone forever. The old habits will continue, and there will always be, no doubt, "good church members" who call themselves "Christians" and are Christians in name only. But it will be neither fashionable nor comfortable. For out of the very confusion of men and of nations is growing the conviction that the only things worth living for are those that are worth dying

for. Missionary zeal is no longer the prerogative of the Church alone. Realistically-minded youth the world over are turning with eagerness and hope to Fascism in its various forms, to Communism and to Socialism, seeking through these movements to share in the actual building of a new world. It is inevitable that, in their eyes and in the minds of those who are uncertain as to which way to move, the Church and the individual Christian will be rated comparatively in terms of zeal and social outreach. Little respect will be wasted on individuals, institutions or movements that lack the courage of their convictions. Western Christianity is on trial for its very life: reason enough why there should be a restudy of the mission of the Christian Church in the world of today.

Here and there across the Church, groups of Christian young people have set out to demonstrate that there is nothing of permanent value in any of these world movements to which Jesus Christ has not already pointed the way and in the achievement of which His Church may not lead. A state-wide interchurch youth group in Pennsylvania has been and is at work to provide for the constituent groups in scores of local communities, resource and project materials on the mission of the Christian Church in the fields of industry, youth crime, race, agriculture, world peace, politics, "missions." They have their five-year plan—detailed, realistic, far-seeing. They mean business. So, too, New Jersey youth. In other states many youth groups, large and small, are building Christian programs of action that seek to make of every Christian a *missionary* Christian, beginning in his own community.

The Fellowship Trend

Significant and hopeful as is this movement among Christian youth, for the building of a new social order in the name of Christ, there is another trend of the day that is even more so. Contrasting sharply with the popular humanism, it reveals a deep current of desire for close personal fellowship with Jesus Christ and a working fellowship with other Christians whose zeal for Christ has no conscious limitations. The best known and most widely discussed expression of this desire is to be found in the so-called "Oxford Groups" of the "First Century Christian Fellowship." It is unfortunate that so much attention has centered on the techniques involved. It is of tremendous significance that literally multitudes of people, Christian and non-Christian, old and young, are responding with eagerness to the offer of a life full of joy and inner peace because lived every hour of every day in conscious fellowship with and full commitment to Jesus Christ. Here is a great heart-hunger being met and since many, if

not most of those who respond, have been professing Christians and members of Christian churches, humility and self-examination on the part of dissenters would seem to be more in order than criticism.

Fortunately no group has a monopoly of the experience of vital Christian fellowship. With such unmistakable evidence of a sense of unmet need on the part of youth it behooves the Church to re-examine its whole youth program. Such a re-examination is being undertaken in the Presbyterian Church, U. S. A., by a Youth Spiritual Emphasis Committee, which is prayerfully and earnestly seeking to discover, by working through a few representative churches, how the youth program may be reshaped so as to make inescapable this experience of vital Christian fellowship. The Federal Council's Commission on Evangelism is seeking through a series of youth meetings to achieve the same end. Important as is the manner of approach, it should not be allowed to obscure the fact that here is a trend of youth interest that is sincere, earnest, and full of great promise for the future because it has to do with the mainspring of life, the heart's devotion.

No doubt those about whom we have been writing are a small minority among the youth of America. There is gratifying evidence that among them are to be found the fearless, far-visioned leaders of tomorrow whom the others will follow. Pitted against them are the almost overwhelming odds of lethargy, institutionalism, compromise and factionalism in the Church; but *they know it*, and with abundant faith and courage undaunted, while it is yet dark, they herald the coming of the sun, for they know that *nothing can stop its arising*.

THE MEANING OF LIFE

(From Miss Quinn's report of work among Chinese in Korea)

The Lord I love went home one day,
Went home to God. He did not say
How long He would be gone, nor when
He would be coming back again.
I only know that He has gone
To make a place for me. Some dawn,
Or evening light He'll come for me!
Till then there is a task that He
Has set for me, His last command,—
To preach the Word! O heart and hand,
Be consecrated to His Cause.
Spend strength and purse and store, nor pause
Until that wondrous prize is won—
His tender words—"Belov'd well done!"

—*The Bible for China,*

Revealing Christ to the Students of Asia

By V. W. DYER, Rangoon, Burma

Missionary of the American Baptist Foreign Mission Society

“ONCE I said I would have my fling but now I am going to have my fling for the Lord Jesus Christ,” was the decision of a Burmese student from the University of Rangoon soon after our first Gospel Team campaign at Bangkok Christian College, Siam. The need of the students of Asia for Christ and His Gospel, and as well as His influence on them and some things they are accomplishing for Him can best be shown by telling something of the story of the Burma Student Gospel Teams.

A Vision at Amherst

Twelve years ago at Amherst by the sea, near the grave of Ann H. Judson, some of us had such a wonderful vision of Christ and what He might do with students, if only they really walk with Him, that we could get no peace until we had tried to put into action the vision we received. In October, 1923, at the Baptist Burmese Mission Boys School at Danubyu, lower Burma, eight of us, mostly students from Judson College, put on our first All-Round Program of “Expert Friendship.” After a two days’ retreat for *ourselves*, a time of prayer and facing up to the Four Absolute Standards of Jesus—Purity, Honesty, Unselfishness and Love—we won the students with friendship choruses, group games, football and concerts at night, closing with Negro spirituals and a Christian appeal.

But winning the boys to ourselves is failure, unless we really win them to Christ. Twice a day we gave evangelistic Bible studies on sin and salvation and, most important of all, we witnessed to our actual experience of Christ. With feeble faith and great hesitation, I gave the invitation to these non-Christian students to accept Christ, thinking that perhaps one Burman boy might respond. Imagine my surprise, and shame because of my little faith, when at the close of the three-day campaign, fifty took a stand. It was two

years before seventeen of them were finally ready for baptism.

At another mission school the missionary said: “Never in the history of the school has any Buddhist boy over twelve years of age taken a stand for Christ until the Gospel Team came.” Since that time scores of older Buddhist boys have been won nearly every year. This has been made possible by the preparation given through faithful

Bible teaching every day in the mission school classes. That high school has had for several years its own Gospel Team which has won many villagers to Christ. The Bassein Pwo Karen and Shwegyin Mission School Gospel Teams of volunteers have brought in so many additions to the church that mission policy may be profoundly altered.*

Thousands of decisions and baptisms all over Burma have resulted from this work carried on by various missionaries and Burmese leaders. These additions were only possible because of the previous good work and cooperation of many faithful missionaries. Between 300 and 500 students and teach-



SAW CHIT MAUNG

A Karen leader of Burmese Student Gospel Team. A native Karen of high accomplishments, who gave up an attractive career in the Government service to devote his life to the service of Christ.

ers from seminaries, colleges and schools have year after year participated in the work of the Gospel Teams. Only God knows those who are truly converted and are changed from being “divided, wrong, inferior and unhappy into being unified, right, superior and happy Christians.” I am inclined to agree with one of our critics that the chief significance of the Gospel Team work has been the new and fine leaders developed, especially the college men and women who are seeking to live consecrated lives and who are committed to winning men to Christ as the supreme business and joy of life.

Dr. E. Stanley Jones wrote, after the campaign of the Burma Team in nine of the colleges of

* The Laymen's Report, pp. 63, 141-143, disapproves of this work.

North India in 1930: "I do not know anything that has done us more good in the same length of time than this Gospel Team. One month they were with us and yet they set fires blazing in a number of places. What was the secret of it?" More than a year later he wrote during our third campaign in India: "I am unhesitatingly recommending this team as exponents of a sane and radiant personal and group evangelism."

Obstacles to Student Evangelism

Nationalism, race-prejudice, humanism and hedonism are among the chief difficulties to be faced in this student evangelism. "To be a Bur-



BURMA GOSPEL TEAM BUS BOUGHT BY THE YOUNG PEOPLE OF BURMA FOR EVANGELISM

man is to be a Buddhist," is the common slogan of the country. In Siam a strong feature of their nationalism is loyalty to the state religion. Dr. Stanley Jones says that he does not believe that India can ever be won to Christ until they get Home Rule. The white man is not loved in the East; so the white missionary works under an increasing handicap. When we helped form the first College Gospel Team in Madras, the Indian students said that they wanted a team but did not want any missionary on it! In most of the mission colleges and student groups all over India, the dominant desire is for Home Rule rather than for Christ's Rule. There is very little effort to win the non-Christians to Christ and a baptism in a mission college is a rare event. Students of the East are very much like their brothers of the West; they desire a good time and are fast deciding that they want no religion to spoil their fun. Probably love of pleasure is the greatest competitor against evangelical religion. Consequently any evangelism has little chance to succeed unless it can show that Christ's Way of Life is the happiest and best.

The non-Christian religions can never hurt the Christian cause so much as mission forces that become satisfied with a "social gospel" and leave

out the necessity for a change of heart. It is a farce to take the easy-going attitude that it does not matter much what religion a man has as long as he is sincere, and that we have no right to attempt to persuade men to leave the faith of their fathers. Von Hugel said that the greatest foe of Christianity today is humanism—a humanism which leaves out the Lord Jesus Christ.

During a campaign in one of the finest mission colleges in India, before an eager audience of Hindu and Mohammedan students, one of our Burmese students gave his testimony as to the marvelous change which Christ had made in his life and as to the wonderful way in which Christ was continuing to purify and enrich his experience. Those Indian students sat in silence, with wistful faces and hungry hearts, eagerly drank in the message and longing for the reality. Not one of the students cared to speak as they quietly filed out, but one of the missionary professors jauntily remarked: "Where did your student learn to speak such excellent English?" We were so overcome with the sense of Christ's presence that we had no inclination to think of lesser things. A few months later this same professor



BURMA GOSPEL TEAM AT YALE MONUMENT, MADRAS, NOVEMBER, 1931

Tour arranged by Dr. E. Stanley Jones and National Christian Council of India to prepare vital groups preparatory for the Kingdom of God Movement for India. Team for India led by V. W. Dyer and Miss G. E. Teele.

wrote an article in an important religious journal of India deploring the foreign missionary effort to win men to Christ. He tried to show that all we should do is to teach some of Christ's ideals of service or to purify Hinduism and Mohammedanism. Von Hugel is right (even on the mission field): humanism without Christ is deadly.

We are thankful to report that at that same mission college, after much agony in prayer, together with considerable personal work, one Indian Christian professor and two nominal Christian students were led into a new and deeper experience of Christ so that they testified to victory over the sins which were defeating them. They were able to form a Gospel Team which grew to include fourteen members and had marked success in winning converts in the Indian villages. It became the greatest Christian force in the college.

The Burman, called by the British officials "the Irishman of the East," is a happy-go-lucky, pleasure-loving, volatile and extremely sociable individual. His pride and charm of manners make him feel inferior to none. With it all he is a most delightful and lovable person. In fact his love of fun has been the despair of the missionaries for 120 years of noble and self-sacrificing missionary effort has resulted in winning only 7,000 Christians out of 9 million Burmese. Some missionaries have almost given up hope of seeing the Burman take life or religion seriously. The adventure of complete surrender to the will of God, the romance of trusting Him utterly, and the joy of Christ made one Burmese college student forsake the Imperial Police Service to become the first Burmese Y. M. C. A. secretary. When he saw that the happiest life is really to be found in Christ, with Christ, for Christ, he followed with glad abandon, saying: "Now I am going to have my fling for the Lord Jesus Christ!"

The Average Church Member

The average church member either in Burma or in America is often most wretched because he experiences neither the pleasures which the devil offers, nor the joy of Christ. Specialists in nervous and mental troubles are amazed at the large proportion of breakdowns found among church members. A large contributing cause may be that they feel the repression of church morality without the joyous freedom of Christ. People crave excitement, or at least freedom from boredom, routine, monotony. The Apostle Paul tells us that the best way to experience this liberation of personality is not to be drunk with wine but to be filled with the Spirit of God. Dr. Earle Pierce, of Minneapolis, said to his young people: "You have just enough religion to make you miserable." May not that be the chief trouble with the Church both at home and abroad?

Student evangelism, especially with the Burmans, must demonstrate that Christ's Way of Life is actually the most satisfying life. Deep down in our hearts, all long for a maximum of pleasure and a minimum of pain. This is the residuum of truth in hedonistic psychology. The student Gos-

pel Team leaders have continued to lead to greater heights because they have entered into the "joy of the Lord" here and now and have found that fullness of life of Him who went to the cross, not merely for duty's sake, but "*for the joy that was set before Him.*" They are thrilled to walk with the Christ of the Burma Road who lived and died for us, saying, on the night before He was crucified: "That my joy might be in you."

Three Burmese and Karen college men entered our Theological Seminary, at Insein, in 1927. They were rather unhappy, non-integrated, puritanic and legalists in religion. There was more of the Old Testament than the New Testament in their living. They were of excellent character but lacked radiance and power. After several months of success and failure in Gospel Team work they had an experience of returning with joy like the seventy disciples of old. They had something of the experience of Chas. G. Finney who was so filled with the love of Christ that he called out, "Oh Lord, stay Thy hand; Thy servant is only an earthen vessel, he can contain no more." These students became new men, full of exuberant, contagious power of their Master. They did real evangelistic work nearly every week-end and during all of their summer vacations, without any pay, for four full years of their seminary course. They are leaders with initiative and consecration enough to create their own constituency.

Can Others Do Likewise?

Is there "a secret" which all can learn so that they will be enabled to go and do likewise, or far better?

In an official Baptist missionary publication, *Streets*, is found this statement from a visitor from America who had been with the Burma Gospel Teams: "If this thing keeps up and spreads, there'll be a Christian age yet!"

This "thing" is the work of the Pentecostal Group, the Group Plus, and *the Plus is Christ*. (Mat. 18:20.) It is a group controlled by the Risen Christ with something of the power of Pentecost together with the solid ethical teachings of the Sermon on the Mount. Back of this is what Henry Drummond called, "the authority of law, spiritual, moral, natural law, a structure reared upon the eternal order of the world, and therefore self-evident, self-sustaining and invulnerable." Those who fulfil these moral and spiritual conditions may experience similar or greater spiritual results. We have on record over 600 group evangelism experiments of both failure and success which convince us of this challenge: *Wherever we fulfil the conditions of Pentecost, God will give Pentecost.* Christ never failed us once, but we have often failed Him!

Our Gospel Teams always emphasize our Three General Principles of Friendship: (1) Friendship with God, (2) Friendship with each other, (3) Friendship with all others. Friendship with God involves at least three things: (1) Complete surrender to the will of God; a giving up of self-assertion which the East despises so much in us Anglo-Saxons; becoming limp in the hands of the Potter; (2) a faithful observance of the Morning Watch or Quiet Time for prayer and Bible study, when we make the necessary spiritual diagnosis to see ourselves as He sees us and thus keep on a surrendered basis; (3) Guidance of the Holy Spirit which enables us (if we live in accordance with the Four Absolute Standards of Jesus Christ) to know and follow God's Will for the day. (See Henry B. Wright's "The Will of God and a Man's Lifework.") There is also the principle of restitution, going the second mile, loving our enemies, and other principles of Jesus that we must take seriously or we will find that we have no spiritual power from God to help transform men into the image of Christ. Evangelism succeeds only when it makes men Christ-like.

Three incidents will illustrate the spirit of Gospel Team leadership. Methods and principles are useless unless they are lived out so that men can see and feel them. God had to be made flesh in order that men might know Him.

Nine Burman college students walked two hundred miles with Dr. Marshall and myself in ten days from Burma to Siam with the temperature over 110 degrees in the shade. We lived together, eating burned rice, sleeping on the ground in the rain; getting on each other's nerves, and undergoing other trials that would have ruined our evangelistic campaign if the presence of Christ and the experience of His love had not enabled us to take seriously our motto: "Invincible Good Will, Brother!"

One of our finest Karen leaders, a noted football star, had been a church member from childhood. Before Christ was given control of his life, he was one day very angry at a big British soldier who spiked him and tore his stocking in an important football match. At the next opportunity when the referee could not see, the Karen kicked the soldier in the stomach and laid him out. Later the soldier came to the Karen and said threateningly: "How is this?" For reply the Karen pointed to his torn stocking and said: "How is that?" Five years later in one of the Gospel Team football matches this Karen received kicks on the shins, as well as unfair criticisms of his character from mercenary relatives or jealous rivals, and he takes them all with a smile and a prayer.

A champion lightweight Burman boxer and a leading Karen athlete were with our South India

Gospel Team when a crowd of outcaste town "riff-raff" tried to break up a testimony meeting with disorderly conduct. When some Brahmin elders prevented the utter ruin of the meeting, the rowdies were so enraged that they rushed up to my two athletic companions and spat dirty betel nut juice all over their faces and clothes. For a moment I trembled lest my brawny teammates might give those poor despised outcastes the thrashing they so richly deserved. Then I saw them grit their teeth for self-control and smile! But I knew they were thinking of Him upon whom His enemies "did spit" and who "when he was reviled, reviled not again." Afterwards they told me that they too had learned to pray: "Father, forgive them, for they know not what they do."

The motto for our South India campaign was that passage which describes Jesus' Gospel Team: "With Him the twelve and certain women preaching and bringing the good news of the Kingdom of God." (Luik 8: 1-3.) It is useless to preach unless, with our very lives, we "bring" the Gospel.

The East is asking, says Prof. William E. Hocking, What difference does it make *here* and *now*, if they accept Christ? "What criterion have *you* for the truth of this religion which you profess?" In other words, has Christ solved your life's problems so that your life and witness are convincing?

I AM CHRISTIAN YOUTH

BY J. T. MORROW, WICHITA FALLS, TEXAS

I am the vitality of the Church today and will be its leadership tomorrow.

I have accepted Jesus Christ as my Lord and Saviour, and as the pattern for my purposeful life.

I possess the priceless heritage of Christian faith handed down to me by countless hosts of devout believers and enriched by my own personal devotion.

I am neither sanctimonious nor pious but am striving to adapt the principles of Jesus to a modern busy world.

I am seeking means of furthering the realm of Christ in terms of social brotherhood and world peace.

I am searching for Truth through the medium of accurate research.

I defend my own generation from the pessimistic judgments of our older colleagues.

I crave responsibilities and implore the sympathetic confidence of my predecessors.

I consecrate my virile body, my developing mind, and my adventurous spirit to the Master of men.

I am Christian Youth!

How the Revivals Came in Persia

Looking Backward; Preparing to Commemorate a Century of Protestant Missions in Persia

By WILLIAM McELWIE MILLER,
Teheran, Persia

Missionary of the Presbyterian Church, U. S. A.

THE first American missionaries went to Persia in 1834, to open work among the Nestorians. These were Syriac-speaking Christians who inhabited the mountains of Kurdistan and the fertile plain of Urumia. The Nestorian Church had once spread over Asia from the Tigris River to Peking, but during the Middle Ages it lost its former greatness and glory, and the poor remnant of Syrians whom the missionaries of the American Board found in Persia were sunk in ignorance and superstition. They were Christian in little more than name. The purpose of the mission was to revive and enlighten this ancient people that they, in turn, might once more become a mighty influence in the evangelization of Asia.

Accordingly Justin Perkins with Ashabel Gant and their wives undertook first of all the task of letting in the light of divine truth to dispel the darkness of error. Very few of the men and only one of the women of this people, who numbered 100,000 souls, could read, nor had their spoken language, the modern Syriac, been reduced to writing. Schools were started, the Scriptures were translated into the language of the people, a press was brought out from America and books were printed, and soon a mighty reformation began, which finally resulted in the building up of a strong Protestant Church among these Assyrians and the partial revival of the old church.

The story of the mission in Persia is full of thrilling incidents, none of which are more interesting than the remarkable revivals which again and again visited the mission schools and churches. It is refreshing today to read of these outpourings of the Spirit of God upon the dry soil of Urumia years ago.

The first revival came in 1846, about ten years after the arrival of the first missionaries in Urumia. Earnestly had they prayed for its coming. In April, 1845, the Rev. David Stoddard wrote to friends in America, "Will not the friends of the mission beseech the Father of mercies to

grant us a powerful outpouring of His Spirit; that here the Gospel may triumph over the pride, unbelief and deep delusions of the human heart, and Jesus Christ be welcomed as a Saviour, friend, and partner."

