

THE MISSIONARY REVIEW the WORLD

A Flying Visit to China

Samuel M. Zwemer

The Day of Opportunity in Peru

W. M. Montano

Among Migrant Spanish-Americans

Laura I. Makepeace

The Gospel for the Poor in India

Sam Higginbottom

The Type of Missionaries Needed

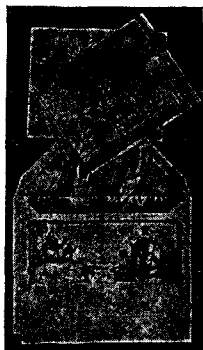
S. W. Clemes

A Self-Made Madagascar Bishop

Theodore C. Benze

Get Your Christmas Cards and Scripture Text Calendars

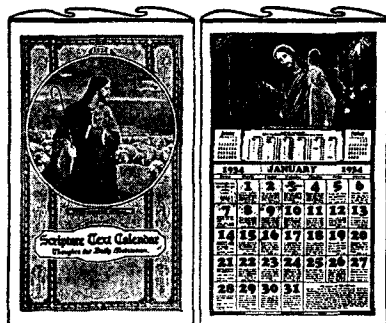
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This offer must necessarily be withdrawn December 31, 1933

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The Missionary Review of the World

Third and Reily Streets, Harrisburg, Pa.

Letters of Nettie Fowler McCormick,

wife of Cyrus Hall McCormick, inventor of the reaper, are desired by her children.

For this purpose the Nettie Fowler McCormick Biographical Association requests that persons having any of her writings kindly send them to the address below. The family of Nettie Fowler McCormick will be grateful for co-operation and glad to make appropriate payment for such papers. Address

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Dates To Remember

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.

November 20-22—Annual meeting, Methodist Board of Home Missions and Church Extension, Philadelphia, Pa.

United Missionary Meetings

October 29 to 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 to 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.

Personal Items

Dr. Yi-Fang Wu, President of Ginling College, is in America as one of the invited foreign guests of the International Congress of Women that met in Chicago, July 16. Dr. Wu is also Vice-President of the National Christian Council of China, and attended the Institute of Pacific Relations held at Banff in August.

She is the first graduate daughter of Ginling and now leads her college, challenges its undergraduates, counsels on the affairs of Church and its progress, represents her country's womanhood at international gatherings; above all else, Dr. Wu bears the mark of Christlikeness in her life and labors.

(Concluded on page 521.)

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN PIERSON, *Editor*

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Editorial Chat

Do not neglect to send your sub-
scription or renewal *now* for 1934.
The January and February numbers
for 1933 are entirely sold out and were
exhausted soon after they appeared.
The January number is to be devoted
to the addresses given at the *United
Missionary Meetings*—Dr. E. Stanley
Jones, Dr. Herman C. E. Liu, Dr. Wu,
Dr. Charles R. Watson and others.

* * *

We plan in an early issue of *THE
REVIEW* for 1934 to publish a series of
brief articles on "Has the Church at
Home Grown Tired of Her Mission-
ary Job?" Don't miss the answers
from leading laymen, pastors, women,
missionaries and secretaries.

* * *

Our Methods Department Editor re-
ports that she is being kept busy an-
swering inquiries on the material that
appears in our "Effective Ways of
Working." There is a larger response
this fall than ever. Is this an evi-
dence that the Churches are taking
hold once more in earnest to promote
the missionary enterprise?

* * *

If you find this magazine of interest
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other readers think of the magazine.
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PERSONAL ITEMS

(Concluded from second cover.)

Leonard Fiske Wilbur, M.D.,
nephew of Ray Lyman Wilbur, who
was Herbert Hoover's Secretary of
the Interior, is to become Dr. Percy
Watson's assistant in Harwood Mem-
orial Hospital in Fenchow, North
China.

* * *

Mrs. Egerton R. Young, of To-
ronto, who passed her 90th birthday
last April, is the sole survivor of a
Methodist Mission party which set
out for western Canada in 1868 to
work with her husband among the
Indians.

* * *

Dr. Robert A. Ashworth, formerly
editor of *The Baptist*, which is now
merged with *The Christian Century*,
has been appointed education secre-
tary of the National Conference of
Jews and Christians.

* * *

Rev. Charles W. Turner, Ph.D., has
become Assistant Secretary of the
Brazil Agency of the American Bible
Society, with headquarters in Brazil's
new Bible House in Rio de Janeiro.
Dr. Turner was born in Argentina,
of British parentage and spent a
number of years in business in South
America.

* * *

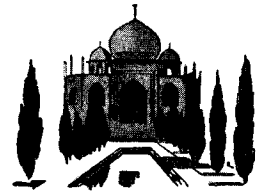
Dr. Harold W. Dodds, newly elected
President of Princeton University, is
a brother of Rev. Joseph L. Dodds,
Presbyterian missionary to India
since 1917, who is now on furlough
in America. Upon his return he will
be Secretary of the Council for North
India.

* * *

Rev. Edwin W. Smith of London,
has been elected President of the Roy-
al Anthropological Institute. The son
of a missionary, Mr. Smith gave 17
years to Ila-speaking peoples. His
treatise on these people of Northern
Rhodesia is a classic among books of
anthropology.

[521]

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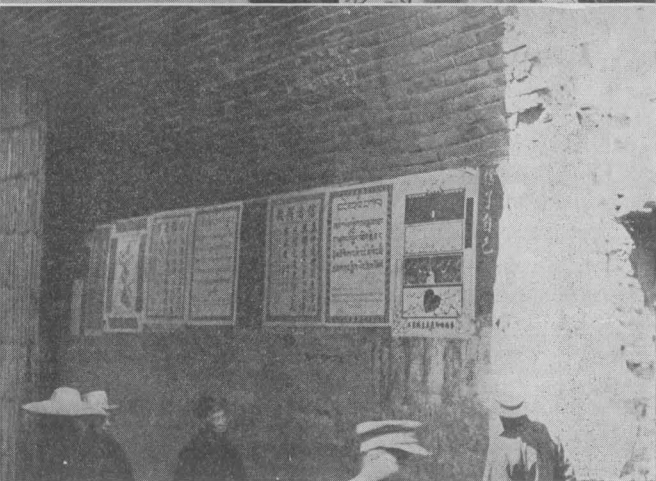
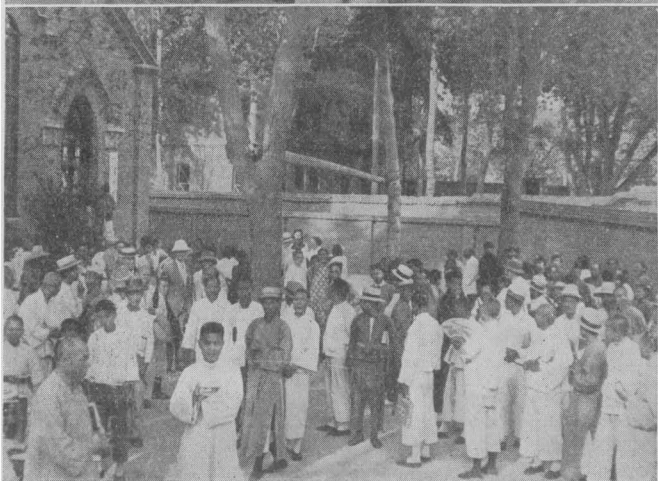
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(Photographs by the Rev. Claude L. Pickens of Hankow)

EXPERIENCES WITH DR. ZWEMER IN CHINA (See page 529.)

Eurasia plane. Pilot putting baggage in plane. Dr. Z.'s book sack just being handed in. Big Chinese character, sign of Post Office. Sian, Shensi.

Miss G. Sayre and Mr. Ma, a converted Moslem pastor with Dr. Zwemer at the entrance to chapel in Moslem quarter, Chengchow, Honan.

Audience coming from the American Southern Baptist Church after first meeting with Dr. Zwemer. Chengchow, Honan.

Leaving the Chinese Inn at Nien Pai, Tsinghai, on Sunday morning. Mr. Harris coming down steps toward Dr. Zwemer.

Intensely interesting conversation with a Moslem Mullat. East Suburb, Sining, Tsinghai.

Posters on wall of East Gate. From right to left: For Moslems, Tibetans and Chinese—Sining, Tsinghai.

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

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Topics of the Times

LET US GIVE THANKS

Thanksgiving Day! This year many are tempted to feel that the present-day trials and hardships make mourning more suitable than rejoicing and sackcloth more appropriate than garlands. But this is not true of Christians. Even the children of the Old Covenant gave sacrificial thank-offerings all through their wanderings, hardships and privations in the wilderness. Jesus Christ gave thanks over a mere handful of loaves and fishes which were all He had to feed a hungry multitude; again He gave thanks when He was about to be betrayed and crucified. The Apostle Paul gave thanks when he was facing certain shipwreck and repeatedly when he was a prisoner in chains in a Roman dungeon.

Today African Christians give thanks to God in the midst of dire poverty; Chinese Christians give thanks in the midst of famine, flood and war; Indian Christians give thanks when enduring ostracism, persecution and great privations. The spirit of Thanksgiving is not conditioned on physical health and material prosperity.

Today in America there are a multitude of reasons for Thanksgiving in the midst of world-wide unrest, threats of war, economic depression, sickness, poverty and social evils. While the Word of God does not direct us to give thanks *for* everything, Christians are enjoined to give thanks *in* every circumstance.

Consider a few of these causes for thanksgiving today?

1. For the unshaken and unchanging foundations for our faith in the goodness, power and love of God, as revealed in Jesus Christ.
2. For the victorious life, here and hereafter, made possible to all men through Christ.
3. For the Church of God—made up from all nations, races, tongues and classes—which is today carrying on the ministry of Christ on earth.
4. For the multitudes of men, women and children in all lands who are experiencing the joy of

release from the slavery of fear and the bondage to sin and are realizing the power of new life and liberty and service. Note the revivals reported from China and the growth of the Church in Korea and Africa; the changed lives in British and American communities.

5. For the many thousands who are quietly but earnestly praying, working and giving sacrificially to win men to Christ and to establish His control over every part of life. Note the street evangelism and personal work, and the movements to Christianize all international, social and domestic relations.

6. For the young people who are volunteering for Christ's service in spite of the fact that the funds provided are only sufficient to send a very few to the field.

7. For the spirit shown by Christian workers at home and abroad in the face of greatly reduced budgets, separation from children, and other difficulties. This spirit is shown in their faith, good cheer and readiness to make further personal sacrifices in order that the work may continue.

Every Christian who thinks and prays can find innumerable other reasons for thanksgiving at this and at all seasons.

A CHRISTIAN RECOVERY CODE

America has many patriots working hard to bring about better economic and industrial conditions, under the principles and codes of the National Recovery Act promoted by the United States Government. Leaders in various industries and trades have endeavored to draw up rules to govern hours of labor and wages, to increase employment and to stimulate buying. Many minds are at work in an honest attempt to relieve the present distress and to bring about a return of public confidence and of national prosperity. Others are still working for what they consider personal self-interest, regardless of codes and general human welfare.

All should honestly cooperate with the government in the effort to improve conditions. At the same time we must recognize the fact that many important factors are neglected or overlooked. The N. R. A. program is an experiment; it does not include all activities—government employees, high officials in state and business, the professional classes, or most of the church and domestic workers. The adoption of codes cannot guarantee the success of a business; high wages may involve inability to pay any wages. Labor unions are naturally taking advantage of the drawing up of codes to force from employers more acceptable working conditions but they do not promise better service or fair returns to employers and investors. The N. R. A. and the codes do not change human nature or guarantee truth, honesty and unselfish service. The “new deal” offers no program for world recovery, and yet no nation today can effect national recovery while ignoring world-wide depression and unrest and while neglecting to make every effort to establish peace and improve world conditions.

Nineteen hundred years ago a Christian Recovery Act was promulgated by One greater than any president or administrator. This code still offers a program, not merely for personal and national benefit, but for world recovery, not only for material and temporal uplift, but for spiritual and eternal improvement. This code represents the wisdom of the Creator and Ruler of the universe—and yet men ignore or neglect its provisions. Would not these principles and regulations, if widely and honestly observed, in all lands and among all classes, bring about a national and world-wide recovery that would abide? The sign of the Cross—a symbol of sacrifice—is a great advance over the sign of the Blue Eagle.

The following are some quotations from the Bible C. R. A. that deserve attention:

A Christian Social Code

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.....Thou shalt love thy neighbor as thyself. (Mark 12: 30, 31.)

2. Owe no man anything, except to love one another; for he that loveth another hath fulfilled the law..... Love worketh no ill to his neighbor; love, therefore, is the fulfilment of the law. (Romans 13: 8, 10.)

This is My commandment: that ye love one another, as I have loved you. (John 14: 12.)

Be ye kind to one another, tenderhearted, forgiving one another; even as God for Christ's sake has forgiven you. (Ephesians 4: 31, 32.)

Love your enemies, bless them that curse you, do good to them that spitefully use you and persecute you. (Matthew 5: 44.)

3. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honorable in the sight of all men. If it be possible, as much as in you lieth (as far as you are concerned) be at peace with all

men. Avenge not yourselves, but give place unto wrath. (Romans 12: 16-19.)

Bear ye one another's burdens and so fulfill the law of Christ.....But let each man prove his own work, and then shall he have glorying in regard to himself alone and not of another. For each man shall bear his own burden. Let us not be weary in well doing for in due season we shall reap if we faint not. (Galatians 6: 2-9.)

Do nothing through strife or vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. (Philippians 3: 3, 4.)

4. If any will not work neither let him eat..... We exhort, in the Lord Jesus Christ, that with quietness they work and eat their own bread. (2 Thessalonians 3: 10, 12.)

The laborer is worthy of his hire. (Matthew 10: 10.)

Extort no more than that which is appointed you..... Extort from no man by violence, neither accuse wrongfully; and be content with your wages. (Luke 3: 13, 14.)

Work not (only) for the meat which perishes, but for the meat which abides unto eternal life, which the Son of Man shall give unto you. (John 6: 27.)

Putting away lying, speak ye truth each one with his neighbor; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath (provocation); neither give place to the devil. Let him that stole, steal no more but rather let him labor, working with his hands the thing that is good, that he may have to give to him that hath need. (Ephesians 4: 25, 28.)

Lay not up for yourselves treasures upon the earth.....but lay up for yourselves treasures in heaven..... for where your treasure is there will your heart be also. (Matthew 6: 19-21.)

Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another; in diligence not slothful; fervent in spirit; serving the Lord. (Romans 12: 9-11.)

5. Whoso shall receive one such little child in My name receiveth Me; but whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone be hanged about his neck and he should be sunk in the depths of the sea. (Matthew 18: 5, 6.)

Suffer the little children to come unto Me, forbid them not, for to such belong the kingdom of God. (Mark 10: 14.)

Whosoever would become great among you shall be your servant and whosoever would be first among you shall be your bondservant. (Matthew 20: 26-27.)

Let us not judge one another any more; but judge this rather; that no man put a stumblingblock in his brother's way, or an occasion for falling. (Romans 14: 13.)

6. Render therefore unto Cæsar (the government) the things that are Cæsar's; and to God the things that are God's. (Matthew 22: 21.)

Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things that he possesseth. (Luke 12: 15.)

Let every one be in subjection to the higher powers.... Render to all their dues; tribute (taxes) to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor. (Romans 13: 1, 7.)

7. Be not overcome of evil, but overcome evil with good. (Romans 12: 21.)

Seek ye first the kingdom (supreme sovereignty) of God and His righteousness. (Matthew 6: 33.)

All things, whatsoever ye would that man should do to you, do ye even so to them. (Matthew 7: 12.)

Go ye into all the world and preach the Gospel (good news) to every creature. (Mark 16: 15.)

Such a C. R. A. code, under the Sign of the Cross, includes:

1. Acknowledgment of the sovereignty of God, as He is revealed in Jesus Christ, His Son. He has first claim upon our lives, our love, our loyalty and all our possessions.
2. The recognition of human brotherhood, the responsibility of all men, of every race, nation and class, to work; and their right to the fruits of their honest labor, with freedom from oppression, and the enjoyment of God's good gifts.
3. The responsibility of all men to serve their fellows unselfishly, and to cooperate in efforts to promote peace, good government, goodwill and human welfare.
4. The recognition of the equal rights and privileges of both labor and capital to a just return for their investment of time, talent and money, when used for the welfare of man and in harmony with the laws of God.
5. A recognition of a higher life and more enduring values beyond the temporal and material values, secured only through Jesus Christ, and the life He has made possible by His life, death and resurrection.
6. Recognition of the need of all men for the best that God has provided, the right of all to these gifts, and the obligation of those who have them to offer these privileges to others.
7. The conviction that God is the One rightful and good Ruler of the universe, and that all mankind should cooperate in the establishment of His kingdom and program, which must and will prevail.