Within nine months this prayer was granted. The revival appeared first in the two mission schools under the care of David Stoddard and Fidelia Fiske. Like most of the revivals which followed, this first awakening began in connection with the Day of Prayer in January, as both in Persia and America earnest prayer was being poured out for the conversion of souls. Students became deeply impressed with a sense of their sin and need, and also began to pray for salvation.

Truth which had long lain inactive in their minds now sprang into life in their hearts and gave promise of a harvest in changed character and conduct. With joy the laborers welcomed this spiritual springtime! In March, 1846, Perkins wrote:

The revival of which we wrote you last month still progresses with increasing interest and power. We are filled with wonder, as well as with joy unspeakable, in view of this work of mercy and grace. In whatever aspect we contemplate it, it deeply impresses us as the Lord's doing.... We expressed the hope that this revival would spread among the villages; and such is becoming extensively the fact. There are inquirers in several villages, and in one village in particular, Geog Tapa by name, a great work is in progress. Students from the two seminaries have returned to their homes in the villages and kindled the fires there by their testimony and their prayers, and frequently

Persia, once a mighty empire under Cyrus the Great, was for thousands of years given over to Sun worship. Later Christianity flourished for a time and was bitterly persecuted. Then came the Mohammedans under the "Camel Driver of Mecca," and today Persia is a Moslem stronghold. But Protestant Christian missions have been carried on for over one hundred years. There have been remarkable awakenings in the past and today there are new signs of spiritual power. Read this story, take courage and pray.

parents and friends have come in to the seminaries to visit the students and, seeing what God was doing among the young people, have been themselves converted.

A month later Perkins wrote that in Geog Tapa thirty-two people had been converted and many others in that place were seriously inquiring of the way of salvation. In passing along the streets one might hear the voice of prayer in not a few of the houses; and in the fields and vineyards in the vicinity there were to be heard the same impressive sounds.

The next month Perkins again wrote of Geog Tapa that "a great general reformation has taken place" there. Open vice, so common before, was no longer tolerated in the village. Sixty people seemed to be truly converted and scores of others were awakened. There was great eagerness to hear God's word, and sometimes on the same evening ten or fifteen meetings were going on in the homes of the people. Men whose hearts had been touched went out to the fields to speak to the laborers. Christian hymns were sung by the children in the streets and the priest of the village, formerly "a passionate, violent and even intemperate man," became "apparently as meek and quiet as a lamb." From Geog Tapa a large number of preachers went forth each Sunday to other villages, and thus the revival fires spread.

Dearth in America—Harvests in Persia

The *Missionary Herald* of that day says of these thrilling events:

Amid a most painful dearth of revivals in our own land, it is truly refreshing to contemplate a powerful work of the Spirit in regions which have been for ages unblest with such showers of divine grace. Who would have chosen Geog Tapa as the place in Christendom likely to receive the outpouring of the Spirit?

After three years the mission was blessed with a second revival which began in January, 1849, just as Perkins was finishing his translation of the Bible into modern Syriac, and just before he buried his fifth child in a Persian grave. In reporting the new revival he writes:

The members of the seminary who were hopefully converted three years ago were, for two or three days after the work commenced in its power, the subject in most cases of the most intense heart searchings, of piercing compunctions for their previous coldness and backslidings, and of subdued prostration before God. This was true of very devoted Christians as well as others.... The impenitent members of the seminary were also powerfully wrought upon by the mighty energies of the same Spirit, some of them being under very deep conviction of sin, and nearly all awakened to a sense of their dreadful depravity and their utterly lost condition. It is now about a month since the commencement of this wonderful display of mercy in our male seminary; and there is as yet little diminution of the interest.

A similar awakening occurred in the female seminary at the same time.

This revival also spread to the villages. In

Geog Tapa a great work was in progress; meetings were held daily, and persons of the most abandoned character were awakened and hopelessly converted. Numerous crimes, some of which were committed twenty-five years before, were confessed and restitution made. Nearly the whole population was affected in a very remarkable manner. One of the bishops of the old Nestorian Church confessed his sins and began to preach with new power. Old people who had never prayed before began to pray in public with freedom and eloquence. In many villages there was weeping and mourning over sin, and a Moslem passing near a church where a service was in progress on hearing the lamentation within inquired who had died. Many lives were permanently changed.

In the following year another revival occurred, beginning on the same day (January 13th) in both the seminaries, though they were six miles apart and there was no communication between them. Again there was weeping and confession of sin. One of the chief characteristics of these revivals was the earnestness and intensity of the prayers of the awakened. On February 21, 1850, Mr. Coan writes from Urumia:

These Nestorian Christians fully sustain their character as praying Christians. Many pass hours together on their knees in prayer; and often, in the stillness of the midnight hour, the voice of prayer breaks pleasantly upon the ear; and sometimes their eyes not only "prevent the night watches" but the day dawn. On the Sabbath nearly the whole time, before and after services, is passed in their closets. Sometimes it would seem that they preferred praying, not only to sleeping but to eating also. A few Sabbaths since the pupils of the female seminary returned directly to their closets, after the afternoon service as usual. But in this instance they remained there till the tea bell rang. They came in reluctantly, one after the other, and took their seats in silence at the table. The blessing was asked, and the steward began to dip out their soup, the tears meanwhile streaming down his cheeks, and the girls sobbing with their heads bowed upon the table. There seemed to be no disposition to eat; and it was not until they were told that they must eat that they might have strength to pray that they ate a little, and then flew to their closets again.

The "closets" referred to were little rooms where they prayed in secret. A number of villages were blessed by this same revival.

Did these revivals produce any vital change in the conduct of the pupils? Let Mr. Stoddard, the principal of the male seminary, reply. Writing of the early days of the seminary, he says (December, 1851):

For a considerable period we had not one pious scholar. The principal native teacher, priest Eeschoo, was very imperfectly enlightened.... The noise and confusion and insubordination, the habits of lying and theft, the indifference to religious truth, which were then almost universal in the school, were a constant source of anxiety and at times of discouragement. I had many doubts whether the enterprise would be successful.

At the present time, however, the school is the reverse of what it then was.... In addition to those who have

gone out into the villages to conduct schools and to preach, we have thirty with us, about three-fourths of the whole seminary, who are hopefully pious, and who comfort our hearts much by their consistent and prayerful deportment. No one could be present long at our daily recitations, or visit the pupils in their rooms, and see the order, the sobriety, the diligence and the thirst for learning which are so strikingly manifest, without being deeply interested in them.

The spirit of prayer manifested by many of these young men is truly remarkable. It is a time of only ordinary religious interest, and yet a stranger, coming into our meetings, and listening to the fervent and unaffected entreaties of these youths would suppose us to be in the midst of revival. This impression would be still further confirmed, were he to stand, as I often do, near our range of prayer rooms, just as our pupils are about to retire to rest, and hear their mingled voices, as they are pouring out their souls to God in confession, supplication and praise.

During the next twenty years the missionaries report at least ten seasons of revivals similar to those already described. Lack of space prevents the telling of inspiring stories of these repeated outpourings of the Spirit. It is noteworthy that more than once the revival began on the very day that friends in America united to pray for the mission in Urumia. I shall close this article with an account of the revival of 1877 which was a most striking answer to prayer. In November, 1876, D. L. Moody was in Chicago at the Christian Convention when a prayer alliance was formed by which 260 churches were pledged to pray for one another till the longed-for revival came. Mrs. Sarah J. Rhea, a former member of the Persia Mission, was present at this meeting, and in her passionate loyalty to the fifty churches in the Urumia field, asked that these might be added to the list. She at once wrote letters to Persia to tell the churches that they were pledged to pray for a revival. Long before her letters arrived notice what took place in Urumia!

In December, 1876, Mr. Whipple wrote from Urumia that as the missionaries noted the zeal with which members of the political parties in America go out and try to win people to their side, they were impressed by the necessity of their showing more zeal in their spiritual work. As

they talked and prayed together they agreed on a plan by which they would go out to the principal villages with some of the native brethren, spend a week or ten days in each village—preaching, singing, praying, conversing with individuals, visiting from house to house, after the manner of the Moody and Sankey meetings. The next Friday was appointed as a day of fasting and prayer, especially for the outpouring of the Holy Spirit.

Some of the meetings lasted for two hours. On one evening thirty-five people arose and confessed their sinfulness and asked for prayer. Later one hundred more expressed a desire to follow Christ. Mr. Whipple and his colleagues did not yet know that 260 churches in America had been praying for them.

On January 23, Dr. Holmes, the physician in Urumia, wrote that the work which Mr. Whipple mentioned as in progress had greatly increased and there seemed to be a general revival spirit throughout a large portion of the field. . . . In the city of Urumia the chapel had been crowded day and night for two weeks, and a large number of inquirers had come forward. In the girls' seminary nearly all the students appeared to be under conviction of sin. In a number of villages also the revival was in progress.

At the end of the year the mission reported that this revival had brought new life to the churches and the membership had increased thirty per cent, 214 persons having been admitted to the Lord's Supper.

Next year (1934) the Protestant missions at work in Persia plan to celebrate the one hundredth anniversary of missionary work in that land. In what more fitting manner could the centennial be observed than by a united effort on the part of all the Christians of Persia to reap the harvest that has been a century ripening? What greater blessing could the friends of Persia everywhere desire than that the Lord would pour out His Spirit without measure upon the churches of that land, that in these latter days we may again experience a revival mightier than any which Persia has yet seen? "Ask and it shall be given you!"

DO FOREIGN MISSIONS PAY?

One of the best answers ever given to this question was that of the converted Brahman, Dr. Narayan Sheshadri, before a large audience in Philadelphia some years ago. He said:

"This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was foreign missions in the early days of Christianity that lifted them out of this state and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions."

When Missionary Income Is Reduced

Letters from American Church Representatives in India, Japan, Korea and Guatemala

THE DANGER OF RETREAT IN INDIA

BY THE REV. WILBUR S. DEMING, PH.D.,
AHMEDNAGAR, INDIA

*Secretary of the American Marathi Mission,
American Board*

Dr. James L. Barton, writing of the work of Christian missions, says:

In spite of their deficiencies and incompetence, the Christian missionaries have been the greatest modernizing, civilizing and morally constructive force that has gone from the West into Asia and Africa. They have done more to win the cooperation of Asiatic and African peoples than any other Western agency. They have introduced ideas and ideals which are reshaping fundamentally the thinking of the leaders and the aspirations of the peoples. They represent, upon the highest level of living and thinking, the best America has to offer. They are real ambassadors of Good Will. They have laid the foundations for Christian education, have inaugurated new social orders, have produced a new religious and educational literature and have won the confidence of the people among whom they live.

If missionary work has had the influence that Dr. Barton attributes to it, then the question of its relationship to the present financial depression becomes a vital issue for the churches in the homeland. If it continues to be, in spite of all criticisms, the outstanding philanthropic connection between the East and the West, then all those interested in a more spiritual and cultural civilization will be anxious about the present trend.

The greatest danger facing Christian missions at present is spiritual rather than material. The repeated cutting down of our work during the past few years has brought us face to face with a spiritual problem. We are in grave danger of losing our morale. We are struggling against a temptation to adopt a defeatist attitude, not merely about the future of the Christian faith but about the future world order. Is the dream of a cooperating and brotherly world an idle one? Is the vision of a world dedicated to Christlike ideals

irrational? Or is it reasonable and practical?

During the past few months, one of the missions in India spent two days in seeking to appraise its work and to recommend constructive lines of retrenchment. Where to withdraw? Needs on all sides press in upon us. Most of our work is underfinanced. We sympathize with the verdict of the Allied commander who exclaimed: "Our right is giving way; our left is in retreat; we will attack in the centre."

The whole philosophy of Christian missions is to go forward; it does not function well in retreat.

Unfortunately a retreat, due to retrenchment, is now being carried on all along the line. Various projects are being given up and the situation has become critical. The younger churches are not yet in a position to assume the responsibility for many of these Christian enterprises. Will this retreat become a wholesale withdrawal? Will it become a rout?

Here is a hospital that has been doing a generous amount of charity work because of the pathetic poverty of so many who seek assistance. Diminishing funds compel the doctors to cater

more to the wealthy patients in order to secure fees. Thus the free service must be sharply curtailed.

Here is a district that has maintained several qualified preachers who have carried the message of God's redeeming love through Christ to the non-Christians in that area. Through their personal contacts they have been lifting the villages to a higher type of living, particularly the so-called "untouchables." A cable from America announces a sharp drop in receipts and this district enterprise must be shut down, or turned over to a small group of Christians to be carried on as a voluntary enterprise. Such a solution starts with good motives but often has an ineffective result.

What would have happened at the front in the World War if the reinforcements and supplies for the army had been withheld? Whatever sacrifices are made by the folks at home, the sacrifices on the field of conflict are infinitely greater. The same is true in the Christian missionary campaign. When the Church sends out representatives to be Ambassadors of Christ on the frontiers, with promises of adequate support, shall we withhold reinforcements and supplies? The campaign is still in the balance.

In reply to some thirty letters sent to various missionaries of different societies and in different fields we have received the following illuminating and courageous replies. They show both the evil and the good coming from the economic crisis.

Here is a missionary family that has heavy financial obligations for the education of the children. As a result of cuts in salary, the family slowly uses up scanty savings and perhaps falls into debt. In the effort to make ends meet the missionary must cease to purchase books and periodicals. How long can he or she remain a useful and effective missionary?

Here is a Christian school that has been spreading a wholesome influence throughout the community. Word comes from home causing the school to close its doors. Some pupils find their way into secular schools but many must leave school because of the ever-present caste prejudice.

But the picture is not all dark. The drop in material resources has often led to a deepening of the spiritual life. We come to realize more fully that spiritual resources are paramount. This growing spirit of independence from material things has had a beneficial and far-reaching effect. There has also been an incentive to hasten the process of sharing our responsibilities with nationals. Missions have been forced to take this whole problem more seriously and to make it a living issue rather than an academic discussion. The curtailment in financial support has undoubtedly led to the removing of many non-essentials. Needed changes have been brought about and unfruitful work has been eliminated. All these things are commendable.

Can Values Be Replaced?

Yet the question remains, will we, because of financial pressure, continue the policy of extensive retrenchment? Will the building crumble to such a degree that it cannot be repaired, when the wheels of industry start turning again? If the present trend continues much longer, such questions will require an urgent answer.

In the meantime the world continues like a box of dynamite with sparks flying around. Political questions are enshrouded in an atmosphere of fear, animosity and suspicion. The nations gaze at each other across tariff and armament barriers. The economic machine, having broken down, has yet to find those who can repair it with any degree of confidence. Pessimism seems to have much of the world in its grip.

Some favorable factors continue to encourage us. In addition to various political and economic efforts to effect world settlement, there are at work in various strategic spots Christian missionaries whose desire is to spread a spirit of Christian friendliness. In spite of defective qualifications, many of them are exerting an influence for interracial and international cooperation. They are the vanguard of a new day when we shall have a brotherhood of nations united in a common plan to share the good things of life with each other.

They represent the view that political and commercial contacts are not enough. They desire to share the Christ-life with others. Unless the churches in the homeland become thoroughly alive to the need of maintaining this world-wide enterprise of Christian missions, no matter how great the sacrifice; and unless they put forth their best efforts to accomplish this end, we are in grave danger of continuing the retreat until we surrender values that can never be replaced.

WHAT REDUCED INCOME MEANS

BY THE REV. A. A. SCOTT, B.S., INDORE, INDIA

*Principal of Indore Christian College,
United Church of Canada*

Perhaps never since the commencement of the modern Foreign Missionary Movement have missions and missionaries been more definitely "up against it" than at the present time. In many cases the future of work, which has been carried on effectively for generations, is trembling in the balance.

Missions do not depend upon money alone—or chiefly. They are the outgrowth of faith and love. Nevertheless, they must make use of money to accomplish their ends. When the money fails, as it has failed in the last two or three years, the problem becomes a wearing one.

The writer represents a mission in which within the last year or two the total appropriation (which was even then considerably below our estimates) has been reduced by more than 33⅓%. Missionaries' salaries have been cut, first 10%, then 15%, and now 25%. Indian workers have suffered in a similar way. We ask ourselves, "Is this the end, or is the worst still to come?"

What effect is this going to have upon the work? We admit that there are features of the stringency which are not wholly depressing. In so far as the shortage of funds has enabled us to get rid of unsatisfactory workers, to dispense with outgrown methods and cumbrous machinery, it may have been a blessing in disguise. It may be a blessing also if it makes it necessary for the Indian Church to assume larger responsibility for carrying out the Master's Commission. The trouble is that the indigenous Church is also suffering from the depression and is in no position to assume larger burdens. It is having a hard struggle to keep its own head above water.

What then are some of the effects of the cuts? Mission buildings which are valuable and worth preserving are falling into disrepair because there is no money to keep them up. Mission equipment which has been acquired at considerable cost is being wasted because there are no funds to maintain it. The whole work, whether evangelistic, educational or medical, is suffering from de-

pressed vitality. It is steadily slipping farther and farther down hill. Openings which have been gained only after years of effort are being closed simply because we cannot, for financial reasons, enter into them.

The report of the Lindsay Commission urges that Christian colleges should enter more wholeheartedly into the life of the people. Very good. But when one's whole energies are taken up in trying to keep oneself alive, one has not much vitality to share with others. For years we have been trying to get Christian Teacher Training organized in such a way that the courses given would be recognized by the government and lead to some definite standing. Now, just when our efforts appear to be about to be crowned with success, there come these appalling cuts which make it impossible for us to take up the work which we had planned. That is but one instance of many.

Naturally the Indian staff is becoming restless. They feel that their position is becoming more and more uncertain, and they face the possibility of dismissal at any moment with no provision for any pension. Many have been trained from boyhood or girlhood in mission service, and know no other work. What will they do if they are flung out in the cold to fend for themselves? What will be the impression produced on non-Christians if this happens?

The missionaries themselves, for the most part, are hopeful, though many are bearing almost intolerable burdens. Trying to educate a family, some in the mission field and some in the homeland is no joke in these days, when one has only three quarters of a small salary with which to do it. The constant anxiety about ways and means, which is forced upon us at present, does not make us more fit for our work, but definitely weakens us.

Just now a great question arises. Does the failure of the Church to give more adequate support to this work mean that its members have not money to give, or does it mean that the Church has grown tired of its task? Is the Church losing faith in the missionary enterprise? If we could have a definite negative answer to that question it would do much to settle many qualms. We can stand sacrifice. We are not afraid of having to bear heavy burdens. But is the Church going to abandon us and the work? That is the question which "gives us pause."

There has been much loose talk in America in recent years about the ability of the people of the Orient to stand alone, and about the "impertinence of foreign missions"; one wonders how far the Church has been affected by such vapourings. (Did the Appraisal Commission entirely escape the influence of such suggestions?) Missionaries are not looking for easy jobs or soft berths, we

are prepared to suffer with the rest of the world. But if the Church has lost its enthusiasm for the proclamation of the Message of the Cross to all men, that will do much to take the heart out of us in our work.

One point more—as the result of the falling off in giving, most missions are now assuming a depressingly middle-aged appearance. Few new missionaries are being sent out, and, as a consequence, the fresh new life which is the natural accompaniment of youth is being shut off from our fields. The result will be that in the Young India, just stretching his sleepy limbs and realizing his strength, many of our mission bodies will find themselves hopelessly behind the times unless there is in the near future a strong influx of new life, full of spiritual enthusiasm for the work of Christ and His Kingdom; full also of the natural vigor and energy of youth.

SHORTAGE IN JAPAN

BY THE REV. S. H. WAINRIGHT, D.D.

Christian Literature Society of Japan

The effect of the world economic depression has been eased in Japan somewhat by two favorable circumstances: first, by the high exchange value of the American dollar and, secondly, by the stimulus given to export trade. The first has helped mission work, and the second has been an advantage to general conditions. But these favorable conditions are losing their advantage. The high cost of raw materials imported for manufacture, is taking away the advantage from the new rate of exchange. The mission boards are adjusting themselves to this new rate and appropriations are made in yen. Instead of sending one dollar to provide for two yen in the budgets here, mission boards now send forty cents. Local prices are also rising.

Reduction all along the line has become necessary. Every conceivable economy is adopted in order to keep existing work going, while new work receives no serious consideration in present budget making.

The missionaries have cheerfully accepted reductions in their salaries, but they are greatly hampered in not being able to respond to all kinds of appeals about them, the meeting of which would increase usefulness.

One denomination, after estimating for Japanese pastors' salaries out of funds available, found that a deficit of 9,500 yen had yet to be covered. The mission board made this a "special," and asked the churches to contribute 6,500 yen and the missionaries to give 3,500 yen to make up the deficit! It is doubtful whether this response can be made, yet it presents a phase of the foreign missionary's opportunity. These trying times

must not defeat the purpose which brought missionaries to foreign service. One of the most touching scenes I have witnessed since coming to Japan was at an annual meeting last summer when all present contributed to make up the return fare to Japan of a fellow missionary and his wife and it was a high point in experience felt by all when the cable message called them to return.

One happy circumstance is that while applications for admission to mission schools are fewer, attendance holds up so that income from fees is maintained. Without the exchange balances this year schools are meeting with far greater difficulties.

Adjustment is not always possible. A step more serious is necessary. A Christian Literature Society Weekly, called the *Sunday Club*, started last year at Dr. Kagawa's request, was so successful as to reach a total for the year of 125,000 copies. It could not pay for the editor's salary, so it had to be dropped in spite of the appeal made to a committee at home.

Many other enterprises are dropped off which are of a special nature. The full strength of the Christian movement cannot be put forth. Even regular work, like preaching places which have the promise of becoming churches, are discontinued owing to the drawing in of the lines. Hardships come to those who cannot be continued in the work and to those on whom is laid double tasks through the economy thus effected.

Unfortunately we do not see any very distinct spiritual effects from the depression in Japan. Christians nowadays seem to have lost the secret which knows "how to be brought low" as well as "how to abound." Our chief Christian virtue seems to be to know "how to abound" — how to confer earthly benefits upon others. We are not so gifted when it comes to making straightened circumstances vocal with the power of faith and love. Man is too often looked upon as the source of welfare; so when things go wrong a certain ill humor is apt to find expression toward man as responsible. If the spiritual benefit of the present depression is that we are led "to look not upon the things that are seen but upon the things that are unseen," then there is some evidence of that. Many in Japan are truly "seeking first the Kingdom of God and his righteousness." Unusual hardships in church work are giving rise to unusual efforts.

A missionary living in the interior says that outlying places are offering to provide the travel and entertainment and a meeting place (in one of the private homes) if an evangelist can be sent to introduce the Gospel there.

A most interesting instance of this local activity is the special evangelistic campaign conducted recently in the great city of Osaka, the total ex-

penses of which were borne by the local Christians. A four-days' series of meetings were held in the large Nakashima auditorium, preceded by workers' meetings and by visiting homes throughout the city. Meetings in the churches followed. One Christian training school sent out the students who visited 8,000 homes in the part of Osaka in which the school is situated!

The decline in the foreign missionary force, notwithstanding the call for new work, is very disturbing. In 1927, the Protestant missionary staff in Japan numbered 1,527, while last year it had decreased to 1,176, involving a loss of one-third the ordained missionaries, many of whom are in evangelistic work. This touches a vital element in the foreign mission force.

There has been an increase (from 1,055 to 1,552) of Japanese ordained men and a corresponding increase in women workers, but the decline in the missionary staff is a serious loss. The Christian institutions founded by American missions cannot as yet be maintained by the Japanese churches, nor can these churches meet the ever sounding call for new advance in the unoccupied territory. The home churches must respond to the appeal for new work in all great mission fields. Two million new congregations are required to meet the needs of villages in Asia. The call from this Macedonia is not only for help in establishing the church but it is the call to help the new younger churches reach out into the regions beyond. The Apostle Paul writes to the Christians in Philippi:

When I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving (for new work elsewhere) but ye only.

In one large mission in Japan the only new work undertaken has been made possible by a special contribution made for this purpose by a devout Christian woman on the Pacific Coast of America.

A TESTING TIME IN JAPAN

BY THE REV. D. B. SCHNEDER, D.D.

President of North Japan College, Sendai, Japan

Due to the hopeful attitude of the Foreign Mission Board of the Reformed Church in the United States and the favorable exchange, we have not thus far seriously suffered in our work in Japan. Both of our schools, North Japan College and Miyagi College, have entered upon a very hopeful year. The number and quality of our applicants for admission have been better than for a number of years. Any drastic cut in our appropriations, therefore, will be very deplorable.

If any weakening of the work takes place now, it will be practically impossible to recover from the effects. Christianity faces a harder task in Japan now than at any time during the past fifty years.

WHAT THE CUTS MEAN IN KOREA

BY THE REV. STACEY L. ROBERTS, D.D.

*President of the Presbyterian Theological Seminary,
Pyongyang, Korea*

With gifts to missions reduced, appropriations for the work must be reduced, and the Church of Christ both at home and abroad is being compelled to retrench. In Korea, at a time like this, we appreciate as never before the wisdom that carried through the plan to establish a self-supporting Church, so that when funds from the homeland are reduced, the strong Korean Presbyterian churches are directly very little affected. It is different where the churches are under the care of the missionary. When itineration funds are reduced, they must receive less attention, even though the missionary goes into his own reduced personal funds to pay the expenses of his itineration. This is most important work, but the trips require money and retrenchment greatly affects the cause of Christ in Korea.

A native church may be largely self-supporting and yet the mission may need a great deal of money to carry on the evangelistic, educational, medical, industrial and literary work. Reduced appropriations to Bible Institutes mean either less time given to teaching the Word of God or fewer men and women taught. These Bible Institute students are the elders and deacons and Sunday School teachers and Bible women of the country and city churches. The opportunity to help fit them for their work is one of the greatest we have in Korea. The work of the Theological Seminary must go on, if there is to be a trained ministry, but when all of the cooperating missions are compelled to cut their budgets, and there is no possibility of increasing tuition fees, we face a very serious situation.

The cut in hospital appropriations means less free medical work. There is a wonderful opportunity in the hospital to meet the needs of the souls as well as the bodies of thousands of people! Some are able to pay their way, but if help cannot be given free to multitudes of other sick and suffering folk, their future means years of suffering or an early death. It takes money to care for these needy people.

In Korea we have a large Christian constituency and this offers a wonderful opportunity to give the Christian youth a good education and to make them useful members of the Church of Christ and of society. A cut in appropriations means that we are compelled to reduce the number of teachers, to overcrowd the class rooms, to use a poorer grade of teachers, and to refuse help to many worthy students, many of whom are the children of pastors and other Christian workers, and are looking forward to lives of service for Christ.

The Government requires certain standards of equipment and scholastic work, and without money we cannot meet these requirements nor measure up to the opportunities before us.

In such a time we must reevaluate our work and put the resources and strength that we have, not merely in work that is important, but in work that is most important. The Lord can bless a very little so as to use it in a mighty way. Our prayer is that He may make us strong where we are weak and bless the work, even though our equipment is less than in the past. We pray that further "cuts" may not be necessary for we need not only more money but more workers.

REDUCTION IN GUATEMALA

BY EDWARD M. HAYMAKER, D.D.

Editor of "Guatemala News"

In prosperous times both national workers and missionaries in the Guatemala Mission had only just enough to live on—never too much. The cut in the budget, therefore, makes necessary for us all very trying readjustments. Our plans were made very carefully so that we cannot cut expenses without making matters more difficult. We economize in food and clothing—often a doubtful and desperate expediency. Some are forced to seek outside sources of income such as teaching music or language, repairing cars, etc. The policy of the Church at home has been that the efficiency of the missionary is the prime consideration. Under this reduction that policy is discarded. At first the missionaries tried to help out nationals by sacrificing their own comforts, but now their utmost effort is required to keep going themselves, and the nationals suffer, though the missionaries voted unanimously to make reductions *pro rata* with the work and national workers.

A much discussed question is as to whether it is best for missionaries to adopt a different standard of living from that of the native workers. Should they "stoop to conquer" as Christ and the Apostles did? Perhaps the question will be decided for us. At any rate the missionary is perforce approaching the standard of living of the national, who, in the meantime, is being reduced to greater poverty. This affects not only our faithful workers, but the work and the people as well. When their standards of living are lowered their ideals and their Christian optimism are apt to wither. The death rate is reported as increasing in a number of localities from a lack of ability to purchase simple remedies. The tendency is toward parsimony even in religion.

In the different departments of mission work the results of the reduction are very serious. Missionaries have given up their cars and thus their usefulness is curtailed. The hospital has given up

the native driver, which means that the doctor and nurse must do the work—at a great cost to efficiency. The cut also stops work on chapels, parsonages and schools, as the nationals alone are not able to finish them. Outstation work is curtailed when there is no way to finance the trips. Next year the evangelistic work will suffer even more seriously if the cut continues.

Our missionary institutions are sometimes hit the hardest. They depend largely on funds from home. The field income is also decreasing because of the depression. Repairs to buildings cannot be made; teachers and other workers cannot be paid; tuitions and hospital expenses are not met; so that the outlook is distressing. What are we to do if the cut continues?

Thank God there is a brighter side, and we keep staring at that to keep up our courage. The Master knows full well what He is doing. When people had plenty of money and occupation, they indulged to excess in questionable diversions and frivolity often tending toward degeneration. The drift of the public was away from serious thinking and from God. When money and work are lacking they begin to reflect on the seriousness of life. Thinking seriously often means thinking evangelically, and our church attendance increases apace. Our Guatemala Christians give for the work of Christ to the point of sacrifice, and that is good training for the present stage. They are learning not to rely much on foreign help, and are

undertaking more complete self-support, which is our ideal.

The drift of the Church talent toward government employment, because of the much larger pay than we can afford, is growing less because state salaries are in arrears. Dr. Paul Burgess says, in a recent letter:

The Church and missions have suffered less from the depression than other institutions, especially the government. In consequence talents, which would otherwise serve the government are available for mission service, even at the beggarly salaries the Church is able to pay. So the depression has brought the Church at this time the best leadership available from within its membership.

The government has been compelled to close many rural schools, so that in many of our fields the Sunday schools have taken their place. These mission Sunday schools are now teaching both cultural and academic studies as well as the Gospel. They are growing rapidly and are becoming a powerful means of local evangelization, at the same time doing the government a good turn. Poverty is providing good soil for the presentation of Christ. It may even be a good thing for a missionary to stop and make tents now and then. It gives him an opportunity to revalue his work, to recast his plans, to relight his enthusiasm and to rededicate his life.

We are coming to believe that the providence of God can be seen in all this necessary readjustment. Some huge problems are being solved by it, whether we will or no.

Shall the Tent Makers Preach?

By PAUL W. HARRISON, M.D., Muscat, Arabia

Missionary of the Reformed Church in America;

Author of "The Arab At Home"

"THERE is nothing that we would not do for your tent factory if only you would get rid of the preaching in it." The Book of the Acts does not mention such an incident in Paul's life, but it is a common experience in the lives of his successors. The Apostle would have ignored such a remark. He would have been surprised to be told that when he was supported by foreign funds and could give his whole time to preaching, that then he was a legitimate evangelist, but when he earned his living and made his social contribu-

tion by means of making first-class tents, he should not devote his attention to preaching Christ. Most missionaries live, as Paul usually did, supported by far-away churches, but a number of us—doctors, teachers, industrialists, and agriculturists—follow his tent-making program.

But we are here as missionaries, all of us. That means that we are "bond-slaves of Jesus Christ, set apart to proclaim God's Good News." The doctor finds his opportunity in work with individuals more often than in public addresses, though in

Muscat we have made it a practice to give the doctor one of the preaching services every month, simply to demonstrate publicly his active partnership in the station's evangelistic campaign. In the Hospital there is an opportunity to exercise gifts of a modest sort in proclaiming the Good News. Doctors are not highly trained theologians, but on the mission fields many of them make first rate preachers of the simple Gospel.

The difference is only one of degree. The most effective and most useful preachers we have, such as Bishop Linton and William Miller, of Persia, insist that they do their most important work with individuals. On the other hand, however full the time of the tent-making missionary may be, and however much confined to individual contacts, there come many opportunities to present the Gospel message to larger or smaller groups.

The missionary must frequently pray to be delivered from his well-meaning friends. For years he has been told by ship captains, by godless commercial representatives, and by the alien administrators who rule most of the Near East, that the tent-making missionary should have no part nor lot in evangelistic work. In these days that idea has gained a wider vogue. The argument is simple enough. The medical missionary especially furnishes to the community such a valuable type of tent, that unless we are careful, people will be found listening to the Gospel against their wills, simply to secure a tent. Christian love should lead us to furnish tents free to the community, and not preach the Good News to them at all.

In an argument such as this, there is some foolishness and some pure fiction. We do furnish tents free to the needy community, and no one is compelled to listen to the Gospel in order to benefit by our services. The clinic door is wide open. Any one who prefers not to listen has the whole outdoors to retreat into, and thus can save his soul from enlightenment. In Bahrain and Muscat, we seek to do personal work with every patient every day, but always with the provision that any one preferring not to listen, is passed by. In twenty years I have never seen a patient who was not glad to have me sit and read and talk and pray with him.

The idea that, by carrying on evangelistic work in our hospitals, we are in some way trampling under foot the finer sensibilities of our helpless patients, is grotesque. Talking about Jesus Christ with men who are in trouble is often the one thing they want, introducing them to Him and to the God of all comfort through Him. Up and down the aisles of pain and trouble and broken hearts Jesus, our Lord, walks day and night. If only we could make Him visible to them all! But He does become visible to some; to mothers who

leave us with their arms aching and empty; to fathers austere and erect, who go down the hospital steps broken and gray, with such silent grief in their eyes as only strong men know. No man ever came into a mission hospital who needed his hernia mended one-half so badly as he needed to learn about Jesus Christ. It is easy to operate on his hernia, and we are glad to help him by doing it, but we pray and plan and hope for an opportunity to bring him to Christ. Sometimes we succeed in giving him the greater gift along with the lesser, and when we do we thank God and take courage. That is the real reason we are out here.

It is a very gratuitous trouble which our friends are giving themselves over the acceptability of evangelistic work in our hospitals. I have never met a patient who was troubled by it, nor his relatives either. The Mohammedan who made to me the remark quoted (with modifications) at the beginning of this paper, was a merchant from outside, as much an alien in Bahrain, as I. He was not troubled about the fine sensibilities of the patients. What worried him was the possibility that some of them might become Christians. We hope to give him still more reason to worry about this in the days to come.

When men say that we will see better medical work if evangelism is excluded from the doctor's activities, they are simply mistaken. Dr. Howard Kelly and Dr. J. M. T. Finney, of Baltimore, are not reduced to sub-mediocre physicians and surgeons by their Christian activities in America. A Christian faith, deep enough to be happy and contagious, and vivid enough to focus our whole personality, so that it becomes easy to talk to others about the Christ who has done so much for us, such a faith does not make for slovenly, careless, or ineffective medical work. It makes for better work; is indeed a guarantee of the best that that particular doctor is capable of doing. Experience bears this out. Dr. Vail in Miraj, whose reputation throughout India and the Near East compares with that of the Mayos in America, is one of the most whole hearted evangelists that we have on the mission field. Others are Dr. Goheen and Dr. Evans in Vengurla, Dr. Hume and the Beals in Wai, Dr. Dame in Bahrain, Dr. Ida Scudder in Vellore, and Dr. Edith Brown in Ludhianna. The list could be lengthened almost indefinitely. The best medical work in India and Arabia is being done by these men and women. The Church has no work anywhere of which she has a greater right to be proud.

"Brethren pray for us," the tent makers, that in an aggressive evangelism, mixed with sympathy and love and skill and hard work, "the word of the Lord may have free course and be glorified even as it is with you."

Presenting Christ to the Foreign Born

By the REV. EDWARD CATLOS
Pastor of the First Bohemian Baptist Church, Chicago

RECENTLY very little has been said regarding the foreign born in the United States. The outbreak of the World War marked the beginning of the decline in immigration. Our present laws keep the doors almost completely closed so that emigration actually exceeds our immigration. Notwithstanding this present condition we still have, according to the census of 1930, over fourteen million foreign born in the United States, and over twenty-two million native born of foreign or mixed parentage. This great multitude is unable to join fully with the older American stock in singing the great American hymn, "Land where my fathers died," for their fathers are buried in another land. Many an American who has not come into contact with the foreign born is astonished to learn that cities like New York, Chicago, Philadelphia, Cleveland, and Detroit are, in their mixed population, only cross-sections of Europe or of the whole world. The largest Scandinavian university of the world is located on the shore of the Mississippi River.

These new-Americans, as they are often called, did not scatter over the length and breadth of the land. Over eighty per cent dwell in larger cities. Out of 1,790,424 Italians living in America, 1,046,159 live in the states of New York, New Jersey, and Pennsylvania. In New York City alone, the Italians form a population larger than that of Rome. In one Illinois town thirty per cent of the population are foreign born and fifty per cent are native born of foreign or mixed parentage. A boy born and raised in such a community is an American, but as a matter of fact he is born and raised in "little Italy," "little Poland," or "little Czechoslovakia." Customs of the old world prevail in such a community to a marked degree. Very often public opinion, public office and public education are all largely influenced if not totally controlled. Upon my arrival to this country I was told: "Remember, Chicago is in America but America is not in Chicago." Truly, only a limited part of the American industrial city is American. In more than one instance it is plainly seen that an immigrant, making his home in such a community, never comes into contact with the leavening influence of the Christian life as the American Christians understand it. He lives in the old world transplanted and somewhat modified.

The immigrant has brought with him an affiliation to the state church. In most cases he continued to live loyally to that church. But the state church has been very slow in coming with any definite attempt to minister to the spiritual needs of the foreigner. And when finally it did come, the number of the priests and the ministers was so insufficient that all of the ministry was confined for a long period to christenings, marriages, and burials. In some cases the earnest immigrant, seeking to satisfy his religious needs discovered a church kindred to his own, but the services were conducted in a language unknown to him. He was reluctant to send his children there for fear that they would forget their native tongue. At present these churches are serving their communicants in imposing buildings but thousands of the children, now men and women, have grown up without any religious training whatever.

It is evident that the evangelization of the foreign born and of many native born of foreign or mixed parentage as well, stands out as one of the most challenging tasks facing the American Christians. The foreigner within our gates has proven himself a very valuable asset in the fields of human activity. He has effectively written himself into the commercial and industrial history. He has made himself a valuable factor in the field of invention, education and art. Shall the potential power of the new-American be permitted to remain dormant in the great enterprise of the Kingdom of our Lord? Should his soul be lost among the wheels of our industry or in the coal dust of our mines?

Two methods are being used by evangelical Christians to bring the knowledge of Jesus Christ to the newcomer. The foreigner, in quest of better economic conditions for himself or in quest of better living conditions for his family, has drifted away from the congested foreign community and has settled down next door to a Christian neighbor, or may work next to the bench of a Christian toolmaker; he may come into contact, while attending an evening school, with a Christian teacher. The light shining from a transformed Christian life brings forth its natural fruit. There are no records available, showing the extent of this blessed work. The year books of churches, especially from regions where there are no for-

eign speaking churches, reveal, however, many names whose racial identity cannot be doubted.

Recently a young woman graduate of a missionary training school testified of the effectiveness of this method of Christian service. Her parents experienced all of the blues and lonesomeness common to strangers in the strange land until a Christian neighbor crossed their path. This young lady's contribution to the Kingdom will be an indirect fruit of Christian neighborliness shown to an immigrant and his family.

At a recent gathering of young people of Czechoslovak descent a young lady was announced as a speaker. She came from the young people's department of the denominational headquarters and announced both her parents were Czechs, her father being an immigrant.

Thousands of foreign born and their children, scattered over America, occupy not only humble, unheralded places of service in the local American churches, but are filling positions of high responsibility on home and foreign mission fields, because of the winsomeness of Christian people who have come in contact with them. Those that have drifted away from the segregated foreign communities have been especially blessed by this type of ministry. The effectiveness of the American Christianity would be greatly reduced if it were not for this neighborly service in the Name of Jesus Christ. And now that the old-fashioned, foreign-speaking community is fastly being disintegrated, even in the large cities, and since the language barrier is also being removed, evangelistic effort must depend more largely on this method of approach if the foreigner is ever to be reached for Jesus Christ.

The other method of approach is through the foreign-speaking church. Under the guidance and leadership of home mission boards, foreign-speaking churches have been founded. Some have grown into strong, spiritual and missionary units. Many have organized into independent conferences and are now carrying extensive missionary programs at home and abroad. For instance the German and the Swedish Baptists and Methodists and the Norwegian and Swedish Lutherans have grown into strong religious bodies, occupying very important places in the religious life of America. Their churches have given unsparingly of their members to the wider service of our Lord. Not few have proven themselves able missionary statesmen and educators. History will no doubt reveal that the spiritual standard was lifted and the moral consciousness quickened in many a community by the humble ministry of foreign-language churches.