ARE MISSION COLLEGES EFFECTIVE?

There are listed in the World Missionary Atlas some one hundred and one Protestant missionary institutions of higher learning (colleges and universities) in the foreign fields. Most of these are in India (37), China (24), Japan (12), and the Near East (11). These do not include medical or Bible training schools. Among them are forty-three union or interdenominational institutions; the other fifty-eight are (or were recently) conducted by individual mission boards or independent organizations.

These institutions undoubtedly render an important service; they also represent the most expensive form of work conducted by mission agencies. The large outlay in buildings and other equipment, the maintenance of the staff employed and student support represent millions of dollars annual expenditure. They also present some of the most difficult problems in missionary work, due to the large proportion of non-Christian students, the number of non-Christian teachers, the need to maintain high technical standards, the influence of governments in dictating the policies and curricula, and the hostile attitude of parents and non-Christian leaders toward any effort to turn the students away from their traditional faiths.

Many of these institutions have been severely criticized on the one hand for failure to win the students to Christ, or on the other hand for over-emphasizing the evangelistic purpose in Christian

missionary endeavor. Some students of missions believe that there are too many of these colleges and universities in some fields, supported by foreign funds, and that many are run on too expensive a scale.

When failure of home income makes it necessary to reduce missionary budgets the question arises as to how the cut shall be distributed among various forms of work. The expenses of institutional work are most difficult to reduce because of the teachers employed and the general overhead costs. This is regardless of the comparative effectiveness of the work from a missionary point of view. We agree with the Bishop of Persia, Dr. J. H. Linton, that the chief question to be considered in apportioning budgets and cuts is not which is the most difficult to discontinue but *which is the most effective in winning men and women to Christ* and in the building up of strong Christian leaders and an effective, Christ-like, body of disciples.

It is difficult to appraise the true effectiveness of any form of missionary effort. Some fruitage is not seen for years after the seed has been planted. Other apparent fruit proves to be worthless. It is undoubtedly true that higher educational mission work has done much to break down prejudice against Christianity and to promote intelligence in the study of religion. At the same time the question may fairly be asked: Are the results from a missionary standpoint what Christ and His followers have a right to expect? It is not possible for human agents to insure or produce such spiritual results; that is the work of the Spirit of God. But it is the work of Christian missionaries, teachers as well as preachers, to carefully prepare the soil, to plant good seed and to care for it with the definite purpose of producing a truly Christian harvest. Has any educational institution a right to be called a Christian missionary work that has not the definite aim, fearlessly, lovingly and prayerfully carried out, to win men and women to an intelligent and sincere acceptance of Jesus Christ as divine Lord and Saviour? With this aim and effort institutions and workers may still be sorely disappointed in the results, but without it they cannot expect to be effective in helping to carry out the purpose of Christ to "save the lost" or to "disciple all nations."

The Aims of Mission Colleges

What are the acknowledged purposes of these missionary colleges and universities? The denominational institutions are usually marked by the characteristics of the churches that conduct them. The union institutions, of which forty-three are listed in the new "Directory of Foreign Mission," announce differing aims—some of which are de-

cidedly disappointing. Four of these union colleges are theological seminaries, and four are wholly medical. Of the other thirty-five, eleven, or about one-third, give no aim or purpose whatever; twelve candidly state that their purpose and the character of their work is wholly to give a high type of secular education. Here are some of the aims expressed:

To provide a college education of high standard for the youth of China with a view to developing character and intellectual capacity.

To aid the youth of China to acquire a literary, scientific and professional education.

To cultivate the highest type of character, to provide professional training, to promote higher learning, and to meet the needs of society in the spirit of love, sacrifice and service of its founders (China).

To carry out the educational aim of the Republic of China.

To provide education for boys in arts, sciences and engineering (Turkey).

Education of young men and women in the Near and Middle East (Syria).

Might not these colleges, so far as their aim is expressed, be Confucian, Buddhist, Moslem or Bolshevik? Have not many of them departed a long way from the purpose of their founders? If they seek support from Christians, it should be on an educational basis, rather than as Christian missionary institutions.

In contrast we note that twelve colleges and universities do not hesitate, more or less clearly, to express their definite Christian aim and program. For example:

Extension of the Kingdom of God in West China by means of higher education under Christian auspices.

Christianization and education of young Chinese men.

To provide a Christian higher education for women (India).

To provide broad foundations for the richest and fullest Christian living and to give (Korean women) special education in literature, music and home economics.

That the institution (in Brazil) be founded on Christian principles, and that in the institution God and His Word for all time shall be distinctly acknowledged and honored.

To promote Christian education for the youth of Egypt and adjacent lands.....of the highest standards of educational efficiency, and so as to discover to the Moslem world those living springs which are to be found in Christ.....

It is true that the influence of some institutions may be more Christian than their expressed aims, and that others may be less so, but is there any good reason why Christians, who are seeking to make Christ and His Way of Life known, should fail to acknowledge this purpose? As we read of the early days of the Christian Church, and the history of pioneer mission work, we are thrilled by the courage of those who were ready to live sacrificial lives, or to die the martyr's death for their faith. God honored their courage, fidelity and sacrifice. Loyal Christians in America and England may well wish to be assured that their

support goes to missionary enterprises that are true to Christ and to His Gospel as offering the only Way of Life revealed to men.

RE-THINKING HOME MISSIONS

Every human enterprise needs to be critically examined and revised from time to time to meet new conditions and to utilize new resources. Greatly increased power and new inventions make old machinery out of date. An ancient water-wheel would be out of place in the Muscle Shoals Dam. A one-horse reaper is too antiquated to use on the great wheat fields of Manitoba. Even in a divine enterprise, such as the work of the Church, the human equation calls for constant improvement and better cooperation.

The work of foreign missions has been subjected to many searching inquiries, and radical recommendations have been made for changes in ideals and methods, and even for the adoption of an entirely new aim and basis. Great progress has been made, both at home and abroad, in the education of the Church; in the preparation of candidates; in the men and money available; in the development of self-supporting churches; in the education of national Christian leaders in the mission fields; in the preparation and use of Christian literature and in international and inter-church cooperation. Not all changes have been wise or effective—particularly those that involve departure from the ideals and standards of Jesus Christ as set forth in the New Testament. There is still great room for improvement and progress in the use of our resources and in the discovery of more effective methods.

Has not the time come for a careful and fearless re-study of the whole *Home Mission Field*, program and problems? The changes in conditions, resources and needs are almost as great in America as in China or Japan. There are no longer vast unreached areas in Alaska and among the Indians, Mormons, Mexicans and pioneer settlers. Millions of immigrants are not now coming annually from Europe. There is a change in the problems presented by the Negroes and mountaineers in the South. The saloon was formerly omnipresent and all city slums were moral and physical pest houses. In Eastern and Central states rural districts were either neglected or over-churched. Fifty years ago old fashioned methods prevailed and there was almost no interdenominational cooperation. Schools and colleges then offered definite Christian education. Immoral theatricals, dance halls and literature were under the ban of public opinion.

Today great changes are noted in the occupation of all the former Home Mission territory; in the restriction of immigration and in the new

Negro, rural and industrial problems. The coming of the automobile and improvement of roads, has enlarged parishes; there has been a development of community churches and growth of cooperation; prohibition of the traffic in strong drink has—for a time at least—altered the city slums.

But new, and often more difficult moral and religious problems, have arisen and call for solution. These are due to the increase of apartment houses, the weakening of family ties, the spread of immoral and degrading amusements and literature; the increase of materialism, rationalism and atheism in educational institutions; the decrease in church and Sunday-school attendance; the growth of divorce, the spread of lawlessness, and the general revolt of youth from old standards and control.

Problems to Be Studied

These changes, with the increase of national wealth and the development of industry, call for a systematic and intelligent re-study of the whole Home Mission aims, needs and program. The present results of Christian work in America are not building up a Christian nation. An investigation should be undertaken by trained men and women who have Christian ideals, knowledge, experience and courage. Is it not time to reshape our plans, to realign our forces, to revise our methods and to reapportion our budgets, and to unite in earnest prayer in order that the Cause of Christ in America may be advanced? The re-thinking of the whole home mission problem might include the following lines:

1. To discover and reach the unoccupied and unevangelized areas—geographical, racial, social, industrial, spiritual.

2. To eliminate waste of money and effort by reapportioning fields and types of service and by uniting kindred organizations, withdrawing many subsidies and closing fruitless enterprises.