Several years ago a young man came to a growing city of the great Northwest to establish a

home to which he could bring his wife and their firstborn. But the home without companionship with God through Jesus Christ was not complete. One day he came into contact with people who had exactly that for which his heart was yearning. He was invited to church and with his wife surrendered to Jesus Christ. They joined the foreign-language church, the only institution that spoke of their Saviour in the language they could understand. Years passed and he became a deacon of that church. Four children were born to him and his wife. Now he is an old man, but is still a deacon of that same church. One of his children is married to the pastor of the church to which they have dedicated their service. One son is a high school teacher; another is a Christian professional man. The younger daughter and her husband gave their lives to religious education in an underprivileged community. In the lives of such as these the foreign-speaking church is making its supreme investment for Christ's sake.

In many communities the foreign-language church is the only available spiritual home for these people. Sunday schools are the only means of organized religious instruction within reach. Closed doors of these churches mean a neglected opportunity to many that depend entirely on them for spiritual instruction. The so-called American church is often too distant, in more than one sense, from the children of the immigrant. There are many obstacles but the contributions to the spiritual wealth of America are real and lasting.

This effort is fruitful. On the occasion of the One Hundredth Anniversary of the American Baptist Home Mission Society an Interracial Baptist Conference was held in Detroit. One hundred and fifty delegates representing twenty-two racial groups were present. It was an unusual and delightful occasion. The meetings testified forcefully of the power and the genius of Christianity. That twenty-two different nationalities could come together under one roof and enjoy fellowship one with another concretely illustrated the value as well as fruitfulness of the foreign-language churches in America. At the closing session the whole congregation rose to unite in the Lord's prayer and each delegate prayed in his own tongue. Before the benediction was pronounced these from many lands joined in the famous hymn of Christian fellowship: "Blest be the tie that binds, our hearts in Christian love." The pentecostal experience is reproducible even in this day and even under different circumstances. Those from far corners of the earth, each speaking his own tongue, understood the one universal language of love and devotion to one Lord and Master.

Uplifting Christ in Chicago

By the REV. H. A. IRONSIDE, Chicago, Illinois
Pastor of the Moody Memorial Church

THE coming of millions of people to Chicago during the five months of the Century of Progress Exposition has afforded a marvelous opportunity for reaching vast multitudes with the Gospel of Christ. The Church Federation has made no concerted effort in the way of union meetings on a large scale to meet this need, but many churches are featuring special services in their own buildings, and the various exhibits in the Hall of Religion on the Fair Grounds are used to carry on active propaganda. The Lutheran churches particularly deserve great credit for their splendid exhibits and their testimony to reformation truth. The Salvation Army has a remarkably fine exhibit, and it is gratifying to note that the American Bible Society and the Chicago Tract Society are daily distributing literature, thousands of tracts and portions of Scripture. Services held in the auditorium of the Hall of Religion, which is not very large, have not thus far attracted very special attention.

A large group of young people, numbering many thousands and sponsored by Mrs. Philip D. Armour, has been districting the city and visitation groups have gone from house to house giving Scripture portions and invitations to special Christian services. They secured the Eighth Street Theatre for a week's meetings under the direction of Roy L. Brown.

The Christian Business Men's Committee, which has been carrying on noonday theatre meetings for the past two years in the Loop District, continues these evangelistic meetings which have recently been transferred to the Illinois Theatre on Jackson Boulevard, near the Fair Grounds, and outstanding preachers are engaged to speak to the throngs who gather there. The same group is conducting four tent campaigns and a tabernacle meeting in different parts of the city. They have also engaged Evangelist Rawlins and his wife who have a splendidly equipped Gospel truck for open-air meetings, which are held in various sections every week. On Sunday afternoons three large open-air meetings are also being conducted in the Cook County Forest Preserves.

The Swedish Mission Covenant Churches have brought Evangelist Frank Mangs from Sweden and have opened a large tent which is crowded nightly; here many are being brought to a saving knowledge of Christ. Oftentimes the audiences

are larger than can be accommodated inside in the huge tent which seats over 2,500 people. The messages have been in great power and hundreds have professed to receive Christ as their Saviour. Other evangelists are to continue throughout the coming months.

In another section of the city the young woman evangelist, Miss Uldine Utley, is preaching to multitudes in a large tent, seating four thousand, with Harry Clark, recently of the Billy Sunday party, leading the singing. Excellent reports are given of these meetings and their results.

The Moody Bible Institute has become the headquarters for large numbers of Christian people visiting the city, and in addition to the regular classes which have been in session through the major part of this period, special Bible teachers have been engaged to conduct daily services for the benefit of these guests and others who attend.

At the Moody Memorial Church, situated in a most strategic location, a nightly program has been put on covering the entire five months. The first two and a half months have brought results that have been most encouraging. The audiences have aggregated at least ten thousand people weekly and frequently double that number; of late there have been a total of at least thirty thousand each week. The annual conventions of the Scandinavian Alliance, the Hebrew Christian Alliance, and the World's Fundamentals Association have contributed their quota and special speakers have been brought in from various parts of America and from England. The veteran evangelist, Gipsy Smith, has just closed a fifteen-day campaign and the great auditorium, seating over four thousand, has been far too small to hold the crowds on many occasions. Loud speakers have been installed enabling those gathering in the lower auditorium also to hear the speaker's message. There has been a great harvest of souls confessing Christ and Christians have been stirred to deeper consecration and devotedness.

God is honoring His Word and is putting His seal upon the testimony going forth in these various Christian activities. There are other organized efforts which are not mentioned here because of the writer's lack of familiarity with them. We rejoice, however, in every evidence of the working of the Spirit of God among every group of His people.

The Cross in Christian Missions*

By DR. TOYOHICO KAGAWA, Tokyo, Japan

Author of "The Law of Love," etc.

CAN Christianity exist without the Cross? "Re-Thinking Missions" tries to interpret to us Christ without the Cross as Christianity. From its first page to the last I failed to discover the word "cross" in this book. It is the lack of the Cross which constitutes its weakness. The book is not written from the motivation of the Cross, but from economic motives. This is evident at the very beginning of the Introduction, where they speak of the desire for retrenchment because of the economic depression. This lack of the Cross is the greatest reason why I am disappointed in this Report. "Thy Kingdom Come" is indeed quoted frequently as the fundamental purpose of foreign missions, but nothing is said about the inevitability of paying the price of the Cross in order to bring in the Kingdom of God.

When Paul, just before his martyrdom, wrote: "Every one in Asia has deserted me" (2 Tim. 1: 15) the writers of this book would have deemed him a failure.

There are altogether about ten points under which I have listed my dissatisfactions regarding this Report:

1. In the first place, this Report has forgotten that the starting point of foreign missions is a commission from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization. It is not for "comparative religions" that Elijah and Elisha suffered! For such it would not have been necessary for Elijah to struggle on Mount Carmel, or to appeal to God on Horeb. Where can the motive for foreign missions be found, and how can energy be expected to well up and overflow except as proceeding from a sense of absolute commission from God? There would have been no

need for Christ to be crucified, merely to propagate humanism!.....

There are indeed many religions in the Orient: but is there any that clearly teaches that God loves humanity with the love of the Cross? Buddhism propounds abstract principles, but it failed to wipe away my tears.

What is the true heart of Christianity and of the Christian missionary enterprise? What driving force led the Apostle Paul to change his mind about Christ and the Christians and to gladly suffer privation, persecution and death that he might win others to Christ? The essence and the motive power and the dynamic of Christianity has not changed, though conditions are different from those of the first century. It is from a mission field in Asia, and from a convert to Christ from Buddhism, that this clarion call comes to sacrificial devotion to extend the sway of Christ over all the world.

To this day Buddhism is compromising with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition are closely associated. I do not wish to attack other religions, but it is useless to be too lenient with them. Man will not be saved thus. The human race on most occasions is still asleep; and whoever takes it upon himself to waken a sleeper knows that he may have to face unpleasant consequences! Christianity's history in Japan has been a history of persecutions. We Christians need not go out of our way to *seek* persecutions; but this Report does not encourage us as it should to evangelize when confronted with opposition and persecution. It is no reinforcement to

the Christian girls who, even today, in districts dominated by the Shin sect of Buddhism, remain faithful to the Cross under severe persecution, when tied naked to cryptomeria trees in the cold snow, or imprisoned in their homes for five or ten years because of their faith. It is because they are convinced that the Love flowing from the Cross is the absolute Love that these young people are fighting with their very life-blood.

Loss of a Militant Spirit

2. Again this book seems to have forgotten that the religion of Jesus was the religion that drove out the money-changers and the sellers of sheep and cows from the temple. If Jesus had followed the methods taught in this book, He would not

* From a statement sent out from Japan giving Dr. Kagawa's reaction to "Re-thinking Missions."

have been crucified, probably. This book leaves the impression that Buddhism, Mohammedanism and Brahmanism, equally with Christianity, are at odds with their common foes in the materialisms of Marx, Lenin and Bertrand Russell. It teaches that all religions must unitedly fight against materialism. But why is materialism so strong in the Orient? It is because Buddhism itself was originally atheistic. Buddhism does not teach love, but individualistic contentment. If the religion of the Cross had been well rooted in Japan, there would have been no space left for materialism to come in.

Until they awaken to absolute Love, people may be contented with Buddhism, Mohammedanism or Brahmanism; but those who have grasped the reality of the Love of God discover the necessity of redemption. Such of us as are awakened to this religion feel the need of fighting against the world's evils. An atheism, like Buddhism, which rails at Christ and ridicules Christianity because it stands for internationalism and loves the laboring classes, cannot be considered to have the same value as Christianity.

This Report is shot through and through with "liberalism." It attempts to deal with communism and capitalism, all in the same way, from the "liberal" standpoint. Such a treatment may be admissible if the "liberal" standpoint can solve the world's problems; but while capitalism is chaining many thousands of young men in prison, and producing millions of unemployed, can we be contented with such lukewarm propositions? Ought we to be so lenient with capitalism? Was it not Christ who said, clearly, "One thing thou lackest"? Having put our hands to the plough, we cannot turn back. We cannot regard capitalism, socialism and atheistic communism as all in the same category. While atheistic Buddhism is compromising with public prostitution, and polytheistic Shintoism with militarism, can Christ on the Cross keep silent?

No religion but the Cross-religion has the power to save the world. We must be more militant. (2 Tim. 2:3-4.)

3. In the third place, since this Report has forgotten the Cross, it still differentiates between "home" and "foreign" missions. But does not Christ belong to all nations? And is not the Third Internationale of Moscow meanwhile engaged in a great propaganda movement and promoting a new world revolution? We who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of the Christ-spirit, forgetting the distinction between "home" and "foreign."

The only way to the happiness of the whole human race, is for it to awaken to the complete consciousness of the Love of the Cross. As we grasp

this fact, we are compelled to scatter over the whole world with a revolutionary spirit. We are compelled to preach this Good News on all possible occasions and in all possible places. But when this Cross-revolution spirit slackens, we forget the many unoccupied fields, and lose zeal for evangelism. We must again awaken to Christian internationalism, forgetting skin-colors, nationalities and language differentiation. Marx avers that to the proletarian there are no national barriers; and certainly there should be no national boundaries to the Christianity of the Cross. To the early Christians, there were no national boundaries. Those who forget the Cross, lose the power to cross the Hellespont!

Forsaking the Pioneering Spirit

4. In the fourth place, this book seems to forget the necessity of pioneering in unoccupied territories. There is nothing more foolish than evangelism, if we begin to reckon it in money terms (1 Cor. 1:21), though even at that the "foolishness of preaching" is more economical than the folly of war! Because they were obsessed with this foolishness of preaching, Livingstone gave his life to Africa, Hudson Taylor suffered in China, and Judson fell in Burma. Compared to the hardship of their days, we of the present times lack the spirit of adventure. That does not mean that the Gospel has really been preached to the ends of the earth. Even in Japan few places are being reached as yet. Only five percent of the eleven thousand villages are even touched by Christian evangelism; no one has yet reached the fishing villages or most of the laboring class. In the face of such conditions this book on "Re-Thinking Missions," with its call to retrenchment, may have some unexpected value as a negative stimulus, to arouse us again to evangelize even unto death! We must work harder to establish the Kingdom of God for which Christ died.

"There are many good religions in other countries, Christianity is also good; but let Christian missionaries return home as soon as possible"—when they say that, it tastes like salt that has lost its savor. One wonders why the missionaries ever came out in the first place! Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the Cross should endure unto death.

The evangelization of unoccupied fields cannot be carried on merely from the point of view of economics. When it forgets the Cross, the evangelistic spirit shrivels, loses its militancy against evils, and its courage to go out to remote places searching for the one lost sheep. No matter how high the waves nor how dangerous the storm, the life-ship is launched; nor can its efforts be evaluated in dollar terms.

5. This Report has forgotten the Gospel of repentance.

One of the things that astonish me in this book is that the foreign missionary is urged to be connected with the European and American business men in the Orient (p. 251). There may be exceptional cases, but in general, Western commercial men in the Orient have been a great hindrance to the Christian movement. William Carey could not enter India because the business men prevented his doing so; and Christianity could not make headway in India at that time because the policy of the East India Trading Company had aroused the anger of the Indian peoples. Christianity fails to spread in China today because the Chinese cannot forget the British opium war and British opium traders. In general, the main reason why Christianity makes little progress in the Orient is because the business men, and the governments of the countries from which the missionaries come, are acting in direct opposition to the teachings of Christ.

The Asiatic races cannot forget the long history of Oriental invasions on the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the Orientals cannot believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other. The great reason why the development of Christianity in Japan was retarded was because Spain and Portugal invaded the Orient; nor can the Japanese people even yet forget the revolt against the Japanese Government on the part of the Japanese Roman Catholics of three hundred years ago.....

The book does not demand repentance. If Christianity is the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the Orient and the Occident do need to repent. Jonah fled from the call to preach repentance to Ninevah. Shall we Christians of the twentieth century seek to escape the necessity of preaching repentance to our materialistic civilization?

6. In the sixth place, I am dissatisfied with the place this book gives to the Church. The idea of "Christian fellowship" is good, but why not call that "the Church"? I believe we must strive after the unity implied in Christ's command to Peter in Matthew 16:18. The weakness of the Christian movement today is because the liberalists are not unified among themselves. Although this report teaches humanism, and humanitarianism, and church unity, forgetting creeds and denominations—why does it go on to say that it is all right to have separate fellowship outside the Church? That is inconsistent. Those who have experienced the Christ-Love of the Cross ought to gather themselves together into one Church,

though there may well exist various brotherhoods within the one catholic organization.

It is true that there are many hidden followers of Christ at present, like Nicodemus and Joseph of Aramathea in His time, who do not yet come to Church. In Elijah's day there were seven thousand such; but we must demand as a standard such strength of conviction as will enable all to confess Christ clearly before God and men, even in the face of persecution and the Cross. And no matter how faulty the Church may be today, we must ask God's forgiveness for that weakness, and endeavor ourselves to love this body of Christ, the Church, which has been guarded and preserved by our predecessors for nineteen hundred years. I do not think of the Church from a superficial point of view. I regard it as a brotherhood based on the Cross. As such it has a history, and as such we must continue its existence in the future. To be sure there may be the impotence of the clergy to deal with, and the lack of economic organization to hinder it; but forgiving such shortcomings, we must endeavor to reconstruct the Church and make it a love-organization.

Lack of Vision

7. In the seventh place, this book lacks idealism. It lacks the flaming enthusiasm to Christianize the whole world. The trend is towards retrenchment, rather, except in the rural districts. But if money is lacking now, there are many ways to work without it. Russia carried out a Five-Year Plan without money, and after that a second Five-Year Plan. The apostle Paul was restrained by the Holy Spirit from going to Ephesus, but he made a great detour and reached it by way of Greece and the sea. A plan of world evangelism must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many Gospel schools and thus create lay leaders; and continue doing so for many scores of years. There is need now to set up such aggressive constructive planning. Why not start occupational evangelism on a world-wide scale? When even the Rotary Club has an occupational fraternity as wide as the world, why cannot those who belong to Christ achieve such constructive planning?

8. In the eighth place, this book has unfortunately no vision of the Christianizing of the economics of the Oriental countries. We are aware, both in China and Japan, that there is no way to save the laboring classes except through the cooperatives. And we believe that the movement of Christian Love has the possibility of economic realization only through these cooperatives. If the Christians of the world will engage in

world-wide cooperative movements, and plan international trade through the cooperatives, and also educational cooperatives and mutual aid cooperatives, war will cease to exist. Even the communistic movement will be powerless in the face of such a cooperative Christian movement. The strength of the Marxism, Leninism and Bertrand Russellism of today is derived from the anti-religionism aroused by the economic struggle for existence. Therefore only through the economic readjustment afforded by the cooperatives shall we be able successfully to combat and annul such "isms."

9. In the ninth place, this book is very indifferent towards the evangelistic work with which the missionaries are so deeply concerned. Its writers paid much attention to academic education, but seem to have forgotten that evangelism is an important variety of social adult education and religious education. Academic education alone is not the whole of education. Tent meetings, street preaching, etc., are also social education. Foolish as this sort of evangelism may appear, it has achieved wonderful results in the Orient (1 Cor. 1:18-25). In India there may be some who object to it, but it was the method of Jesus Christ, and one of the ways by which Christianity spread into the whole world.

We must return to our pristine enthusiasm for evangelism (Luke 10:20). Does not Acts begin with an enthusiastic account of how three thousand repented as a result of one sermon by St. Peter? We must have a child-like spirit and be happy over one soul that has found salvation.

Where Is the Holy Spirit?

10. In the tenth place, this book does not advise us to do mission work through the guidance and power of the Holy Spirit. Jesus Christ sent out His seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The John Williams missionary party, too, in the time of the Napoleonic wars, left London for the South Seas on the same basis. If money is not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?

We do not want to make the business of re-thinking missions a thinking in terms of retrenchment; but rather a re-thinking of a new strategy of attack, on the world-wide field. When there ceases to be money in America, then America may cease to send out its missionaries. Nevertheless, there must remain many young people who desire to dedicate their lives to foreign missions without receiving such high salaries as are paid now. Those who are led by the Holy Spirit suc-

ceed in a wonderful, mysterious manner. The Holy Spirit makes them successful. No evangelism is possible without prayer. The prayer-answering God leads on through His Holy Spirit.

I am grieved to find that this Report is written economically rather than religiously. It does not inspire me. And evangelism is impossible without inspiration. Those who wish to retreat had better do so; but let others who have been led by the Holy Spirit continue to cross the Pacific Ocean, bearing the Cross of Christ. The Kingdom of God Movement in Japan is not yet completed. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman Empire. Machine civilization is deplorable. But I am convinced that the Good News of Love through the Cross of Jesus Christ will lead the Orient and the whole world into the light.

I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing the movement started in the Book of Acts attempt to do so without the help of the Holy Spirit? I repeat. Let us again meditate on the Cross, forgetting the distinction between "home" and "foreign" and endeavor to save the last soul in the whole world.

AN ADMIRAL'S TRIBUTE

The Fourth Sea Lord of the British Navy, Rear-Admiral Geoffrey Blake, at a meeting of the L. M. S., speaking on "Peace-Time Work of the Navy in the South Seas," said:

"Before I went out to the South Seas I often heard people say that missionaries, generally speaking, were a nuisance; that they didn't do any good; and that they were very fond of poking their noses into other people's lives. I was particularly interested to go through these islands and make a study of the work these missionaries had actually done. Doubtless there has been one here and there who wanted to go too far or too fast, but I am convinced they have done an enormous amount of good, and speaking by and large, I take off my hat to them."