3. To readjust Christian schools and colleges, closing or uniting some to form stronger institutions that will be true to evangelical standards, with good scholarship, so as to make them more effective in training Christian leaders.

4. To link wealthy city and suburban churches with those that are struggling in needy fields in city mission districts and in rural areas, to divide incomes and expenses so as to curtail selfish expenditure on the one hand and to build up weak churches on the other.

5. To prepare better Christian literature adapted to present-day needs. This should include effective tracts and leaflets, children's books, more satisfactory Bible text books and project courses for church schools, upholding New Testament teaching and preparing the coming generation for Christian life and service.

6. To devise more adequate methods for enlisting and preparing trained teachers for church schools, as well as students for the Christian ministry and other Christian work. Much of the present-day preaching and Sunday-school teaching is entirely inadequate.

7. To study the supply and demand in the ministry and adopt some plan whereby unoccupied churches and mis-

sion fields and unemployed preachers can be brought together.

8. To study the relation of Christian principles and ideals to such problems as war, race relations, temperance, morality, amusements and industrial and social justice, so as to include effective teaching on these subjects in the regular program of the churches.

9. To suggest ways in which sacrifice and efficiency can be promoted in missionary administration by putting secretarial, pastoral and all missionary work on the same high spiritual plane, independent of financial inducements.

10. To study ways by which church members may be more generally and effectively trained to understand and sympathize with the needs and opportunities in the home field, so that they will give systematically, intelligently and sacrificially to the work.

The Home Missions enterprise is complex. It cannot be separated from national, religious or personal problems but it has become so complicated that the secondary aims and projects have often overshadowed the primary purpose. We are in danger of losing sight of the central purpose, which is to lead the people of America to an intelligent and wholehearted devotion to Jesus Christ as Lord and Saviour and to enlist them in sacrificial service to advance His rule over all. This can only be done by making Christ supreme in all life.

THE Y. M. C. A. AND THE EASTERN CHURCH

No interdenominational Protestant organization in the world has done a more remarkable and far-reaching work than the Young Men's Christian Association. The foundations were laid in a prayer meeting nearly ninety years ago by George Williams, as a young business man. It grew out of a Young Men's Missionary Society and its expressed object was to "influence religious young men to spread the Redeemer's Kingdom amongst those by whom they were surrounded." This association has spread over the world until there are 10,619 associations in fifty-four countries with 1,442,315 members. Work for boys and young women has grown out of it and these organizations have become equally important. "Y" work has been broadened to include educational, social and physical development as well as prayer, Bible study, and personal evangelism. Thousands of large buildings have been erected and national leaders have been trained in every nation. With the wide growth one difficulty has been to maintain its central purpose and definite evangelical Christian character.

One of the difficult problems faced has been the guidance of the work among people Christian in name but out of sympathy with Protestant evangelism. Roman Catholics have repudiated the Y. M. C. A. but Greek Orthodox, Syrian, Armenian, Coptic and similar churches have generally held aloof. Should the Y. M. C. A. seek to con-

vert, to placate or to bring new spiritual life to these groups?

Recently (May 19-21) a conference was held in Bucharest, Roumania, to consider the "objectives, principles and program of the Y. M. C. A.'s in 'Orthodox countries.'" This third "consultation" of leaders from Eastern churches was held with leaders of the World's Alliance of Y. M. C. A.'s and was presided over by Dr. John R. Mott. They considered the great needs, perils and problems of modern youth in these countries of Eastern Europe, Western Asia and Egypt. These perils and problems are due to unemployment, poverty, ignorance, materialism, moral laxity and atheistic propaganda. It is not surprising that large numbers of the youth have become a prey to habits of immorality and dissipation.

As a result of this and previous "consultations" a list of objectives, governing principles and a program were adopted for use in the Y. M. C. A.'s in all these countries. The *objectives* include co-operation with the existing churches "to afford all young men and boys adequate opportunities to have a personal experience of Christ and to communicate His Spirit in their daily relationships." They shall also seek to promote personal Christian character and faith, meet individual problems, give spiritual guidance, encourage devotion to Christ, and develop leadership, unity and service.

The Governing Principles state that the Y. M. C. A. is "distinctly Christian. . . . and seeks to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and life, and to associate their efforts for the extension of His Kingdom amongst young men." The Y. M. C. A. declares its "unswerving loyalty and faithfulness to the Church." All national associations are autonomous, any church member may participate freely, and the field of service comprises all men and boys of the nation in which it works.

The Association program "develops those attitudes and practices in both the individuals and society which will increasingly reveal the whole of the Christian Gospel." This constructive program includes educational work, mental, physical, social and religious. The last involves the inner spiritual life and development into "the measure of the stature of the fulness of Christ." The production of literature, community and world service, stewardship, missionary responsibility and leadership training are all excellent far-reaching objectives.

This outline for the Y. M. C. A. work in Eastern "Orthodox" countries seems to indicate that the Association there is reemphasizing the purposes

and principles for which it was founded—Bible study, prayer, evangelism, spiritual fellowship and Christian service. The great problem everywhere is always to interpret and apply these ideals in a Christ-like spirit, according to New Testament standards, and in the face of prevailing formalism and materialism. With an Association, as with a church or a mission, its character is determined, not by a set of principles adopted, but by the character of the personnel. Given a George Williams or a D. L. Moody, an effective leader in vital fellowship with God, and the success of the work is assured. The Associations can have no higher ideal than loyalty to Christ as expressed in the purpose and spirit of the founder, but great care is required in the selection of secretaries, boards of control and other leaders.

BIRTH OF A NEW RELIGION

Moscow, Idaho, is known as the home of Psychiana—the new psychological religion—founded in 1930 by Dr. F. B. Robinson. This former Baptist preacher and licensed pharmacist is the chief promoter.

He has succeeded in selling his courses, books or magazine to over 100,000 inquirers in sixty-seven different countries. The Rev. Clifford M. Drury reports, in the *Presbyterian Banner*, that Dr. Robinson's bill for advertising Psychiana was \$10,000 in thirty days. These advertisements are said to reach thirteen million readers. Dr. Robinson is forty-eight years of age, the son of a Baptist minister in England, and for a time studied in McMaster University and the Bible Training School of Toronto. After a short experience as a Baptist minister he took up the study of psychology and metaphysics.

Dr. Robinson is of a religious nature and, while not now a Christian in the New Testament sense, claims to be a believer in God as a divine spiritual law—the all-powerful, ever living source of energy. He is an individualist and not interested in the social application of what he teaches. He does not accept the deity of Christ or beliefs in the virgin birth, the resurrection, the atonement or inspiration of the Bible. He attacks many church beliefs and practices—especially of the Roman Catholic Church. A corporation he has formed in Idaho pays him \$500 a month and large returns have come in from advertising his courses. Sales for his books, courses and magazine subscriptions number 146,329. He has also entered into the practice of faith or psychological healing and a clinic has been established in Moscow. His religion seems to be a psychological experience promoted by clever advertising and a human desire for something new.

A Flying Visit to Northwest China

By the REV. SAMUEL M. ZWEMER, D.D.,
Princeton, N. J.

Editor of "The Moslem World"

NO JOURNEY by magic-carpet in "The Arabian Nights" could be more strangely fascinating than to travel by aeroplane from Sian, the old capital of China, to Lanchow in Kansu, a distance of over four hundred miles in three and a half hours. Formerly this journey took several weeks. Traveling afterwards by mule-litter eight hours a day toward the borders of Tibet and back across the great sparsely occupied areas of Northwestern China, where brave men and heroic women are facing loneliness and hardship with first century joy, gave one the opportunity of re-thinking missions in a way of which the Appraisal Committee never dreamed. Such was our experience this summer. Days of rare privilege, of answered prayer, and of spiritual fellowship with the saints on the frontiers of the Kingdom.

The object of my visit, as in 1917, was to study Islam in China and to give a series of addresses at the summer conferences. It proved impossible to hold the usual conference at Peitaho, because of disturbed conditions, but at Kuling and Mokanshan there was a very large attendance. To fill the time preceding these two conferences an itinerary was arranged through the Society of Friends for Moslems, of which my son-in-law, the Reverend C. L. Pickens, is the secretary. He accompanied me, kept a diary of our experiences, and also took the photographs that accompany this article.