Men like this, who know something of the magnificent work that has been done by missionaries, might help to dispel some of the fog that beclouds the mind of so many people regarding the work of these Gospel pioneers throughout the world.—*The Evangelical Christian*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

GLEANINGS FROM THE SEASON'S CONFERENCES

Summer is the harvest time for new plans, programs, ideas and inspiration. Despite the sorrow at universal retrenchments in money and field forces, the Department Editor was heartened in the course of her personal surveys of missionary conferences by noting the new rootage that the Christian faith has taken in the soil of the economic depression. "Never has there been a clearer call to adventure in faith," was the keynote of one conference the writer attended. "A new world is in the making. A new Christian social order is beginning. A new fellowship among the nations is being born. Every officer, every member is called today to be a real adventurer in faith, to help in bringing these changes to complete realization. With full reliance upon God, confident in His leadership, looking beyond all immediate hardships, trouble and pain, let us venture forth in 1933-34 with joy and hope, in faith, carrying His Light to the world. The return to fundamental principles, and the facing of stark realities, call for pioneer qualities—a courage undaunted and a spirit serene." Said the leader of a meeting at which the plans were presented: "Let's just stop talking about our losses and the depression and get energetically to work this fall on the new year's plans." * The strands of the great cable of faith, which lifts humanity to each new level, are usually woven in seasons of loss and disaster; for it is only

then that we sense our supreme dependence upon God.

Visualization and demonstration were prominent in all the new plans. An excellent one whose details and goals are easily adaptable to the varying needs of denominational groups is entitled

Our Altar of Lights

The twelve candles, representing goals, are in the stewardship colors, and one candle is to be "lighted" (by pasting on an oval of flame-colored, iridescent paper) each month as its goal is attained. Thus October majors on magazine subscriptions; November on the stewardship reading course or a mission study class; December on the cultivation of junior and young people's work, etc. The display of the "Altar Lights Chart" (see illustration) at each meeting is an inspiration to the attainment of the successive goals.

The following introductory Service of Lights (summarized for brevity) was arranged by Mrs. Howard Le Sourd, National Secretary of Student Work, for the first autumn meeting at which the plan was to be initiated. Young women—typifying pure, unsullied lives—were the participants.

The service centers about an altar, where a tall "Christ Candle" stands with a copy of the Bible lying on a rich cloth as its foundation. Each impersonator, bearing an unlighted candle, enters from the rear of the congregation, passes slowly up the aisle to music by a hidden choir, then facing about,

gives her talk on the goal assigned to her month, then lights her taper at the Christ Candle and takes her place back of the altar. October stands first at the right, November first at the left, December second at the right, and so on, until the full glowing arc is formed.

October enters to the singing of "Bringing in the Sheaves" and speaks on the first goal—securing the missionary magazine for reading during the autumn evenings, remembering the missionaries hungry for the inspiration our books and magazines afford them, etc.

November, advancing to the music of "Come, Ye Thankful People, Come," represents the children of the Pilgrims in the spirit of Thanksgiving and lights her candle typifying the consecration of prayer, personality and possessions.

December music is "Joy to the World," its representative linking up with the Christmas theme. She leads in the singing of "Holy Night" and lights her candle with the prayer that we may pass its gleam on undimmed to a little child who will prove a light-bearer for the Saviour.

January enters to "This Is My Father's World" and speaks on the keynote of new resolves and fresh beginnings.

February marches up to the strains of "America," gives a patriotic-missionary talk and lights her candle that the names of Washington and Lincoln may not perish from the earth, since their inspiration came from the same Light.

March keeps step to "Faith of Our Fathers" and speaks of this being a holy month in that we remember the passion of our Lord and seek to catch His spirit of self-sacrifice.

April's hymn is "Rejoice, Ye Pure in Heart." She pleads for the making of an offering in memory of the greatest of all offerings which culminated in the Resurrection.

May, entering to "Shepherd of Tender Youth," recalls the story of Creation so appropriate to springtime. She lights her candle in honor

* From the methods manual and plans exploited at Lakeside, Ohio, at conference of the Cincinnati District of the Methodist Episcopal Woman's Foreign Mission Society.

of mothers and daughters who have a common purpose of making Christ live in the hearts of men.

June, with "Following the Gleam," goes up to tell of the Light of the World on the altars of the homes in this month of roses and weddings.

July, to "O Beautiful for Spacious Skies," advances to give her talk on the larger patriotism.

August brings "O Day of Rest and Gladness" and explains how vacation has also its opportunities for missionary service.

September keeps step to "Bringing in the Sheaves" as appropriate to the annual mite box opening. She makes a pledge of service as she lights her candle and closes the missionary cycle.

At this point the altar girls step down into the audience and each lights the initial candle held by the woman at the end of a row (small tapers with cardboard bases to catch the drippings being used for all guests), the end-woman lighting the next candle in her row and so on until everyone holds a glowing light. Returning to the platform, the twelve girls lead the audience in singing "The Light of the World Is Jesus," all candles being elevated at each repetition of that phrase.

At the conclusion of the last verse, the girls form a human cross thus: The first sits cross-legged on the floor, the second kneels closely behind her, the third kneels on a stool and the fourth stands, the chin of each coming just above the head of the one in front. When completed, Nos. 1-5 form the lower portion of the cross, 10-12 the upper portion, 6 and 8 the left arm, and 7 and 9 the right arm. Each girl holds under her chin a small flashlight covered with thin white paper twisted to a point at the top. When all are in place, No. 1 turns on her flashlight and repeats "I am the Light of the World"; No. 2, similarly, repeats "He that followeth Me," etc., and so on with verses about light until the whole cross is aglow. This human cross stays perfectly motionless while the choir sings "The Way of the Cross Leads Home." The audience departs silently without closing words or benediction. This may well become a service of deep consecration that will repay all the effort of preparation.

Christianity and Industry in America†

CHAPTER 4: WAGES, HOURS, AND THE LIFE MORE ABUNDANT.

- I. Early regulations of working conditions.
- II. Wages in the United States.
 1. Growth of a social conscience.
 2. Discriminations against immigrant workers.
- III. The Negro in American labor.
- IV. Industrial trends in the South.
- V. Labor's share in the national income.
- VI. What Labor wants.
- VII. Shorter work day and week.
- VIII. Summary.

Aim: To discover adjustments necessary to "the life more abundant" for industrial groups.

Devotional Theme: A Laborer and His Hire. Deut. 24:14-16; Lev. 19:33-35; Col. 4:1.

Prayer for groups affected by conditions discussed; for those having power to regulate working conditions; gratitude for progress toward justice.

Supplementary Suggestions:

- I. Make surveys of wages, hours of work, racial groups, Negro labor, etc., in your community.
- II. Report on recent and pending legislation relative to the session's topics.
- III. Review of "To make my bread."
- IV. Locate coal areas in your state and define the present relationships between owners and workers.
- V. Talks on "Provision for the Wise Use of Leisure," "From Mountaineer to Factory Hand," etc.
- VI. Discussions: Should capital which employs labor and labor which produces capital share equally in the income? In a time of unemployment, is a community justified in deporting unnaturalized Mexicans to give employment to American citizens? In discriminating between naturalized and native citizens?

CHAPTER 5: WOMEN AND CHILDREN IN INDUSTRY.

- I. From cottage industry to factory.
- II. The woman wage earner.
- III. The child wage earner.
- IV. Legislation affecting women and children.

Aim: To get a true picture of women and child workers and of a Christian society's obligation toward them.

Devotional Theme: Women and Children and the Abundant Life. Prov. 31:10-31; Zach. 8:5.

† From outline of study course as taught by Mrs. B. P. Heubner at the Lake Geneva, Wisconsin, Interdenominational School of Missions. See September issue of THE REVIEW for studies on Chapters 1-3, inclusive.

Prayer that in this age of woman in industry she may still realize her ideals for home and family.

Supplementary Suggestions:

- I. Assignments for talks:
 - (a) Our state's laws affecting women and children in industry.
 - (b) Migrant women and child workers.
 - (c) The present status of the Child Labor Amendment.
 - (d) What do the women's and children's bureaus of the Department of Labor do for women and children in industry?
- II. Compile a list of household labor saving devices made possible through industry.
- III. Write a biography of Grace Abbott.
- IV. Arrange in parallel columns all the influences you can think of which dwarf child life in America, and all which enrich it.
- V. Readings from "Poems of Child Labor." (National Child Labor Committee, 215 Fourth Avenue, New York City.)
- VI. Play by children, "Ruth's Donation Party."

CHAPTER 6: THE BETTER WAY.

- I. The Awakening Public Conscience.
- II. Labor Unions.
- III. Cooperation versus Conflict.
- IV. The Church and Industrial Questions.
- V. Experiments in Industrial Cooperation.

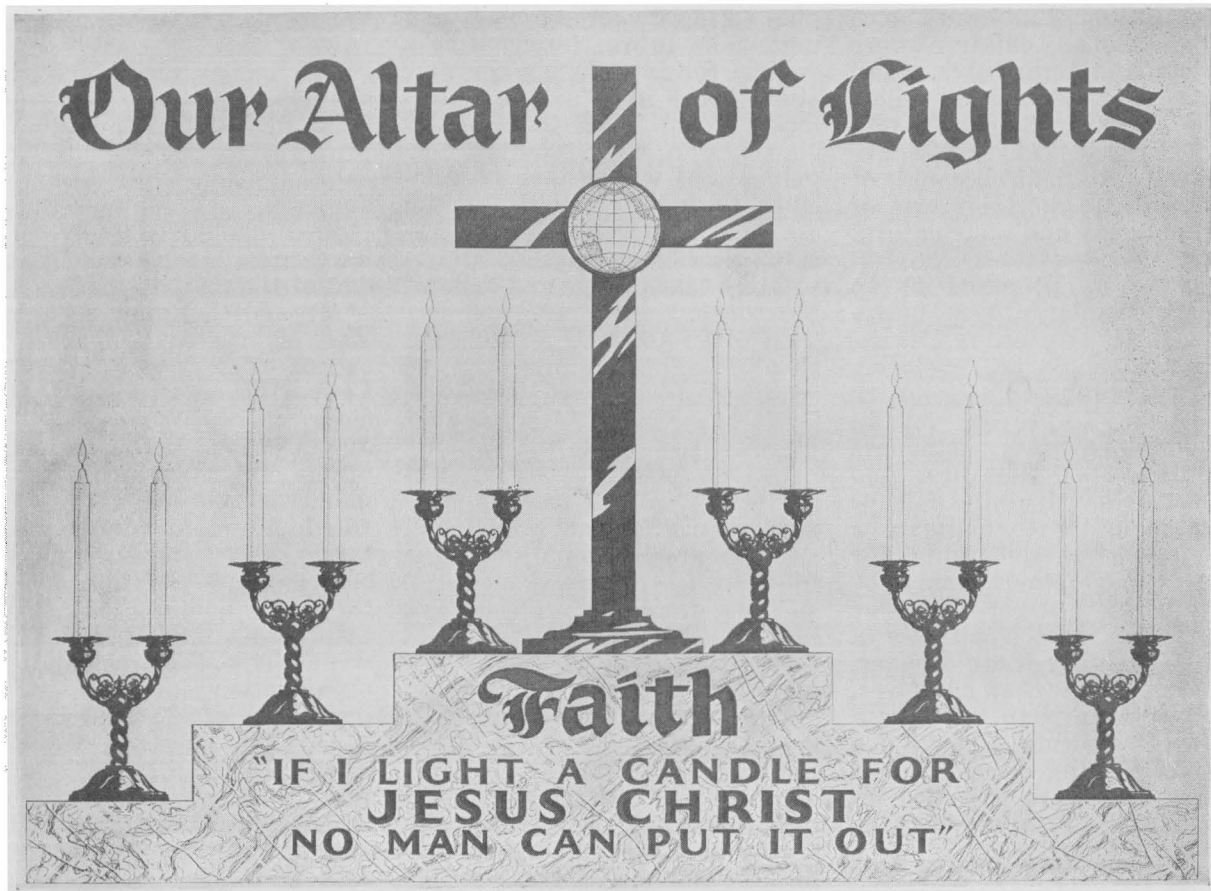
Aim: To face the problems and assume the responsibilities involved in progressing to an industrial order based upon Jesus' principles of service.

Devotional Theme: Living the Abundant Life. Luke 12:15; John 10:10; Ephesians 3:14-19; 1 Cor. 2:9.

Prayer of thanksgiving for the church and the unchanging Christ.

Supplementary Suggestions:

- I. Make an investigation of Labor Union strength and influence today. How account for the changes?
- II. Before Chapter 6, formulate a set of ideals or attitudes for a Christian society on industrial questions. Read the chapter. Then compare your set of ideals with those offered by the Federal Council.
- III. Secure from headquarters information regarding your denomination's attitude toward social and industrial problems.
- IV. Discussion Topics:
 - (a) What is the Christian's responsibility for social legislation?



- (b) What is the spiritual responsibility of the church in these times?
- (c) Would it be a step forward or backward for the church to recommend specific measures and candidates?
- (d) What hymns in your hymnal are out of date socially?
- (e) Which, in your opinion, are modern in social thinking?
- V. List specific ways in which *your* "abundant life" is affected favorably or adversely by industrial conditions.
- VI. Conduct a "Friendship Tour." (Must be carefully prepared for, conducted and followed up.)
- VII. Thought suggestion: What can I do to help realize the Christian goal in industry? (Put on paper.)

Conference Briefs

It was cheering to note, in the various study book presentations, that the year's books for young people and seniors have no invidious "Home" and "Foreign" discriminations but discuss topics bearing upon the missionary enterprise the world

over. This is as it should be among our "Builders of a New World." Each denomination has issued its own leader's manuals for these books. The program guide, *Now East, Now West*, presented at the Disciples' conferences for young people, began with the familiar poem, "In Christ There Is No East Nor West," and included in its features two of especial interest. A personal question or problem appeared at the close of each month's program page, with a blank space in which the young person was asked to record *previous to the meeting* his ideals, attitudes or ideas on the question. These questions were to form the basis of discussion in the meetings, after which further notes might be written in the space as an outgrowth of the service. Think that over and discover for yourself its sound mental and missionary psychology. Some of the questions were:

What do you consider your fundamental needs? In what ways do they

differ from the needs of people living in other countries?

What changes would you like to see take place within the next ten years that would contribute to the building of a Christian world? What will you do about them?

How many kinds of imported goods go to make up your attire? How many kinds of imported foods do you eat? List the countries that daily provide you with food and clothing.

Do you think Christianity is of sufficient importance to make it worth sharing with others? Write two or three reasons.

Another outstanding feature of this program guide was its "Book of the Month" page on which was listed an outstanding volume related, in most cases, to the theme of each month. If the member had already read a given book, he or she was instructed to check it and insert the name of another in a space provided, the goal being, "Every member reading at least one book each month related to the general theme." Think of the effect of twelve constructive, inspirational books a year upon the missionary outlook of the future!

The United Lutheran helps for the younger children were complete and impressive. The lessons for Beginners, called "Jesus' Friendly Helpers," were based on the idea that little children want to help because of their desire to do, their love of companionship and their natural tendency to imitate. The lessons were so prepared as to guide and enlarge this desire until a really worldwide altruistic motive should be developed, the first training in missionary service being to provide ways in which children can participate in doing good. "The first step in missionary training," says the manual, "is to cultivate a habit of doing something for others; and 'others' may be plants, animals or persons. The second step is to cultivate a habit of helping those smaller, weaker or poorer than ourselves. The third step is to cultivate a habit of making every one happy. Having accomplished this, we shall have missionaries in embryo." This preparatory psychology for missions is worth thinking about.

The next grade of lessons for young children had definite missionary themes but with an abundance of handwork so used as not merely to amuse but to deepen the impression of the theme. The third set developed in the children the sense of being fellow workers with God, in common with Christians all around the world; deepened their sense of stewardship by making real their own definite share and responsibility, and suggested the fact that new friends of Jesus in distant lands often followed him more wholeheartedly than do Christians in our own land. This is a marked advance over former hop-skip-and-a-jump missionary meetings for the little folks.

The writer picked up a simple dramatization called "The Book Shelf" when browsing around at the Disciples' literature exhibit at the Lakeside Conference. While incorporating the American Indian and Chinese themes of last year's united study, the material was timeless and the

plan was easily adjustable to any material. It was intended as a vehicle for introducing the new study books in so simple a dramatic form that the smaller churches and missionary organizations would have no difficulty in using it with limited personal resources. The literature secretary might appropriately take charge and "show" the books.

"Those representing the books should file in and stand in a row with their backs to the audience. Each one should wear a paper jacket made of plain wrapping paper, or colored paper if desired. It can be very simply made—straight back and front, sleeveless and opening down the front. The name of the book should appear across the back in large colorful letters so that it can be easily read. These names may be printed in colored crayons or cut-out letters of bright colored paper. . . . When the leader announces the name of a book, the person representing that book will turn and speak, then turn again with her back to the audience as soon as she finishes. Thus the names of the books will be constantly before the audience. At the closing speech of the leader, the 'books' will scatter through the audience and be seated. The names of the people participating should not be announced."

If desired, children dressed in costumes of the lands exploited in beginners' and primary books may be included in the "book shelf." Each book, speaking for itself, gives an attractive review of its contents. When but one book remains unintroduced, the leader says: "There is one other occupant of this shelf. Down at the end of the row you will see something done in black and white. What are you, anyway?" Here a person in a newspaper or magazine jacket turns quickly and answers in terms of whatever missionary magazine is desired, saying that while the books are being read and studied, she (the magazine) will be needed every month of the year to bring the most up-

to-the-minute information and news.

The leader closes by saying she hopes the books will be kept busy all the year, and that she proposes to put them into circulation at once, all through the audience. All volumes thus exploited should actually be on hand to be loaned or sold at the end of the meeting.‡

Mrs. E. C. Hayes, of Ottawa, Kansas, used a delightful plan called "The Northern Baptist Convention at Ottawa." At the close of the Convention last June, she had the meeting place of the children's missionary organization in her church decorated with pictures of people and things that were features of that national meeting, and took the young audience on a tour of inspection, explaining as she went. Then the president of the organization impersonated the president of the Convention, called the meeting to order, used the Scripture and songs of the original program, etc. Another member impersonated Dr. Abernathy, who had made the welcoming address, and gave his own version of the address, and so on through leading features of the great meeting. Needless to say a considerable bit of the inspiration of the Northern Baptist Convention was thus carried over to the home community.

ONE-MINUTE PROGRAM TUCK-INS

What is the greatest obstacle to missionary work in the Orient? America.

When there are more nights of prayer there will be more days of power.

Let us beware lest some of our sacrifices are like that of the small boy who, when he was asked what he would be willing to give up during Lent, replied, "Watermelon."

A lad, headed for a missionary meeting, was asked where he was going. He replied: "I gave those folks a nickel last year and I wanted to find out what they did with it."

‡ *The Book Shelf*. Missions Building, Indianapolis, Indiana. Price, 10 cents.

BULLETIN OF The Council of Women for Home Missions

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

A CALL TO PRAYER

Goes Out to All People

"Pray for the peace of Jerusalem
They shall prosper that love Thee."

"If with all your hearts ye truly
seek Me, ye shall ever truly find Me;
Thus saith the Lord."

You are invited to unite in a
fellowship of prayer the world
around on the

WORLD DAY OF PRAYER

FEBRUARY 16, 1934

"PRAY FOR THE PEACE OF JERUSALEM"

Pray—Prayer is consciously to
enter God's presence; to speak
to Him and to hear Him speak.

*Pray for peace, peace in our
heart*—Peace is the rich soil
in which all fair things grow.

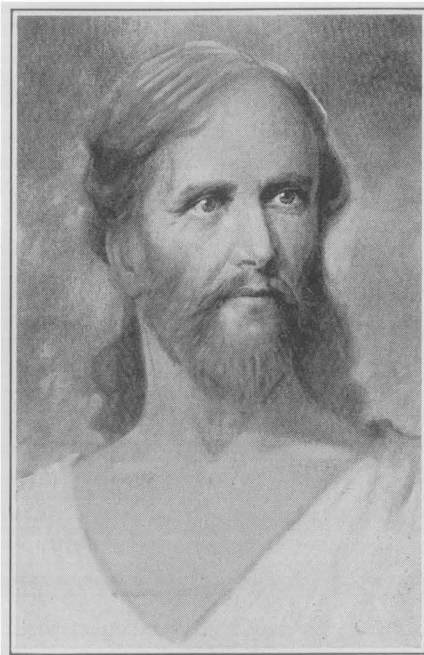
"Whatever we think and feel
will color what we say or do.
He who fears, even uncon-
sciously, or who has his least
little dream tainted with hate,
will inevitably, sooner or later,
translate these two qualities
into his action." "Blessed are
the peace-makers": they are
God's children.

*Pray for the peace of Jeru-
salem*—

Our home town—The place
we know best: the streets
that take us to our daily
work: *May peace dwell
there!*

*The Holy Church through-
out the world. May the
peace "That surpassed all
our dreams" rest upon
the Church of God!*

The Program, "Pray for the
Peace of Jerusalem," is 2 cents,
\$2.00 per 100. This Call is free.
The Poster (11x17 inches) is 5
cents. Supplies should be or-
dered from headquarters of the
denominational mission boards.



"THE NAZARENE"

This remarkable new picture
of Christ by Colonel H. Stanley
Todd, distinguished American
portrait painter, was dedicated
to the cause of missions at Chi-
cago on July 16, 1933, while the
picture was on exhibition at the
Century of Progress Exposition.
Learning that the mission study
theme for the current year is
Christ and the Modern World,
Col. Todd gave the reproduction
rights of his picture to the Mis-
sionary Education Movement so
that *Nazarene*, a great modern
conception of Christ, might help
rally the thought of the churches
around this theme.

For a Worship Service it is
suggested that you secure a large
reproduction of *Nazarene* (avail-
able from Missionary Education
Movement, 150 Fifth Avenue,
New York, sepia 12x16 inches,
fifty cents; 20x26 inches, one
dollar; 12x15 inches colored,
\$1.50).

Mount the picture so that it
may be stood on a table facing
the audience. Arrange an ap-
propriate curtain in front of the
picture so that it can easily be
unveiled at the proper time.

Opening hymn: "Jesus the
Very Thought of Thee" (Ber-
nard of Clairvaux).

Meditation: The leader may
here direct the thought of the
group to ideas centering around
the appearance and character of
Christ, or he may use the beau-
tiful "Meditation Concerning the
Nazarene" which can be secured
by sending a three-cent stamp
to the Missionary Education
Movement.

After the leader closes the
meditation the pianist may play
the music of "Majestic Sweet-
ness Sits Enthroned." After it
has been played through once
the leader should say quietly
"Let us all sing." While the first
stanza is being sung draw back
the curtain thus unveiling the
picture. If possible have an elec-
tric light fixed so that its illumi-
nation can be turned on the pic-
ture as it is unveiled.

It is the hope of Col. Todd and
of the leaders of the missionary
enterprise that this modern con-
ception of Christ may help us all
to take more seriously our rela-
tion to Christ and the modern
world. In 2 Cor. 4: 6, St. Paul
writes, "Light shall shine out of
darkness" to give the light
of the knowledge of the glory of
God in the face of Jesus Christ,
shall we not today dedicate our-
selves anew to the glorious task
of making Christ live among
men everywhere throughout this
modern world?

Strong Son of God immortal love,
Whom we that have not seen Thy face,
By Faith, and faith alone, embrace,
Believing where we cannot prove.

—Tennyson.

CHAUTAUQUA HOME MISSIONS INSTITUTE

On Sunday afternoon, August 13, the twenty-third Home Missions Institute, directed by the Council of Women for Home Missions, opened at Chautauqua, N. Y. At the opening session in Amphitheatre, Dr. F. Ernest Johnson, Executive Secretary of the Department of Research and Education of the Federal Council of the Churches of Christ in America, sounded the challenge that faces the Church today in relation to the great issues confronting the world. On the following days of the week various phases of the missionary enterprise were presented and studied. In the first hour each day Mrs. F. C. Reynolds, member of the Board of Trustees of the Woman's Home Missionary Society, Methodist Episcopal Church, led the mission study class taking the book, "Christ and the Modern World," by Dr. Hugh T. Kerr, as a basis for study. The second period was the hour of worship. Dr. Miles H. Krumbine was the Chaplain for the week.

Programs and Methods

The third hour each day was devoted to programs and methods for enlisting others in the missionary task and was directed by Mrs. Mary D. White, Associate Secretary of the Congregational Church Extension Boards.

On the first two days the wide scope of the missionary task and the relation of young people to the task were under consideration.

On the third day, Mrs. Fred S. Bennett, Chairman of the Special Committee on Religious Work Directors in United States Indian Schools, presented the interdenominational program carried on by the Council of Women for Home Missions and the Home Missions Council. She called attention to the tremendous opportunity that was open to the Church for reaching thousands of Indian boys and girls in the Government Indian schools in comparison with the relatively small number being reached by the many denomina-

tions in their separate mission enterprises. The Government is ready to cooperate and the responsibility for the religious education among the boys and girls is the responsibility of the Church.

On the fourth day Mrs. Daniel A. Poling, President of the Council, presented the national scope of the migrant problem. Mr. Thomas Chiavetta, Supervisor of the town of Brant, N. Y., where one of the migrant projects is carried on by the Council, told concretely the problems of the community and the problems of the farmers in relation to the migrant families who are imported for the harvest season. Miss Edith E. Lowry, Secretary for the Migrant Work of the Council, described how a migrant center is organized. With this background in mind the program at a migrant center was demonstrated by a group of the migrant children who were brought down from the migrant center at Brant, N. Y., by Miss Helen White and Miss Ruth Hall who were in charge of the center.

The following day the World Day of Prayer was presented. Mrs. J. H. Rush, of Canada, and Mrs. Daniel A. Poling described this unique Day of Prayer as it is observed throughout the world in fifty-eight countries. The next observance falls on February 16, 1934.

Seminar

A new feature of the Home Missions Institute program was the Seminar held in the early afternoon. Dr. Carl August Voss, pastor of the German Evangelical Protestant Church of Pittsburgh, Pa., was the leader of this Seminar. It was felt that this met a real need of many who wanted a more concentrated study of the mission task than is possible in the larger group.

Forums

The forum hours held in the Hall of Philosophy were unusually stimulating. The first, on "The Church and the Economic Crisis," was led by Dr. F. Ernest Johnson. Dr. Walter W. Van Kirk, Secretary of the

Department of International Justice and Goodwill of the Federal Council, gave a stirring address on "The Churches versus the War System."

Another unique interdenominational adventure presented in the forum hours was the work carried on in Santo Domingo. Mrs. Fred S. Bennett, President of the Board for Christian Work in Santo Domingo, related the thrilling story of the development of this work and showed clearly the tremendous advantages of its being carried on interdenominationally.

In the fourth forum hour missionaries from the different denominations brought the members of the Institute into intimate touch with the mission task by telling the story of their work in different areas.

In the last forum hour, Dr. Daniel A. Poling challenged the Institute with an address on "Christian Citizenship." These forum hours were outstanding.

Mrs. Orrin R. Judd, Chairman of the Committee on Chautauqua of the Council, and formerly President of the Council, reports that the Institute this year has proven exceptionally satisfactory and profitable in every way, with an attendance exceeding that of last year.

Prayer

"Thou, O Lord, provide st enough for all men with Thy most liberal and bountiful hand; but whereas Thy gifts are, in respect of Thy goodness and free favor, made common to all men, we (through our naughtiness, niggardship, and distrust) do make them private and peculiar. Correct Thou the thing, which our iniquity hath put out of order."—Meditation on Poverty in "The Way of Light," by Howard Chandler Robbins.

WHAT WE NEED

We do not need more intellectual power;
We need more spiritual power.

We do not need more knowledge;
We need more character.

We do not need more law;
We need more religion.

—Calvin Coolidge.



IN THE HALL OF RELIGION AT THE CENTURY OF PROGRESS EXPOSITION

The Home Missions Council and the Council of Women for Home Missions have an exhibit at the Century of Progress Exposition in Chicago.

While it is simple and inexpensive in set-up, it suggests the main lines of Home Missions work, and carries out the cooperative idea. The pictures on the wall are illuminated. The diorama of Migrant Work is displayed with lighting effects. Beautifully printed placards announce the names of the Councils and the thirteen cooperating boards and societies. The mechanical model of one of the factories of the Goodwill Industries, which stands in front of the exhibit, serves to arrest the attention of visitors.

The Hall of Religion is one of

the most interesting buildings on the grounds and is drawing multitudes of people. They swarm into the building by the thousands. Some glance for a moment at its exhibits as they pass through, but many hundreds each day stop to examine the exhibits and take such free literature as is provided.

The following groups are cooperating in the exhibit:

American Baptist Home Mission Society.
 Woman's American Baptist Home Mission Society.
 Congregational Church Extension Boards.
 American Missionary Association.
 Evangelical Synod of North America.
 Methodist Episcopal Church, Board of Home Missions and Church Extension.
 Methodist Episcopal Church, Woman's Home Missionary Society.

Presbyterian Church, U. S., Executive Committee.
 Presbyterian Church, U. S. A., Board of National Missions.
 Reformed Church in America, Board of Domestic Missions.
 Reformed Church in America, Women's Board of Domestic Missions.
 Reformed Church, U. S., Woman's Missionary Society.
 Church of United Brethren in Christ.

For Immediate Action

World Disarmament Campaign October 1-15. The organized peace forces of the world are uniting in a campaign for disarmament which will culminate in a great World Disarmament Meeting at Geneva on October 15, the day before the opening of the World Disarmament Conference. This Geneva meeting will be preceded by a thousand disarmament meetings in Great Britain and France, and it is planned to hold an equal number in the United States. Participation in this campaign is being urged by the National Peace Conference.

Our World-wide Outlook

A Missionary Newspaper of Current Events

WESTERN ASIA

Working in Syria

The Christian Alliance Mission has recently held a series of special evangelistic services in Syria, an Egyptian evangelist, Mr. Barnaba, giving the messages. Converts testified to their new faith in Christ in the face of jeers and curses from opponents. The series closed with baptismal and communion service.

Among those converted at Ezra'a was a remarkable Moslem. The evangelist was obliged to leave before this man was baptized. No one else was there to perform the rite so he went to the water, sang and baptized himself. This man does not know how to read or write, but others read to him, and the Lord gives him a remarkable memory in retaining important passages. He has been arrested and taken to court three times, but he testifies in the court. Now others are coming to him for instruction. —*Alliance Weekly*.

Jewish Missions in the Near East

The Jewish Committee of the Near East Christian Council reports that a group of those engaged in or interested in Jewish missionary work met in Jerusalem to discuss questions connected with Jewish evangelism. A preliminary survey was made of all the types and groups of Jews in Jerusalem and the various attempts made to evangelize them. There is a considerable amount of overlapping yet the various agencies at work reach the majority of divisions of Jewry—geographical, social, national and religious divisions. The student class, however, was for the most part out of touch with any of the existing evangelistic agencies.

There are approximately 8,000 Jews in Beirut, with little of the national and religious exclusiveness which so often characterizes the Jews in other parts, and no missionary is employed to work among them. The opportunities in this city are great. A Call to Prayer was issued in 1932 by the Sub-Committee of the United Missionary Council. "There are approximately 100,000 Jews in Iraq, 80,000 of whom are resident in Baghdad alone, and no organized effort is being made for their evangelization. There appears to be a spirit of inquiry on the part of many of the Jews in this area."

No Depression in Turkey

Paul E. Nilson, of Talas, Asia Minor, testifies to Turkey's solidity.

In Turkey seventy-five per cent of the people live in villages and farm. With the world suffering from the depression the rural population of Turkey is hardly affected. True, there is no money, but there is food for all, old clothes are patched again, and every one has a roof over his head. For safety, sociability and water the farmers live in villages of from 50 to 400 houses, from which they go out daily to their fields, orchards and vineyards. These produce enough food so that a village can be shut off from the city without lacking for anything except luxuries. Formerly each village produced its clothes from cotton or wool. Almost every villager has a few sheep, goats and cows. Farm tools are very simple. Since the farm produces little money there is a yearly exodus during the four summer months of stone-masons, plasterers and painters, who go to the coast cities for work. Half of the boys in our school come from such villages. They have no cash and poor clothes, but good brains and bodies.

—*Congregationalist*.

Converts Take "Cuts"

Rev. B. D. Hakken, of the Arabian Mission of the Reformed Church in America, sends encouraging news:

"If there are disheartening facts in the present situation, there are also those which fill us with joy and hope. Easter Day in Bahrain was one of the happiest we have experienced. Four converts from Islam were baptized; one woman and three young men."

Dr. John Van Ess, of the same mission, writes from Burah:

"It would have done you good to see in what a splendid spirit the native staff of our workers took the omission of the April payment. There was not a murmur, but rather a sense of privilege that they were called upon to share the burden. It is significant too, that in this month six Moslem converts have been baptized, and more are in prospect."

—*The Christian Intelligencer*.

INDIA AND CEYLON

Temples Opening to "Untouchables"

A weekly paper, published in Poona to promote the abolition of untouchability, says that Hindu temples are being opened to untouchables at the rate of 32 a month. Some of these have been strongholds of opposition. During the five months ending June 17 about 160 temples were so thrown open and it is believed that this movement will spread.

Before and After

Indian village surveys under direction of the National Christian Council reveal some interesting facts. In one village a Hindu farmer, a Mohammedan schoolmaster, and six or eight important men were asked questions such as: "Do the Christians drink?" "Do they eat carrion?" "Do they quarrel?" Invariably the answer came:

"They used to, before the teacher came." The teacher is a trained worker who costs the mission only \$5 a year, the rest of his maintenance being provided by the villagers and a small government grant.

—*Watchman-Examiner*.

Untouchability Campaign

In seeking to lift the great untouchability campaign above mere technicalities, and in emphasizing the importance of moral reformation among the outcastes themselves, Mr. Gandhi is rendering great service to India. He says: "I wish that instead of engaging in fruitless controversy about what is and what is not contained in the *Shastras* about untouchability, we would apply ourselves to ameliorating the conditions of so-called untouchables. There is work enough and to spare." Concerning the need of stressing internal reform among the outcastes themselves, he says: "Workers should devote all their energy to (1) the promotion of cleanliness and hygiene among the Harijans; (2) improved methods of carrying on scavenging and tanning; (3) giving up carrion and beef, if not meat altogether; (4) giving up intoxicating liquors; (5) inducing parents to send their children to day schools, and parents themselves to attend night schools; (6) abolition of untouchability among outcastes themselves."

It is hoped that Mr. Gandhi's influence shall not so mislead India as to result in strengthening idolatry. What the untouchables really need is not the opportunity of bowing down to an idol, but water to drink from India's wells, right of entry for their children into schools, social privileges, and the power of divine grace to save them from lifelong evil habits. —*Dnyanodaya*.

Telugu Christian Gathering

From Miss Helen Bailey, Baptist teacher at Ongole, South India, comes an account of a remarkable interdenominational gathering of Telugu Christians:

This spring there was held in Bezwada a gathering of Telugu

Christians from all Protestant denominations in the Telugu area. It was indeed an inspiring sight to see some fifteen thousand Christians, all seated on the ground, under an immense pandal, listening with eager attention to the inspirational messages which came from the speakers of the meetings. Some of these people had come from five hundred miles distance, and many had walked more than seventy-five miles in order to attend. The speakers, seven of whom were Indians and seven foreign, represented five different denominations and came from seven different missions. The unanimity of thought expressed through the whole session, and the fellowship exemplified by such a gathering, made a deep impression upon all who attended. It cannot be doubted that the fruit of this great gathering will be felt in the days to come throughout the Telugu area, especially in the lives of many who consecrated themselves to God's service.

An Indian Juvenile Mission

Zion Church, Madras, has an active Juvenile Missionary Association, whose membership is alive to the opportunities of the day, and is applying itself to meet them. Since 1917 the Association has been responsible for evangelistic and educational work in a village school.

Another recent venture is among the criminal tribes near Pannal, where work was initiated by the Salvation Army but discontinued through lack of funds. About 150 families live in the criminal settlement, and the J. M. A. is starting a day school and a night school. They propose to open another, for which land was purchased two years ago. A Christian engineer, Mr. Kuriyan, gives his spare time to the leadership of this band of young people.

—*C. M. S. Outlook*.

A Wonderful Work in Assam

One of the miracles of modern missions is the evangelistic movement among the Sema Nagas of Assam. Rev. B. I. Anderson, Baptist missionary, writes that there is now a Christian community of more than 4,000, and that it is increasing at the rate of 500 a year. In fifteen of the fifty-five villages there are now Christian workers. A translation of the Gospel of Mark and a new songbook were published in 1931; also

Old Testament stories published in 1932, all of which fill a need in the spiritual life of the Semas.

—*Watchman-Examiner*.

Walked Seventy Miles to a Convention

Who would be willing to walk seventy miles to attend a convention? It is sometimes done in India. A Baptist missionary, E. C. Erickson, of Sattenpalle, writes that 12,000 people attended the great Andhra Christian Convention at Bezwada in Telugu country. This great gathering, with representatives from fourteen Protestant denominations, demonstrated that Christians can work side by side. The convention hall accommodated the vast crowds and in addition to the main hall there was a smaller one for 1,000 women.

—*Watchman-Examiner*.

Training Village Teachers

The Chapra Training School for Village Teachers, which was begun by the churches and missions in Bengal, has now completed five years of work, and has a clientele covering most of the missions in Bengal. A better type of student is attending, many having been in high school. The government now gives the stipend grant on a three-year basis. In April the 18 students went out to the village schools in the neighborhood, where they worked with the schoolmasters and were visited two or three times by the staff of the training school. The experience was not only helpful to the students but enabled the staff to see how its teaching is put into practice.

During a part of the year students went to a Christian home in the village of Chapra and conducted meetings, and formed singing bands.

—*National Christian Council Review*.

Child Protection in Ceylon

The Child Protection Society publishes a quarterly bulletin and pamphlets in three vernaculars for wide distribution among teachers, social workers and newspapers. The Society dealt with 91 cases of cruelty during

the past year. The *Bulletin* describes one of the evils which the Society combats:

In European countries it is the exception to find people of humble rank employing servants. In Ceylon cases repeatedly come to light of people living in sordid and poverty-stricken surroundings being served by several wretched little children, who are half fed and unpaid.

The first thing is to create a public opinion by making vivid the dreadful picture; cases of appalling cruelty must be seen to be believed. Some of us need a lot of arousing before we sit up and take notice of what is going on around us, but the awakening has to be done.

Juvenile courts have not yet been instituted, though the question has been submitted to the Home Minister.

—*Anti-Slavery Reporter*.

CHINA

Missionaries Evacuate

British missionaries of the China Inland Mission have been compelled to evacuate their stations in five cities in the Province of Szechwan, China. This was due, no doubt, to a recrudescence of communist activities, similar to those which caused an evacuation of missionaries from the same cities last spring.

—*Alliance Weekly*.

How to Save China

A young Chinese student in the Hsien Beh Middle School of the United Norwegian Lutheran Church at Fancheng was told to write an essay on "How to Save China." His effort was so remarkable that Missionary Landahl had it translated and the *Lutheran Herald* published it. After a well condensed review of the troubles of China, "brought on by internal dissension and foreign oppression," the young patriot concludes: "We all know that the politics of China, the hearts of the people, are full of cheating, dishonesty and selfishness. Hence you must have your bad hearts changed to good ones so that you will be just, righteous and faithful. Jesus alone can do that for you. Come to Jesus, confess your sins, believe His Word. Then we can save China by using God's force."

Tent Evangelism

Mr. Su, seller of Chinese and foreign medicine in Yanghsien, is a church member, a scholar, widely read, and an original thinker. From him came the suggestion to form an evangelistic project for South Shensi, to itinerate with a Gospel tent. On May 30, thirteen Chinese and one foreigner, with a large tent and all the paraphernalia needed for a stay in the country, set out, singing as they went. Preaching and personal work round out a full day, and the first fruits hold promise of a valuable work in that district.

—*China's Millions*.

Witch Testifies for Christ

Rev. Hollis W. Smith, of Langzok, sends the following story: "In a village which contained fourteen Christian families a non-Christian home became, to all appearances, possessed of a demon. Unaccountable things happened in the house. All were very much upset and unhappy. This went on for some days, in spite of all that could be done in a heathen way for peace. Finally a witch was called in to find out what was the matter and the remedy if any. The witch came and did her stuff. When she had finished her seance she reported that there was a demon, all right, and to the amazement of all said that the only remedy was the Christian God. Her reason for this was that their house was shut in by the houses of Christians, hence the only place a devil could work was in their house. We were sent for and after careful questioning appointed a service for enrolling the family as enquirers. At this service the whole Christian community turned out. An enormous amount of superstitious paraphernalia was removed from the house and burned; Christian pictures and texts were put up instead. Now one more family is peaceful, and under regular instruction for membership in the Christian Church.