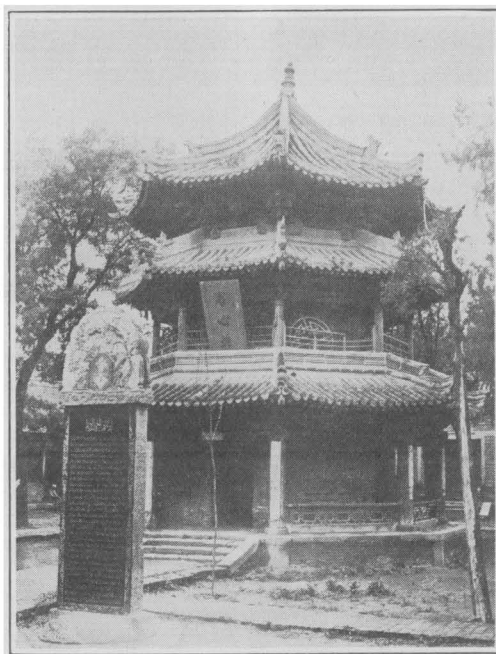
The day after my arrival in Shanghai, June 20, we took the train for Kaifeng, central China. Two meetings were held here for missionaries and Chinese Christians, and when we left the following day, Miss Murray, of the American Free

Methodist Mission, and seven Chinese delegates traveled with us for a similar conference at Chengchow. Here a meeting had also been arranged for Chinese Christians to the number of three to four hundred. The same evening an outdoor meeting was held for Moslems where over eight hundred were present. The message given was on the Five Pillars of the Christian Religion. Here, as elsewhere, we visited mosques and met inquirers. From Chengchow we traveled to the end of the railroad at Tungkwan, seven hundred and fifty miles from Shanghai. This railway will soon be extended to Sian, the old capital of China, but at present all passengers and freight must travel the long trail of ninety miles by motor car along roads that are almost impossible because of blinding dust or deep mud and floods.

We left Tungkwan at 10 a. m., June 25, expecting to be in Sian at 3 p. m. But we stayed that night in a small village off the main road, east of Lin Tsz, which is less than one-third of the way to Sian. All went well

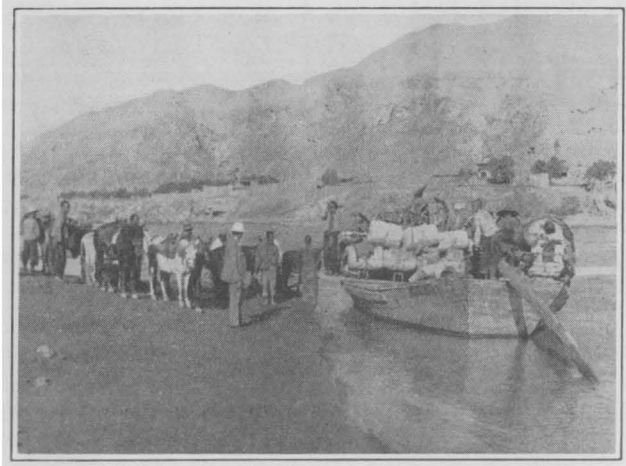
for the first twenty miles until a heavy wind and driving rain from the West caught us. Our back left tire went flat; we put on a spare and drove a mile or so and that tire also went flat; then we had to mend one in the rain. The tire lasted a mile, until we came to a small wayside Taoist Shrine where we had an old-fashioned blowout.

Off again at 6:20 the next morning, we did not arrive at Sian until the following afternoon. At Sian we were entertained at the home of the Reverend W. Englund of the Scandinavian Alliance Mission. The English Baptists and the Seventh-Day Adventists also have work here. There were conferences with the missionaries and large pub-



A CHINESE MOSQUE TOWER IN SIAN, SHANSI

lic meetings for Chinese Christians. We visited the site of the old Nestorian church in the West suburbs. The foundations of the church are inside a large compound. Outside the main gate, at the south, are a number of mounds said to be tombs of famous Nestorians. The gates are also



OUR PARTY CROSSING THE YELLOW RIVER

believed to be the original. The actual church foundation is about in the center of the compound. Nothing is left now but the foundation of the pillars and apse. The columns were about ten feet apart, with a large flat stone at one end, possibly where the baptismal font was placed. The Nestorian tablet is no longer here, but is kept in the "Forest of Tablets," the Chinese archæological museum at Sian.

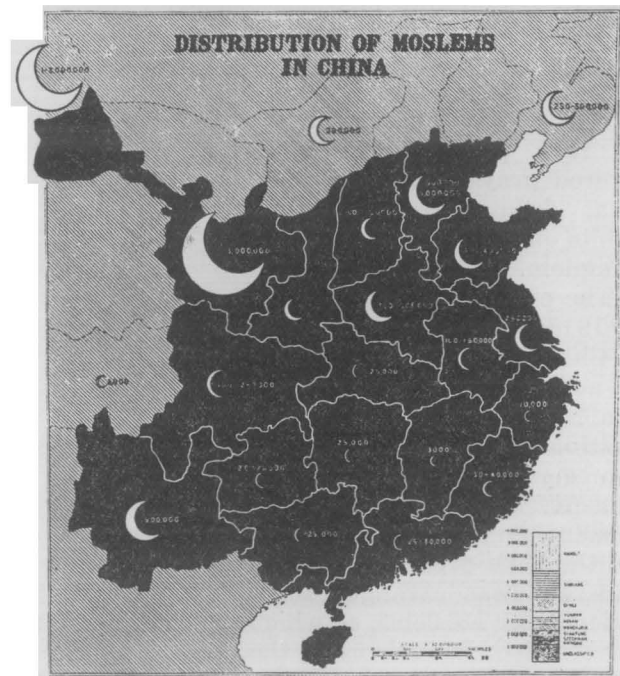
It was thrilling to remember the work of these earliest missionaries to China and the indelible record of their faithfulness inscribed on the Nestorian tablet. We visited the Imperial Mosque at Sian, one of the largest in China.

On June 28 we arose early for our journey to Lanchow by air. The Eurasia Airdrome is just outside the city and our German pilot did everything for our comfort. The air journey was without incident, but we learned on arrival at Lanchow that the packing cases which formed our seat were all filled with munitions and dynamite for the Chinese army. From Lanchow to Sining our way was along the Yellow River valley and one of its branches, the Sining. On the old maps this part of China is called Kokonor. At present it forms the new Province of Tsinghai.

We passed opium fields with poppies in full bloom and learned that they yield twelve times the revenue of any other crop. As soon as we crossed over into Moslem areas, however, opium was no longer cultivated. The hills around us were of loess formation with deep canyons as picturesque as one could desire. The irrigation system used is that of large water wheels, forty to sixty feet in diameter with paddles turned by the

river current. Buckets on the rim of the wheel carried the water to a trough at the top. Our party consisted of two muleteers, a Chinese cook and ourselves, but at the various stages of the way we were accompanied or met by missionaries who rode out long distances to show their hospitable friendship.

On June 29 we crossed the Yellow River on a small ferry boat. Everywhere the streams were in full flood and our little boat carried some twenty horses and mules of other travelers, a larger number of men and all their baggage. When we were in the middle of the stream, one of the horses tried to jump overboard. Soon after this Mr. Harris, of the C. I. M., met us coming from Sining. Just before crossing the Sining River we passed a very old, important Moslem center with ancient mosques. Everywhere there was evidence that we were among the followers of the Arabian Prophet. The new Mohammedan Governor of this part of China is building roads and widening the mule tracks to make them fit for motors, but the result is not always satisfactory. This plateau is some five thousand feet above sea level, and the mountains rise two or three thousand feet more on either side of the gorges. Everywhere there were fields green with grain and trees in full foliage. Wheat, barley, mustard, peas, and clover seemed



to be cultivated here in profusion. We spent from eight to ten hours a day traveling, but our mules and horses did not do much more than four miles an hour. At night we stayed in Chinese inns.

On July 3 we arrived at Sining, welcomed by a large company of missionaries. We had come in six days a journey that took one of their mission-

aries twenty-eight days, two years ago. In the home of Mr. and Mrs. George Harris we not only had lavish hospitality but our first bath for a week, for Chinese inns do not resemble American hotels.