—*Southern Churchman*.

General Assembly in Amoy

Dr. A. J. Fisher, Acting General Secretary of the Church of Christ in China, writes of plans for the third General Assembly, to meet in Amoy, October 20, and continue for ten days. Among the special topics for consideration are self-support; stewardship; youth in the church; Christianizing the home; religious education program; social betterment, looking towards a practical application of Christianity to social conditions as they exist in China today; the Christian weekly newspaper; book of worship, hymnal, etc., and cooperation in the face of the present crisis.

Doctor Does More Than Heal

Dr. Thornton Stearns, professor of surgery at Shantung Christian University, Tsinan, China, and a member of the staff of the university hospital, recently held a retreat with about one hundred university students. Of this, a Presbyterian evangelist, says: "It is a challenge to us who are in the ministry to see this medical man winning souls all the time. His work grew from two boys, three years ago, to over a hundred and fifty."

—*Presbyterian Advance*.

Gospel Boat in Cochin-China

Christian Alliance missionaries opened work in Cochin-China in 1918, and in 1929 launched a chapel house boat, called *Tin Lanh* or "Good News." An Annamese pastor became the captain of the *Tin Lanh*; started off with a colporteur and two other men for his crew. Up and down the Mekong and the network of rivers and canals, this Gospel ship has been plying for four years. They visited 871 homes during 90 days, preaching to thousands of people at night. One hundred and fifty-eight Bibles, New Testaments and Gospel portions were sold, and 251 booklets. One hundred and forty-eight people accepted Christ; a church has been organized and other groups meet regularly as a result of this boat work.

—*Alliance Weekly*.

JAPAN-CHOSEN

"Widely Loving Society"

When Jitsunosuke Kobashi, who died on June 19 at the age of sixty, was baptized with his elder brother by Bishop Williams of Japan over forty years ago, they used all of their property to start the "Widely Loving Society" Orphanage for baby orphans and children thrown away by their parents. Today there are between one hundred and one hundred and fifty children in the Orphanage. They are kept until old enough to work for their own living. Those who have gone out have made a splendid record, bearing testimony to the strong Christian influence of the Home.

Some children of a mountain district of northern Japan, orphaned by a disastrous earthquake, were brought to the Home, and when they grew up went back to their homes. Bishop Tucker, at that time a missionary in Japan, took a long journey to that far-off district and there found a whole chain of little churches started and regularly served by these former inmates of the Widely Loving Society Orphanage.

—*Southern Churchman.*

Steady Growth

In 1922 the nucleus of a promising work was found in Toyonaka. In a rented room Sunday school and preaching services were held. Time went on and first a lot was purchased, then plans drawn for a church. The Southern Methodist Mission sold some property in Osaka and granted Yen 1,500 from the proceeds, the congregation putting into the building Yen 4,200 (twice their promise). Later they bought another piece of land and erected a kindergarten building without help from the mission. The next move was to add more land and build a parsonage.

They have today, after ten years, Yen 35,000 worth of property, in a church, kindergarten and parsonage, with 338 *tsubo* of valuable land. Church membership is 156, with 214 in the

Sunday schools, and there are about sixty children in the kindergarten. Weekly preaching services and Sunday schools are held at Ishibashi and Mikuni, near-by towns, and there is another Sunday school at Nakamachi. They also carry on work at Juso, where there are thirty-nine members and a Sunday school of forty-six.

—*World Outlook.*

The Suicide Epidemic

The suicide epidemic has developed, according to Japanese police records. Since the first of this year 43 persons have thrown themselves into a volcano's crater. The estimate of one Tokyo newspaper is that more than 200 have committed suicide in 1933. The Japanese theory of life which sponsors these weird proceedings, as one newspaper puts it, is something like this: "A trip to the far, far away land of eternal bliss, there to live in ceaseless ecstasy, unmolested by petty jealousy and worldly cares, is, in its early, crude and simple form the idea of suicide." This newspaper is endeavoring to prove that there is nothing beautiful in plunging into the pit of a crater; that death is gruesome, not beautiful, and that there can be no eternal peace in such a course of action.

—*The Christian Graphic.*

Baptist Work Consolidated

The Northern Baptist Mission in Japan has practically lost its identity as a mission, having entered closer relationship with the Japanese organization. An Executive Board has been organized on which there are nine Japanese and three missionaries. All general work is now their responsibility. Mr. and Mrs. H. B. Benninghoff and Mr. and Mrs. J. F. Gressitt were among those honored for having completed twenty-five years of service.

—*The Christian Graphic.*

Kagawa's Pacifism

Writing in the *United Church Review* for June, Toyohiko Kagawa has this to say on "Cooperation, Christianity and World Peace":

I believe that unless we have a mutual aid cooperative movement it will be difficult to secure world peace. There are four kinds of pacifists: (1) The sentimental pacifists. They are emotional. They don't like to fight. I like that kind of sentiment. But they are very individualistic and fail to see through the social turmoil. (2) The moral pacifists. Conscientious objectors belong to this class. I like them very much. They are courageous. But their standpoint is individualistic also. (3) Rational pacifists. Such are the promoters of the League of Nations, the World Court, etc. These movements come from rational idealism, which unfortunately lacks economic foundation. (4) Economic pacifists. Most of the wars of the nineteenth and twentieth centuries arose from economic causes. Unless we attain to permanent peace in the realm of economics, it will be impossible to secure social welfare and world peace. If we Christians do not move toward the cooperative idea our position will remain very theoretical. Only through Christian idealism will the cooperative movement come to its own.

Comparative Religions

To the question whether or not all religions were impotent in such a crisis as the Sino-Japanese controversy a Chinese Y. M. C. A. secretary in Tokyo replied: "No group of Japanese Christians has donated a 'patriotic airplane' to its military leaders for the sake of bombing China, as the devotees of other religious sects have been doing extensively of late." This observation points to the need for strengthening Christian missions in a military-minded country not one per cent of whose population is as yet Christian. In his inauguration address, Dr. Y. Abe, new president of Aoyama Gakuin Methodist College in Tokyo, saw fit to place loyalty to Christ before loyalty to fatherland.

—*Christian Century.*

Good News from Korea

Fruits of the Forward Movement are noticed in a deepened interest in Bible study among the students, in evidence that the Scripture is being discussed around family dinner tables, and in the increased attendance at the Bible Institutes. One young man, having read the booklet, "The Life of Christ," through so many times that he could almost recite it, sought the nearest

church and astonished everyone with his knowledge and zeal. In distributing tracts along country roads, one is surprised with the eagerness with which they are received and at the favorable attitude. One young man thanked the itinerator and asked if he would not come to his village and preach to his father. These experiences are frequent.

Five colporteurs conducted a whirlwind campaign on the island of Ullong Do and scattered the Word throughout the island. A young man there, visiting a friend, found a portion of the Scriptures and after reading it asked his friend where he could find some one to teach him more of the Jesus way. One of the missionaries happened to be passing in company with the helper and this friend called him in where he found a heart prepared for the message of salvation. It reminds us of Philip and the Ethiopian. In another village on this island where the church was small, the non-Christian men of the village asked that the evening meetings be held in a large school building in order that they also might attend. After the meeting they asked permission to attend the morning Bible study hour which was arranged especially for the Christians. Some twenty men and women gave in their names as deciding to believe. There are evidences everywhere that the seed is bearing fruit. Not only are additions to existing churches reported but old groups are being revived and new groups are being established. The hospital reports eleven new groups as being established during the year, eight of which have already built their church buildings. —*Faiku Station Report*.

ISLANDS OF THE PACIFIC

A Native Missionary Society

Indische Zending Bond is the self-chosen name of a missionary society organized this year in Makassar, Dutch East Indies, with about 60 active members. The officers are all mature men, recognized as leaders among their own people. A constitution

and articles embodying the purpose and desire of the Society have been written and adopted. Pledge cards have been distributed and a systematic monthly income assured. The money is primarily for extending the Gospel. It is expected that the membership will include outlying branches — especially from the other mission fields where Christian Alliance missionaries are working. —*The Pioneer*.

Latest News from Bali

Since the report that 105 Balinese had been baptized, the Chinese missionary, Rev. K. F. Tsang, has baptized another 130. Approximately 300 are ready for baptism. This has aroused opposition, which takes various forms. Christians are boycotted, Hindu landlords refuse to rent farms to converts, cut off their water supply and even refuse them burial for their dead. —*Alliance Weekly*.

Southern Sumatra

In the whole of Southern Sumatra, south of the equator, Palembang is the only city with a resident missionary. A Dutch pastor works among his own countrymen and there is a Methodist mission with a thriving English school. Mr. and Mrs. Griffin, under the auspices of the "Couriers" of Chicago of which Paul Rader is president, are opening work in Lahat, of South Sumatra. This makes an ideal spot from which to cover this whole untouched field.

Besides the regular Malay population, well intersprinkled with Chinese, there are in some of the remote parts of the island, aboriginal tribes which have never been reached; wild uncivilized tribes, very shy of other races. They are animists and have not yet been affected by the doctrines of Islam. The Malay people are large, Mohammedan in name, and the Chinese are plain heathen. Neither the Malays nor the Chinese of these parts of Sumatra have ever had a witness of the Gospel. Mr. and Mrs. Griffin (who was Miss Rader) are planning to search

out these mountain tribes, and carry the Gospel to them.

R. A. JAFFRAY.

A Philippine Precedent

For the first time in history, a set of official stamps for use on letters has been printed by a government department, the profit on which is to be paid over to a religious organization in recognition of the help given by missionaries to the country. This is in the Dutch East Indies, where the government has printed four sets of stamps which are sold at a small additional fee, for the help of Salvation Army work among lepers and beggar boys in Java and Sumatra. The stamps have pictures of the Army at work in different ways, and are cancelled at the post offices with a stamp urging the public to buy "Salvation Army stamps, and so help the work in our land."

—*Philippine Evangelist*.

NORTH AMERICA

Hundred Thousand Dollar Club

The Southern Baptist Convention has launched the "Hundred Thousand Dollar Club," whose members pledge to contribute one dollar each month, in addition to their regular contributions, until the debts are paid. The money will be distributed to the several institutions, boards and agencies in ratio to their debt needs. If the plan is generally adopted and succeeds it will bring in \$1,200,000 in twelve months.

—*Christian Advocate*.

New Home Mission Technique

In his report to the Church Extension Boards of the Congregational Churches, General Secretary Ernest M. Halliday foresees three changes in home mission technique:

(1) More interdenominational cooperation for the achievement of our task. At present we are hampered by a meager program spread over too wide an area. There is no justification for competition between home missionary churches.

(2) Combining the forces of different denominations for carrying out certain united enterprises. This may be a geographic unit such as

Alaska, or an ethnic unit such as the Spanish-speaking work in the Southwest, or a logical unit such as specialized city and rural activities, or a service unit as in the case of the ministry to the farm and cannery migrants.

(3) Effective popular appeal by the adaptation of the newest developments in visual and oral presentation, such as the moving picture, the phonograph and the radio.

—*The Congregationalist*.

A "Code" for Churches

Since codes are now the order of the day, they may be expected to appear in the Church. One such was suggested at the Lutheran Laymen's League in Chicago. Professor Walter A. Maier of St. Louis Concordia Seminary, outlined a seven-point program as follows:

1. To renounce all interference and competition with the partisan, political polls of state and national legislatures.

2. To disavow all attempts of competing with the theatrical interests and refuse to compromise the spirituality of the Church by bids for notoriety.

3. To repudiate all gambling, lottery and other games of chance.

4. To abstain from misrepresentation in statements affecting the Church.

5. To stop the promotion of bigotry and intolerance.

6. To disclaim all anti-American and anti-social principles disintegrating the home through easy divorce, birth control and temporary marriage.

7. To consider the needs of the man whom the Church has forgotten—the man troubled by the sin that modern churches have ruled out—in the world's era of greatest lawlessness, and to preach to him the message of salvation in heaven through Jesus Christ.

—*Presbyterian Banner*.

Volunteer Without Salary

The Presbyterian Board of National Missions has been offered the services, in their various mission schools, of workers who are willing to give their full time in exchange for board and room. These are young men and women who were graduated this year from college and technical schools, and are prepared to take up the work for which they have volunteered. Some will be placed at Tucson Indian Training School, Escuela, Ariz.; Asheville Normal School, Asheville, N. C.; Farm School, Swannanoa, N. C.;

and Dorland-Bell School, Hot Springs, N. C.

—*Presbyterian Banner*.

Is Union Assured?

The proposed organic union of the Reformed Church in the United States and the Evangelical Synod of North America, seems assured in view of the action taken. Nineteen of the twenty districts of the Evangelical Synod of North America have approved the plan. Final action on union will be taken at the meeting of the General Conference in Cincinnati, October 3 to 10. In the Reformed Church, the General Synod at its meeting in Akron, O., in May, 1932, unanimously approved the plan and referred it to the Classes. Dr. J. C. Leonard, secretary of the Reformed Commission on Church Union, states that 49 of the 59 classes had approved the plan of union, two had done so conditionally, two had rejected the plan, and six classes are yet to be heard from.

LATIN AMERICA

Rapid Growth in Puerto Rico

The Baptist church in Caguas, Puerto Rico, is rejoicing in a growing Sunday school. During the past few months the attendance has increased from 450 to 623. At the Sunday night services the little church is more than filled, and every week several people find Christ as their Saviour. The candidates' class has an enrolment of more than 100.

—*Watchman-Examiner*.

Outstanding Gains

The Christian and Missionary Alliance reports encouraging gains for last year in various sections of South America. In Argentina there were 299 professed conversions and churches were strengthened. In Paraguay church membership was 108 at the end of 1932. Baptisms in Chile were 143, an advance of 46 over the previous year. In Peru's jungle hinterland perhaps great blessing has resulted from the daily noon-meetings where the Indians gather, sometimes as many as fifty being

present. A Bible school was opened at Miraflores, suburb of Lima.

—*Alliance Weekly*.

Neglected Lepers

Very little is being done by missions, either Catholic or Protestant, for the lepers of Latin America. In some towns and villages almost the entire population is leprous. Brazil has the largest number of lepers, probably 75,000. Chile has no lepers, due to its natural isolation from tropical countries by desert and mountain barriers, and to the rigid care of immigration officials.

Brazil has set an example in "health consciousness" and other governments are gradually falling in line, but the problem is complicated by number of different governments involved.

—*Without the Camp*.

EUROPE

Slavery Abolition Centenary

In Hull, England, birthplace of William Wilberforce, was celebrated on July 23, the centenary of the abolition of slavery by the British Parliament, and the liberating of 700,000 slaves, then held in British territory.

A special service was held in St. Paul's Cathedral, attended by representatives of the Anti-Slavery and Aborigines Protection Society, the Church Missionary Society, the League of Nations Union and members of the Wilberforce family. Instances were given of rescued slave boys who had risen to important posts in the Church and government, in the administration of agriculture, and in the judicature.

While slavery has been banished from Christendom, it is said that there are still 5,000,000 slaves in the world.

—*Living Church*.

Religion in Switzerland

Two Protestant churches in western Switzerland have published an autoist map of French Switzerland and vicinity. These maps show 120 places where worship may be attended, telling the hours of service and whether the service is in a State church

or free church. The free circulation of these maps remind tourists of their responsibilities in attending divine service.

The two Swiss church organizations have issued protests against the establishment of the atheistic "Central" in Basel. The Roman Catholics have also raised official protests against this activity. All urge Christian Swiss to organize a systematic procedure against these forms of atheistic propaganda. While the "Central" of the atheists has been tolerated, the schools of Switzerland are not allowed to offer prayer or sing Christian hymns.

Italy's Postage Stamp

To celebrate the tenth anniversary of the Fascist Government of Italy, Signor Mussolini has issued a series of new postage stamps, among them a design which has caused much comment and opposition from the Vatican.

The brown oblong 30 Centesimi stamp sets forth in the center the open Bible standing on a pedestal, which rests on the wings of an eagle, symbol of inspiration. On the open page of the Book is inscribed the word "*Evangelium*." On the lower part of the stamp is the word "*Credere*"—Believe. In the rear of the open Bible is the Cross, not the crucifix. On the left, before the Bible and the Cross, are the flags of Italy and the emblems of the Fascist régime, lowered in salute.

The circulation of this stamp in Italy will preach a great sermon to the people, who have been taught that the Bible is a closed book to all but the priesthood of the Roman Church. The plain cross sets forth the Christ of the Cross, rather than the Cross of Christ. The Dictator of Italy is granting entire freedom for the wide circulation of the Scriptures in Italy.

—*Evangelical Christian.*

The German Student Christian Movement

At a recent national meeting of this Movement the following constitution was adopted:

1. The Gospel of Jesus Christ contains, for our country and for every individual, the ultimate decision about life and death. The German S. C. M. is therefore determined to deliver the message of God's claim on men.

2. The German S. C. M. is based on the Gospel of Jesus Christ, as found in the Bible and witnessed to by the Church.

3. The German S. C. M. declares itself a member of the one Church of Jesus Christ. It believes its task to be that of educating its members for service in the Church. It recognizes that it is called to share in the ecumenic task of the Church.

4. Since the Church has to preach the Gospel to all men, the German S. C. M. addresses its message to all students, without distinction.

5. The German S. C. M. stands in the midst of German national life in a spirit of love and sacrifice. It is in whole-hearted agreement with all the healthy forces of our national life, and impresses on its members the duty of preparing themselves for the service of their country.

The German S. C. M. is composed of associations in the various German universities. In spreading the Christian message the movement takes its stand on the Bible and forms a strong fellowship. It is open to all students who definitely express a sincere desire to hear the Word of God, to take part in the life of the Association, to follow its leaders, and to collaborate in its tasks.

We believe readers will be interested in the positive affirmation of faith in the above constitution particularly in the face of the present church struggle going on in Germany.

Hebrew-Christians in Germany

According to a news item appearing in the *Jewish Daily Bulletin* there have been some 30,000 intermarriages in Germany during the past twenty-five years. During the same period some 25,000 Jews came into the Protestant Christian faith in Prussia alone. This does not take account of Jews who went over to Catholicism or of Jews who accepted the Christian faith in sections of Germany outside of Prussia.

The *Jewish Daily Bulletin* also says that the Protestant Church of Germany, under its new Nazi leadership, will study the question raised as to the position of

the baptized Jews in relation to the general discriminatory laws against the Jews. Hitherto, conversion has not exempted Germans of Jewish descent from the laws.

Famine in Russia

The Soviet Republics are not finding their course smooth sailing. Not only are their dissensions and rumblings of revolt—which led to the suicide of a prominent Soviet official in the Ukraine—but their anti-God Five-Year Program cannot bring prosperity. In spite of censorship, reports of a terrible famine are coming through press dispatches and from returning travelers. The Ukraine is one of the most productive states and yet it is one of the hardest hit. The grain crop is insufficient and Russo-German fugitives report that 4,000,000 deaths have been due to malnutrition in recent months. Cases of cannibalism have even been brought up before Russian courts. The conditions in the remote interior are said to be worse than in the neighborhood of cities. Travelers report that Russian guides are not permitted to take them outside a definite route lest they see and report the conditions of unspeakable misery. Nevertheless some photographs are shown of starving children and adults who are too weak to work and are therefore refused rations or food cards. In some villages it is reported that half the population has died. The Christians naturally suffer even more than the godless on account of Soviet discrimination. All the facts cannot be obtained as the Soviets publish no true reports and newspaper correspondents are greatly restricted in their freedom.

Baptists Executed By Soviets

La Renaissance has the following: "According to information gleaned from the *Rostov Press*, there were, at the beginning of January, 24 Baptists sentenced to death there. They were accused of 'assisting partisans who had revolted against the Soviet Government, and of

procuring provisions and ammunition for them.' The trial was conducted with numerous witnesses; all the Rostov workmen visited it. The sentence was carried out three days after it was pronounced. According to information received from Moscow, another trial has been started at Rostov against 53 Baptists belonging to villages in the Northern Caucasus. The sentence has been decreed beforehand by Moscow. The accused carry themselves with great dignity. They do not give anybody away, do not answer the wrathful shouts of the Tche-kist judges; they only pray quietly and sing religious songs."

—*London Baptist Times*.

AFRICA

New Field Open

John Hall, of the Sudan Interior Mission, has labored seventeen years among the Tangale people of Nigeria, and has given them the New Testament in their own language. He writes that the seemingly impenetrable walls of Moslem opposition in Northern Nigeria to the Christian Gospel have at last been broken down. "With the great need here in Tangale, and our own personal interest in it, our wildest fancy could not have foreshown a call from God to leave it and engage in the new, fear-inspiring task of Moslem evangelization. And yet the call has come." Five million Moslems from which the missionaries have hitherto been excluded constitute the new field to which God is calling him and into which the door is being opened.

—*Evangelical Christian*.

Secessionists in Nigeria

The "Aladura Movement" in Nigeria, which attracted to it so many people already Christian, and which baptized so many heathen whom existing Christian bodies would not baptize till they had been instructed, has been followed by the formation of a new sect, "The African Apostolic Church." Following hard upon this has come "Rus-

sellite" propaganda, who call the Christians to come out from the churches, "because they are full of error."

A third enemy in this part of West Africa is the secessionist "African Church" which was founded many years ago by people who were unwilling to give up the practice of polygamy, and who yet chafed at the fact that accordingly they were not allowed to bear office in the church. In spite of all this the mass of the Christian people are steady, and adult baptisms into the Church from Ekiti alone, though less than in 1931, were in 1932 nearly 1,200.

An Indian Mission to Africa

A project for sending a mission to East Africa is being considered by the National Missionary Society, the aim being to send out Indian missionaries to build up that part of the Church of Christ in East Africa which is Indian. The General Secretary, Rai Bahadur A. C. Mukerji, has prepared a draft plan to send two evangelists to be stationed at Nairobi and Kampala, and working in surrounding areas. It is proposed to open a dispensary at Nairobi, in charge of a woman doctor and a health visitor. This work is to be in cooperation with other Christian projects in the area, and is to be financed by the N. M. S. It will be supervised by a local committee of whom at least half will be Christian Indians.

—*United Church Review*.

Red Letter Day at Tigerkloof

June 9 was a red-letter day in the history of the Tigerkloof Native Institute of the London Missionary Society, when a new church was opened, the crowning work of the Society at Tigerkloof. The building, which ranks as the finest of its kind in British Bechuanaland, is about 100 by 50 feet over all and 50 feet high; it seats 600 persons, and was constructed entirely by native apprentices under the direction of Mr. Ballantine, who shortly completes thirty years' service at the Institution. Fol-

lowing the dedication ceremony, a memorial tablet to the late Chief Khama was unveiled by Chief Tshekedi.

—*South African Outlook*.

MISCELLANEOUS

Some Leper Statistics

The following summary compiled from returns from fifty-one different stations, in India, China, Korea and Africa, indicates some of the work done by the Mission to Lepers during the year, and the results.

Patients under treatment for not less than three months..	7,742
Number of above who much improved	2,603
Number slightly improved	2,472
Cases arrested without deformity, i. e., symptom free.....	762
Cases arrested with deformity.	366

Of the remaining cases, some became worse, or stationary, and a considerable number left or died. Five hundred and three of the cases arrested without deformity were discharged and 62 of those arrested with deformity. In addition upwards of 3,650 lepers were treated as out-patients. Where the attendances were regular the results were encouraging; 106 became arrested cases, and 1,517 more or less improved.

—*Mission to Lepers*.

World Control of Narcotics

American people may not realize the struggle under the League of Nations Opium Section to control the opium trade in all countries. While the Opium Section of the League has a budget of \$48,000 a year, of which eighty per cent is allotted for salaries, the traffickers have large cash reserves and are sometimes able to corrupt officials. The daily profits of the illicit traders is estimated by the League at nearly \$2,000,000. The annual turnover is put at \$690,000,000. Annual world consumption of narcotic drugs is placed at forty-five tons, thirty of which are used in China. The United States comes second with seven tons, which equals 1,400,000,000 doses, and at twenty-five cents per dose totals \$350,000,000.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Bishop Montgomery: a Memoir. By M. M. With a Preface by the Archbishop of Canterbury. 110 pp. 2s 6d. Society for the Propagation of the Gospel, London. 1933.

Here is a book that warms the heart. Dr. Montgomery became Bishop of Tasmania at 42 years of age and eleven years later was called back to England to become Secretary of the Society for the Propagation of the Gospel in Foreign Parts. While in that office the King made him Prelate of the Order of St. Michael and St. George, all of whose members became at once the Bishop's spiritual charge. This was characteristic of him—he had the habit of reckoning his obligations by their spiritual demand. As a young rector he framed the principle which governed himself and his whole staff, that “once you got hold of a person you never let go.”

As Bishop in Tasmania he was indefatigable, spending large parts of the year in itinerating alone or with his clergy, confirming believers by the roadside if they could not go to the Church. He introduced a system of “Quiet Days” for his clergy, preparing for them most carefully, for he “judged it wrong to call his busy clergymen together unless you gave them of the very best,”—a principle which some conference managers do not observe. Here also he framed the principle which governed him in his secretarial life: “To the laity through the clergy.” As work on the mission field is best done by contacts of individual missionaries with the people, so the support of the work in the home church is to be secured by pastors, not by secretaries or agents of missionary societies.

He was called back to London by a cablegram, but replied with another: “Is it episcopal voca-

tion?” The reply came: “World-wide oversight surely episcopal, if Australia can rightly spare you.” Satisfied that his vows would be fulfilled in the new post, he came. The wisdom of the call was evident when he got under way. He came to the S. P. G. (1902) under primitive conditions. “There were no typewriters or shorthand clerks. Letters were all copied. On the day after a meeting of the Standing Committee the Secretary used to spend the whole day, from 9 a. m. to 5 p. m. writing letters for abroad.” At first he was able to interview personally all candidates. The revenue of the Society was £88,000; when he left it was £155,000. He was a member of three Lambeth Conferences. He made two visits to America and Canada where he met an enthusiastic reception.

The Archbishop says: “Bishop Montgomery's greatest gift to the Church in his generation was not only his work, valuable as it was, but chiefly his own personality. Indeed, what gave value to his work was the spirit he put into it . . . He seemed always to bear about with him the spirit of the spring.”

The book is chatty and familiar; it is to be hoped that some deeper study of Bishop Montgomery's missionary and administrative methods may be issued by the Society.

CLELAND B. MCAFEE.

The Christian Mission in America. By Hugh Thompson Kerr. 184 pp. \$1 cloth; 60 cents paper. Friendship Press. New York. 1933.

One would naturally suppose that a book from the pen of the pastor of the Shadyside Presbyterian Church, now for twenty years an author, and one-time Moderator of the General Assembly of the Presbyterian

Church would be well worthwhile—and it is. Dr. Kerr has given here an excellent textbook for the mission classes of all evangelical denominations. Yet it is more than that; it is filled with a wealth of illustrations; it shows a broad field of learning, it is up to date even to the Oxford Group Movement. It is healthful, enjoyable reading and gives one a zeal for establishing the faith of our fathers as the hope of America today.

The book is well indexed and has an excellent bibliography. A few direct quotations best indicate the author's position.

This book is a humble attempt to justify the Christian faith in the modern world. It does not apologize for Christianity. It is an effort to present the claim that the Gospel is the power of God in America in the twentieth century, as it was in the Roman Empire in the first century . . .

The Christian mission in America is the effort to share Christ with all men, whatever their race or religion. It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ.

The cross of Christ is the guaranty that God is in Christ, suffering, serving, saving—in America as in Galilee—the same yesterday, today and forever.

GEORGE W. ARMS.

The Shi'ite Religion. A History of Islam in Persia and Irak. By Dwight M. Donaldson, D.D., Ph.D. 393 pp. 15s. Illus. Luzac & Company. London. 1933.

This book, in terms found in the preface, is a statement of Shi'a doctrine and a study of Shi'ite Islam in Persia and Irak. The critic would wish that these terms had been used for the title and sub-title. Likewise the author's method of transliterating Arabic letters is not an improvement upon that recognized as authoritative.

These criticisms are trivial compared with the value of the

book as a much needed, concise and readable study of the origin of Shi'ism, its growth in Irak and Persia and its differentiation from the orthodox faith of the followers of Islam.

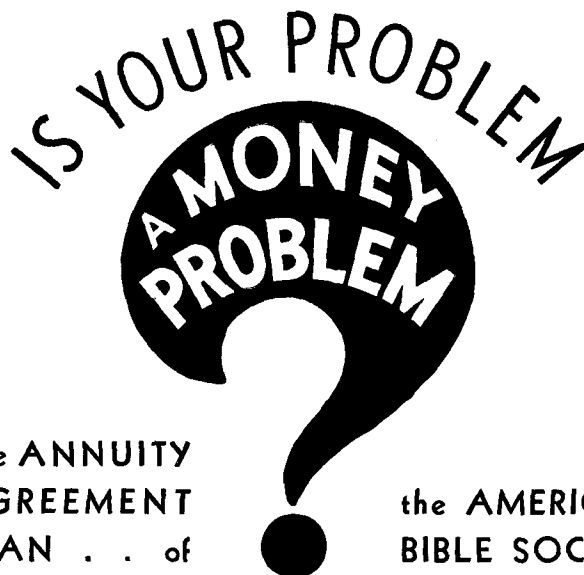
As a resident for sixteen years in one of the great Shrine Cities of Persia, Dr. Donaldson has had exceptional opportunities for present-day observation and his studies have given him access to much historical material to which he refers in copious footnotes. While the early struggle between the rival Caliphs is given in detail, perhaps the most important chapters are those giving the history of the Twelve Imams and their place in the framework of Shi'ite faith and practice. The description of the great Shrine Cities and their importance as places of pilgrimage is embellished by several fine photographs. The chapters on Shi'ite tradition and the sinlessness of the prophets are especially valuable. A detailed table of contents for each of the thirty-three chapters and the full index materially increase the value as a book of reference as does the classified bibliography. The mission interested reader will regret that the plan of the volume seemingly permitted no reference to the reaction of Shi'ite Islam to the missionary enterprise.

JAMES CANTINE.

A Self-Made Bishop. By The Right Rev. G. L. King, D.D. The Society for the Propagation of the Gospel. London. 1933.

A wonderful story, by the former Church of England bishop of Madagascar, about a man who made himself bishop, although without orders of any kind, and whose authority was not questioned by those to whom he ministered. The title page bears the significant words by Bishop O'Ferral, "The Northern Church of Madagascar is quite inexplicable except by belief in the Holy Spirit."

John Tsizehena assumed two titles, as he records in his diary, viz. "Reverend John Tsizehena, Mission Lord Church" and "Lord Bishop of North, D.D." The story of this remarkable man is the story of the Anglican Church of the northern triangle of Madagascar. It bears witness to his zeal and earnestness and is unique in the fact that one who



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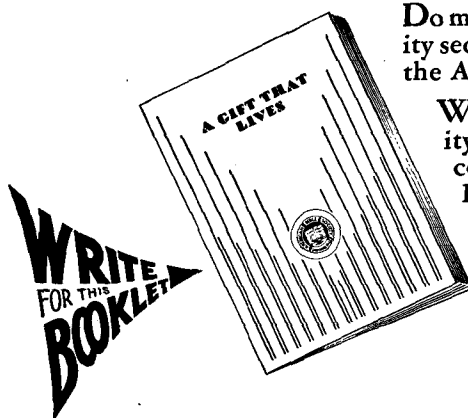
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The Japan Christian Year Book.
Edited by E. C. Hennigar. 12mo.
428 pp. Yen 2.50. Kyo Bun Kwan,
Tokyo; Foreign Missions Confer-
ence, New York. 1933.

Thirty-eight authors, including thirteen Japanese leaders, make up this remarkable composite picture of Japan today, from the Christian viewpoint. The general articles relate to the chief events of the past year in national life and in international relations. The many important topics dealt with include the "Shrine Question," The League of Nations, economic depression, the "Manchukuo" impasse, disarmament, China and Japan and various "Thought Movements." Naturally the Japanese writers

are not outspoken in opposition to Japan's policy in Manchuria.

One hundred and sixteen pages describe the Progress of the Kingdom of God Movement in Japan. These chapters relate to the churches, rural evangelism, social reconstruction, temperance and anti-vice campaigns, Christian cooperation, education, etc. Some sixty-five pages take up critically the Appraisal Commission Report—six articles by Japanese and missionaries. The Christian work of the Japanese Church "Overseas" shows something of the vitality of Japanese Christianity.

One of the valuable reference features of this Year Book is the section devoted to directories and statistics. The number of Christian social institutions in Japan (in addition to educational work) indicate that this phase of the task is not overlooked. The statistics report 58 foreign societies working in Japan, with 1130 foreign workers; there are 2,205 organized Protestant churches and over 232,000 baptized Japanese Christians.

Builders of a New World. By Robert Merrill Bartlett. 166 pp. Cloth \$1; paper, 60 cents. Friendship Press, New York. 1933.

This excellent book in the Mission Study list is adapted to steady reading or to class use. It deals in course of its discussion with communism, the new patriotism, war, social and political responsibility and other social issues, yet it is about none of these particular subjects. It is a study of the way in which lives can contribute, under the power of Christ, to the building of a new world. The examples are familiar to older readers but the book is intended primarily for young people: Grenfell, Ramsay Macdonald, Kagawa, Jabavu of Africa, Schweitzer, Romain Rolland, James Yen of China (Jimmy Yen), Martha Berry—but all center about Christ as the miracle of history. It is a "mission" book only as "missions" is conceived in a wide sense, but it will interest young people and will remind them that life is never too insignificant to count in the large process of making a

world after the Spirit and purpose of our Lord Jesus Christ.

CLELAND B. MCAFEE.

Young America Makes Friends. By Mary Alice Jones and Rebecca Caudhill. 12mo. 122 pp. \$1.00. Friendship Press, New York. 1933.

This pleasing volume, covers well the activity areas of a child's life—Going to School; Doing Home Chores; Keeping Well and Happy; Being a Citizen; Earning and Using Money; and Going to Church.

Each chapter, or unit as it is called, has good introductory discussion topics selected from children's experiences. In paragraphs called, "Suggested procedure" there are good guiding questions. The illustrative stories vary much in value and the list of "Desired outcomes" which show the goal each "unit" strives for, are not always satisfying. For example; the last unit which is the climax of the study, is Young America Going to Church. The prayer reads, "Within this world, within our country, within our very city there are many of thy children who worship Thee in ways different from our own. Be Thou near to them as they seek Thee in the way that seems to them best; and show us the best way." No mention is made of the thousands of boys and girls who never worship in any way. Earnest, well informed leaders using the book will want to go further than its author and lay deeper foundations for friendship than merely the sharing of playgrounds and citizenship.

E. B. D. P.

New Books

America Revolucionaria. S. Guy Inman. 340 pp. \$1. Javier Morats, Madrid; and Committee on Cooperation in Latin America. New York.

Adventure in Church Worship. Maurice Clarke. Teacher's book, 144 pp. \$1. Student's book, 133 pages. 70 cents, cloth; 50 cents, paper. Morehouse Pub. Co. Milwaukee.

Boys and Girls of China and Japan. Illus. 48 pp. 1s. C. M. S. London.

Directory of Foreign Missions. Esther Boardman Strong and A. L. Warnshuis. 300 pp. \$2, paper; \$2.50, cloth. International Missionary Council. New York.

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Personal Items

Dr. Catherine Mabie, who has been in the Congo since 1898, is the first missionary of the American Baptist Woman's Foreign Mission Society in Africa to be decorated. She has received *La Croix de Chevalier de l'Ordre Royal du Lion*.

Miss Clementina Butler, daughter of Dr. William Butler, who founded the Methodist Episcopal Church in India, has offered her resignation as secretary of the home base for the New England Branch of the Methodist Woman's Foreign Missionary Society, having reached the age of retirement. She is preparing a book on the work of Pandita Ramabai; also a biography of her father, to be translated into the leading vernaculars.

Rt. Rev. John McKim, D.D., presiding bishop of *Nippon Sei Kokwai*, has celebrated the 40th anniversary of his consecration to the ministry of the Protestant Episcopal Church.

Dr. Lucy Wang, president of Hwa Nan College, Foochow, an institution of the Methodist Woman's Foreign Missionary Society, has succeeded in having the college registered with the Chinese government as an approved institution of college grade.

Dr. Henry Evertson Cobb, president of the Board of Foreign Missions of the Reformed Church in America, since 1917, has resigned, and has been succeeded by Dr. William Bancroft Hill, of Poughkeepsie.

Rev. C. B. Rape, a Methodist missionary to West China, has returned to his field after an absence of some years. Mrs. Rape is obliged to remain in America on account of ill health.

Marshall Feng Yu-hsiang, formerly called the Chinese Christian General and who still professes to be a Christian, is reported to have been offered and accepted the position of Inspector General of the Chinese Army under the Nanking Government.

Miss Amy Carmichael, of the Dohnavur Mission, South India, who has been suffering for some months from

a broken ankle and a resulting inflammation, is reported to have been restored to a normal condition in answer to prayer.

Dr. Henry W. Frost, for over 40 years director of the China Inland Mission, who recently passed the 70th anniversary of his birth, celebrated with Mrs. Frost, their golden wedding anniversary on September 12th. At Princeton on September 16th they observed this 50 years of blessed life and service, with seven children and six in-law children. Many friends in lands all over the world rejoice with them in these many years of joy and service in the power of Christ.

Dr. Herman C. E. Liu, President of the University of Shanghai, has been invited to join Dr. E. Stanley Jones and others to conduct a series of interdenominational conferences on missions in the United States this fall. He has also been acting as delegate of the China Committee at the conference of the Institute of Pacific Relations in Banff, Canada, August 14-28. Later he will study vocational and civic education in America and Europe.

During his absence from Shanghai Dean T. K. Van will be the Acting President of the University.

Charles Luther Fry, son of Rev. Charles L. Fry, of Philadelphia, has accepted a call to the chair of Sociology at Rochester University, New York. He has been connected with the Institute of Social and Religious Research, and is the author of "The United States Looks At Its Churches."

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Dates to Remember

October 3-10—Quadrennial Conference. Evangelical Synod of North America. Cincinnati, Ohio.

October 11-15—International Convention of the Disciples of Christ, Pittsburgh, Pa.

October 19—Annual Meeting. American Mission to Lepers. Fifth Avenue Presbyterian church, New York City.

October 31—Fall meeting. New York Conference, Woman's Foreign Missionary Society. Calvary Church, New York City.

November 10-11—Annual Meeting. World Alliance for International Friendship through the Churches and the International Goodwill Congress. Philadelphia, Pa.

United Missionary Meetings

September 28-29—Worcester, Mass.

October 1-2—Boston, Mass.

October 3-4—Portland, Me.

October 5-6—New Haven, Conn.

October 8-9—Rochester, N. Y.

October 10-11—Cleveland, O.

October 12-13—Pittsburgh, Pa.

October 15-16—Detroit, Mich.

October 17-18—Toledo, O.

October 19-20—Grand Rapids, Mich.

October 22-23—Cincinnati, O.

October 24-25—Louisville, Ky.

October 26-27—Columbus, O.

October 28-November 3—Greater New York.

November 5-10—Chicago, Ill.

November 12-13—Milwaukee, Wis.

November 14-15—Des Moines, Iowa.

November 16-17—Sioux City, Iowa.

November 19-20—Omaha, Neb.

November 21-22—Lincoln, Neb.

November 23-24—Topeka, Kan.

November 26-27—Kansas City, Mo.

November 28-29—Wichita, Kan.

November 30-December 1—Oklahoma City, Okla.

December 3-4—St. Louis, Mo.

December 5-6—Springfield, Ill.

December 7-8—Indianapolis, Ind.

December 10-12—Washington, D. C.

December 13-15—Philadelphia, Pa.

Obituary Notes

Rev. James McElwane Mullan, D.D., for 17 years superintendent of the Board of Home Missions of the Reformed Church in the United States, died August 21, in Philadelphia, at the age of 64. Dr. Mullan was also executive secretary of the Commission on Social Service and served on the commission on the church and social service of the Federal Council of Churches of Christ in America.

Mrs. William Walton Clark of New York, for many years the corresponding secretary of the Women's Board of Domestic Missions, of the Reformed Church in America, died July 31.

John Allen Hofmann, M.D., Provost of Hackett Medical College, Canton, China, died April 6th in Canton from spinal meningitis. He had been a Presbyterian missionary since 1921.

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Chinese-Moslem Literature.....	Harold D. Hayward
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