Sining has a population of 100,000 and the whole east suburb is Moslem. We visited the

on July 17 and after the conference and a delightful visit at the Borden Memorial Hospital, went by air to Sian and by motor to the railhead. On the 23d we were at Hankow, and from there to Kuling and Mokanshan for the summer conferences.

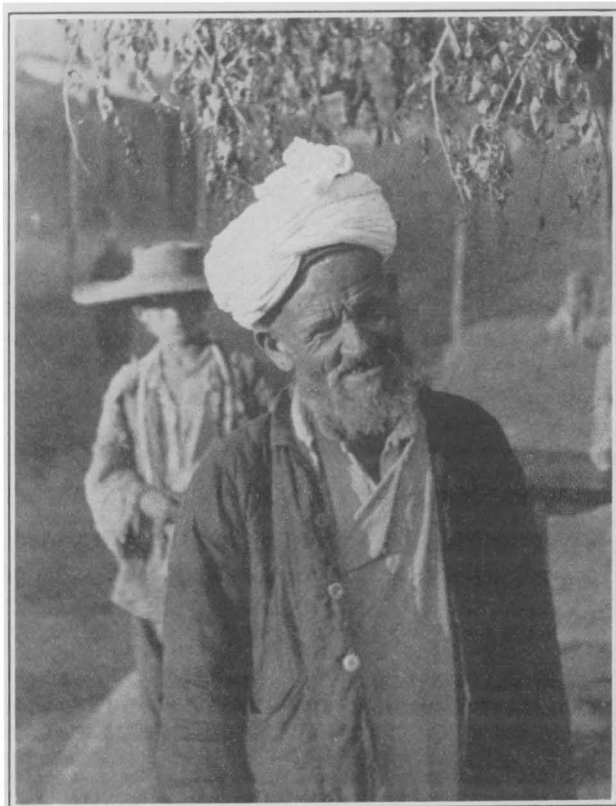
Some Indelible Impressions

1. *The call of the unoccupied areas and the stations so sadly undermanned.* The Borden Memorial Hospital, a fine institution, is the *only* hospital in Kansu for five million people. The three provinces of Kansu, Chinghai, Ningsia, and beyond them Sinkiang, are all desperately in need of foreign and Chinese evangelists. The recent visits of Dr. and Mrs. Rhees and the Rev. F. D. Learner to the borders of Tibet bear out Miss French's statement that "To call Tibet a closed land is merely a piece of Satanic bluff!" Of the Moslem population the Reverend G. K. Harris says: "When one considers the peculiar stubbornness of the Moslem mind and the slowness with which the Christian message is admitted, and the small pro-



A CHINESE MOSLEM GIRL

mosques and had interesting conversations with Ahungs and their pupils. Last year some seventy Moslems from this province went to Mecca on pilgrimage. Two days across the mountains brought us to Payangjung, another C. I. M. station; and one day further on to Tsunhwa where we met the Holtons of the Christian and Missionary Alliance. Our highest point, 11,250 feet, was reached on this part of the journey. On the next stage we came near to serious accident, when the newly made roadbed gave way because of rain storms and our mule-litter went over the side. We were at Hochow in Kansu by July 12. This is the great Moslem center which, with its villages, has a population of 400,000, and is a station of the C. and M. A. Here was the scene of the terrible massacres of the rebellion in 1928. We saw evidences of villages destroyed. The Moslems are now dominant. In the Pa Fang quarter they have a new mosque where 3,000 faithful worship on Friday and have a school of 400 pupils who study Chinese, Arabic, and English! We reached Lanchow again

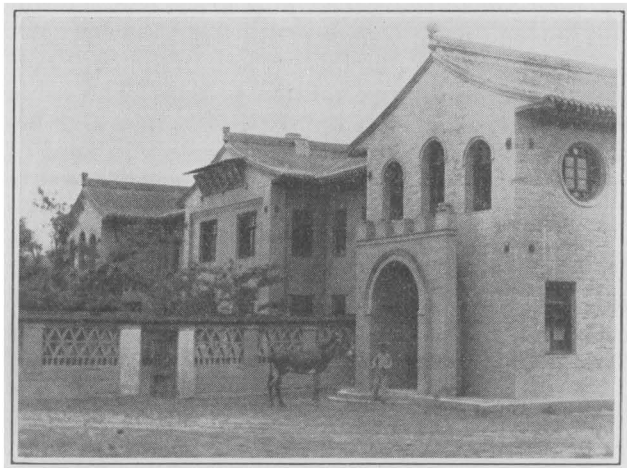


A TYPICAL TUNG HSIANG MOSLEM

portion of the population touched in each village, it may be said that *just a few dents have been made in the outer edges.*"

2. *The ability and heroism of the rank and file of the mission workers.* Again and again, while re-thinking missions in the mule-litter (where

one could neither sleep nor read), the moral beauty and glory of the enterprise carried forward by such devoted pioneers dawned on us. The Laymen's Appraisal Committee should have met some of them. It would have modified their verdict. One of the China Inland missionaries, for example, is an Arabic as well as a Chinese scholar, and can



THE BORDEN MEMORIAL HOSPITAL

vie with Persian calligraphists in writing ornamental script. Missionaries who can collect botanical specimens, study the geology, or correct the aneroid readings, the spelling of names, and the course of rivers on the French and British survey maps of China, are not "of limited outlook and capacity." Of all the missionaries we met in Honan, Shansi, and Kansu, the last thing one would say is that "their vision of the inner meaning of the mission has become obscured by the intricacies, divisions, frictions, and details of a task too great for their powers and their hearts." Rather are they one and all doing a work whose inmost conditions even now are full of moral glory and whose eternal issues (where they think there has been most failure) will redound to God's glory. "How fair the feet of the gossellers of peace of the gossellers of good!"

3. *There is a new China in the making.* We saw signs of road building, reforestation, railway extension, and plans for bus lines and aerodromes. The new railway ferry between Nanking and Pukow is soon to give through service from Shanghai to Peiping. The use of motor cars is extending to the frontiers of Tibet. Passengers can be booked by the Eurasia Aviation Corporation from Shanghai to Urumtchi, 3,525 kilometers (2,188 miles) west from the coast. The great "silk road" used by caravans and carts for centuries is being transformed. At Lao Hwa Cheng we passed many men going east to work on the road in the pass. Each family must furnish one man with shovel or pick to work ten days and pro-

vide his own food. New bridges, new school-houses, new mosques were often in evidence. We met no bandits and found the people, including the soldiers, everywhere friendly and the inn-keepers hospitable.

4. *Islam in China is not moribund but challenges attention through its program of education and publication.* Arabic books are printed at Sining and the ahungs order scores of Arabic dictionaries from Beirut. The Nile Mission Press publications were eagerly accepted. No less than twenty-two Chinese-Arabic periodicals are published in China and recent attacks on the Christian faith have appeared from the Peiping press. At Sining we found "Moslem Forward Movement" literature. General Ma has established schools in all the Moslem villages of the Province. Chinese is taught in the morning and Arabic in the afternoon. The Sufi Orders are in evidence and we were surprised to find fairly large collections of Arabic and Persian works in every mosque library. Many Tibetans have embraced Islam. The Conference resolutions call for specially qualified workers and new literature to meet this situation.

The following Resolutions were passed at the Lanchow Conference confirming similar action at Sining and Hochow. These resolutions were also endorsed by the larger conference held at Kuling.

That there should be a sufficient proportion of qualified full-time Moslem workers in Kansu. Ningsia and Tsin-ghai Provinces to present the Gospel adequately to all classes of the Moslems, not forgetting the women and girls in scattered villages.

That these full-time workers should give special attention to the preparation of literature in Arabic and Chinese to meet all classes of the people.

That in districts where there are Moslems residing, all missionaries should have some general knowledge of how to meet this special people, and that concise helps should be provided for giving such workers the necessary information.

That mission councils in designating workers to areas where Moslems reside, should take into consideration the appointment of those who, interested in the Moslems, are prepared to devote at least a proportion of their time to the work.

That a manual for workers among Moslems should be compiled, giving concisely all elementary information necessary and advisable for new workers to have, including sources of further information.

That in all tracts for Moslems in Chinese, the basic truths of our Christian faith, such as—the inspiration of the Bible, the Deity of Christ, the Virgin Birth, Crucifixion, Death, and Resurrection of our Lord, while presented to the Moslems in a spirit of love, should never be toned down to avoid giving offense to them.

5. *The Chinese Christians we met were spiritually minded and increasingly conscious of their responsibility.* They need our prayers and we need theirs. I shall never forget the outburst of revival prayer at Kaifeng and Chengchow, when the Chinese pastor who was my interpreter re-

quested intercession. Also at the Conference for Chinese Christians at Kuling there were leaders, men and women, who had the real missionary passion, for which there is no substitute. A number volunteered to devote themselves to special service among Moslems; one, a layman, expects to study Arabic. At Kuling, through the kindness of Bishop Lorin H. Roots, of the Protestant Episcopal Church, I met General Chiang Kai-Shek, head of the present government, who became a Christian about three years ago. He is rightly described as "taciturn, imperturbable, far-sighted, autocratic, and one of the ablest Chinese in office." He and his charming wife, a graduate of Wellesley, welcomed us into their Christian home and asked for the prayers of the missionaries in the present crisis and need of China. At Shanghai we met a distinguished group of Chinese Christians at a Chinese dinner, all of them members of the Church of Christ in China. They are laying large

plans for evangelism, for better literature, and for closer cooperation. Best of all there is a felt need of God. In the words of the C. I. M. annual report: "IT IS WHAT He DOES THAT COUNTS. If through the efforts of some 1300 (C. I. M.) missionaries and some thousands of Chinese workers anything effective has been accomplished, God has been the doer of it. No one who has seen Him at work will ever be satisfied with anything less than a manifestation of His power. The Gospel may be preached, meetings may be held, and statistics tabulated; there may be evidences of conscientious self-denying activity, but all will be utterly fruitless unless His Hand is stretched out to bless." And it is.

Our safety on the journey was an answer to prayer and it is with thanksgiving to God that we record the memory of His great goodness and express our firm faith in the sure coming of His Kingdom in spite of sword and flood and famine.

An Adventure in Ethiopian Executions^{*}

By DR. J. ALVIN ORR, Jr., Addis Ababa, Ethiopia

George Memorial Hospital, United Presbyterian Mission

NOT long ago there was brought to this hospital a man who had stared death in the face and escaped it. He had been, by Ethiopian law, adjudged a murderer and been condemned to death because of his crime. In this part of Ethiopia, legal executions are performed by shooting—provided the incensed relations of the deceased refuse blood money or the criminal is unable to pay it.

The condemned man or woman is strapped into a chair and the bonds are made tight. The rifle is in an adjoining room and is mounted on a tripod fixed in stone. Between these two rooms there are two doors, closely resembling each other, but one is a door of wood and the other is of pasteboard. It is through this latter door that the bullets come.

The relatives of the murdered man or woman have the right to fire the gun—done by simply pressing the trigger, for there can be no aiming—if they so desire. If not, it is discharged by a soldier. Only three bullets may be shot. If, by any combination of circumstances, the condemned is not killed by the volley, he may be taken to a hospital for the treatment of what wounds he has received. If he survives these wounds, he is al-

lowed to go free and may not be punished again.

Only rarely does a man so doomed to death escape his fate. But if his bonds are loose, or the rifle not accurately pointed, he occasionally does cheat death.

Such a patient came to us with two bullet wounds. One of the missiles had torn away a piece of his neck, but had damaged no vital structure. A second had traversed his chest, entering just above the heart and emerging below the shoulder blade. The third bullet had missed him entirely. Truly, this man had escaped death "as by fire."

We treated him and he recovered. Meanwhile, our evangelistic teachings had not fallen on unwilling ears. When this patient left the hospital, well and strong again, he requested the gift of a Bible (for he had no money) that he might go and tell to others the Glad Tidings he had received.

Here was a man who had been a murderer; had been condemned to death and had almost miraculously escaped. He had been healed of his wounds, and had heard the Word of God. He had desired to tell others of Christ and what He had meant to him. Surely this was part of God's divine plan.

^{*} From *The United Presbyterian*.

The Day of Opportunity in Peru

By DR. W. M. MONTANO, Lima, Peru

Evangelical Union of South America, Lima, Peru

FOR a long time we have been praying that God would raise up at least one of our young people that, without fear or shame, would go through the streets of Lima carrying a sign board with announcements of the meetings on one side and a Scripture text on the other. During Easter week one of our young men, a member of the Gideon League, said that he was ready. I began to paint the sign with large letters on a piece of cardboard. Some young men appeared "with hidden gifts." One knew how to draw, another was a carpenter, another a splendid announcer. We finished the sign and let the announcer go through the streets. It was a true novelty for Lima. The people, accustomed to seeing announcements of theaters carried in such a way through the streets were greatly surprised. On Thursday of Easter week many were coming out from the Catholic churches. The sign board was written with great prudence. The people asked the young man and his companion to stop long enough so that they might be able to read the notice on one side and the text on the other. Many gathered and with consideration asked the announcer how to reach the church. It was necessary to wait until the evening to see what effect the sign would have on the meeting. What a marvel! The church was filled, and eighty per cent were new people, intelligent people, people of society.

This encouraged us to follow the same practice for Good Friday. The young men announcers went toward the "Plaza de Armas" (Main Square). The majority showed consideration and respect, but at the hour of the procession some fanatical women called the young men "Judas," and said that no doubt they were receiving at least 100 soles as pay for announcing the meetings. They spat, pushed and threw stones at them. Before these young men left to do this work prayer was offered for them and while they were out we prayed for their protection. They conquered through God's power and their prize was to see the church filled to overflowing, and benches were placed in every spare place. Among so many the believers could hardly be distinguished; the greater percentage were new. God gave us the victory. Sunday was the next meeting to be held. During these special days we announced that we

had a Sunday school, and Easter Sunday at Sunday school the attendance had increased a great deal due to the special announcements and interest that had been created. Sunday afternoon, as the programs had all been given, the young men were sent out with their sign and the congregation in the evening again proved what splendid result this way of advertising was giving. The church was again filled and for the greater part new faces could be seen and they remained during the whole service listening to the sermon, "The Risen Christ." We would like to put these souls in your hearts so that with your prayers you may help them.

One side of the sign had the following: LISTEN! TODAY..... (naming the day) (theme of the conference), PUBLIC SERVICE BY..... ADDRESS, FREE ENTRANCE. On the other side, "John 3:16" was written in clear and large letters. The young men told us that this text was read by all classes with much interest, and that many asked many questions concerning the Protestants, for the most part the people think that we do not believe in God, or in Christ, nor in anything that has to do with religion and heaven; that we harm the people and that we are Satan's agents. It is hard to believe that in a city such as Lima the people will believe everything the priest tells them and can be so deceived. It is not so strange that the more simple country folk that live in the mountains believe these things; and there they believe that we have horns. That is what they said when I visited one of these places. The priest had said to his congregation "that one has Devil's horns on his head, and you will notice that he wears his hat quite low so as to hide them." When these poor people begin to realize the folly of all of this, they begin to have more confidence in us and little by little they follow the Way of the Lord. But the most difficult is to get them to trust us and to do away with their prejudice and suspicions. It may be due in part, the attitude of the Romanists against Protestants, to the fact that many of the workers and missionaries instead of feeling the pulse with great caution and prudence as to their beliefs, and accommodating their messages to the idiosyncrasy of these people, they hold arguments and controversy against their belief, which is

their life. "If you tell me that Mary had more sons, I will never become an evangelical," a Catholic priest told me when we began some very interesting talks together as he has recently become interested in the Gospel after being a priest for 25 years. He has asked to be baptized, but I told him that this act could not save him. I answered neither I nor anyone else could say that Mary had more children, although such an act would not harm her condition of sanctification. Another priest, a short time ago, called in a very urgent manner, saying that he wanted to leave the convent and become an evangelical. These reports show how these people think on religious matters. The subject of the text had a very good effect and I am sure that it was used as fire and sword by God's spirit to speak to hundreds of hearts, and I could almost say to thousands, because of the great number of people that were in the streets during those days. The number that came to our service on "Good Friday" was far greater than all of those other congregations put together.

Lately God is showing us His way of accomplishing the best results. He is putting into our hands humble and simple instruments that are necessary. We have often forgotten what God did with Moses and with David, using their strength and vigor. Here we have a group of young people and to know how to lead them is the method of winning them in Latin America. The older believers, with all of their love and interest, have been born in prejudice and have been reared lacking true character in our countries. Studying the glorious history of the Protestant Saxon, we find that the young people had to accomplish that which those that had gone on ahead were not able to accomplish. From all this we find greatest results. God has used those of long experience generally for edification, but He has raised up the young people to explore and to pierce through the enemy's camp. That which is lacking is to realize "that who does not venture" cannot pass over the sea. There will not be those who can build up or confirm if they have not gone to the attack and have come back with their conquered. The older believers' fear is made up in its lack with the fervor and bravery in the new believers. It is not the same in Saxon countries, where for many years has had evidence of Protestantism. The actual generations of Saxon Protestantism have their inheritance of strength and they were born in bravery and it is natural that they keep this same vigor, this same passion and this same vitality. In our countries it does not happen that way. For that reason the desire burns within us to educate this group of young people so that with the coming generation, this same group leave their footprints of strength and

their lessons of work without any interruption.

God is showing us as well that another of the secrets toward the road to success is to form in the Church, as Church, the habit of prayer. When the believers are ready to get up at an earlier hour than they are accustomed to doing and pray to God, the same thing that happened in China and in Japan will happen here. More than a year ago we established prayer meetings at six o'clock in the morning, and after sometime, for different circumstances, we suspended them. Now we have started them again. The first Sunday nine came to the service; the following, thirteen; and the third, sixteen. In the same way, we have again started that which we had a little more than a



AN EVENING MEETING IN THE EVANGELICAL CHURCH

year ago—special meetings for the edification of the believers. In these services we enter into the innermost of our Christian duty. We ask for prayers that there may be great blessing in these meetings as well as in the others. Just now we are praying that God will lead us in enlarging our circle of action. Having at present seven different places for our Cottage meetings in the different sections of the city, we would like to have another hall where it would not be at the mercy of the owner of the house that for some reason or other he would have to move away, leaving us without a house in which to go on preaching and obliging us to lose sight of our interested ones after we have worked hard to have them as believers. It would not only help us to reach new souls having meetings firmly established, but it would be a place where some of our gifted brethren of our Church at Mandamientos could exercise in the ministry of preaching and thus have a ministry among the laic brethren. With this same thought we have established meetings here at the church on every Monday night. We have these meetings on the style of a small institute where we prepare the members of the Gideon League in the art of winning souls, teaching them how to distribute tracts, how to invite people to a meeting, how to give a testimony, how to preach. We do not know what the result will be, but I ask you to pray.

Among Migrant Spanish-Americans

Results of Religious Work in Northern Colorado

By LAURA MAKEPEACE, Fort Collins, Colorado

HAVE you ever known a Ladies' Aid Society that was so popular that all of the men wanted to attend? Such a society meets every Tuesday afternoon in the First Presbyterian church in Fort Collins, Colorado. It is composed of Spanish-American women. They and their families do seasonal work in the sugar beet fields. Their pay is pitifully small, and the living problem during the winter months is serious, often tragic. These women have made many quilts for the needy of their own number, and they do other sewing whenever they are able to secure material. Under the supervision of a few American women of the church their meetings are such happy occasions that old and young attend, even the young men if they can find any excuse.

The Christian Endeavor Society also, while planned for young people, is so interesting that it is difficult to limit it to them. In Spanish-American communities, the girls are closely chaperoned and as they are never permitted to associate freely with young men, the older generation find the American custom hard to understand. They do not feel just right in allowing their young people to work and play together without their parents' supervision.

There is little or no wholesome recreation for the Spanish-Americans in this community, so that the church is trying to fill this need. In addition to the regular services and group meetings, there is a Christian Endeavor social every month and a party for the entire congregation.

An annual Thanksgiving dinner is given at which only Spanish foods are served. There is always a Christmas party with a tree, Santa Claus, and gifts for the children. Each little girl receives a ten-cent doll that has been dressed by girls in the American Sunday school, and each little boy receives a ten-cent toy. They bring much joy for that is all the Christmas that most of them have.

The young people have produced several plays. Last year they portrayed a Spanish wedding and fiesta at an Old Fiddlers' contest in Fort Collins. It was so well received that they repeated it at an amateur players' contest in Denver. This contest

is a state affair, sponsored by the Denver Community Players. Because of the colorful costumes and Spanish music, they won first place in the church group.

One evening, about two years ago, when the young people met in the church for a rehearsal, a strange youth appeared. He introduced himself at Bernardo Valdez and said that he and his family had recently moved to Fort Collins. He had heard that Protestant services were held in this church for Spanish-Americans and that the young people were meeting that evening, so he had come to get acquainted.

Mrs. R. A. Johnson, who has sponsored this work from the beginning, was impressed with his bearing, so different from the usual hang-dog shyness of the other young men. As she had not yet assigned the leading man's part in the "Wedding Feast," she gave it to Bernardo. When he began to practice, she feared that she had made a mistake for he could scarcely speak intelligible English. But he worked hard and was determined to make good.

He attended the services faithfully for a time, and then came less and less frequently. While he had had very little schooling, he was far superior mentally to the other boys and girls in the church. They recognized this and were not very friendly with him. This made him feel so lonely that he found friends elsewhere. Some of these were not good companions and he began to drink and let down his standards generally. Mrs. Johnson found out the difficulty and, after a time, was able to win him back.

Bernardo's story seems strange in these United States. He was born in a tiny plaza in New Mexico, twenty-one years ago. His father was a clever Spanish-American politician who could read and write both Spanish and English, and had more than average intelligence. Mrs. Valdez is ignorant and superstitious, and has little in her favor.

They were Roman Catholics and Mr. Valdez was also a Penitente, a sect of the Spanish Catholics who take most solemn vows and perform many secret rights. During Holy Week, they torture themselves unmercifully and one of their

number is always placed on a cross until nearly dead. Bernardo joined the Penitentes and was a faithful member as a young boy.

The father was not satisfied with what he found in his religion and left it, but took nothing in its place. He read his Bible, however, and was constantly seeking for the light. Bernardo also read his father's New Testament as a child without knowing that it was part of the Bible.

Later the family moved to Denver and there came in contact with the Rev. Jose Candaleria, pastor of a Protestant church for Spanish-Americans. They began to attend his church, and after a time, Mr. and Mrs. Valdez joined it. Bernardo had heard of Protestants in New Mexico, but had been taught that they were terrible people, scarcely human. It was hard for him to get away from his early teaching, but after four years, he decided that there must be something in this new religion. His father ceased to get drunk after he joined this church and never again abused his wife.

Before Bernardo joined the Protestant church, he returned to New Mexico to the old plaza to renounce his vows to the Penitentes. When the purpose of his visit became known there, all of the doors of the plaza were closed to him. Finally, one boy friend persuaded his parents to allow Bernardo to stay in their home for a short time but they were none too cordial.

The father died when Bernardo was sixteen, so that he became the head of the family and had to support his mother and four younger children, ranging from three to nine years old.

Last summer he was a delegate to a religious conference for Spanish-American young people at Geneva Glen, Colorado. This opened a new world to him. He found the leaders to be wonderful Christian men who encouraged him and helped him solve some of his personal problems. He learned what a real Christian life could be and, since returning home, has tried his best to live such a life. He is now president of the Christian Endeavor society and teaches a class of boys in the Sunday school. Bernardo has a burning desire to get an education. When talking about this with Mrs. Johnson one evening, she asked, "Do you really want to study?"

"Do I? Just give me a chance," he replied.

Mrs. Johnson gathered together some old school books, assigned some lessons in them and told him to return in a few days for his first lesson. As he went out of the door with the books in his arms, he turned and said, "Now I have hope."

"Hope of what, Bernie?" she asked.

"Hope of being somebody," he answered.

He studied faithfully all winter and made remarkable progress. At present, he is working in a reforestation camp and one of the foremen, who

is a college graduate, is helping him with his studies there.

Bernardo wants to become a Christian minister but is handicapped with his family. He manages his mother and the younger children like a father and they adore him and obey him. Mrs. Valdez is too ignorant to be of any help, and is really his most serious problem. Some months ago, while he was working in a quarry some miles from home, she dropped the coffee pot on her foot, scalding it badly. Bernardo was sent for and took her to a doctor. He then returned to his work and in his absence, a neighbor came in and began to tell Mrs. Valdez that doctors are no good, and that the foot would never get well with his treatment. She was persuaded to call in a Spanish herb doctor. This woman boiled some weeds in a pot, removed the doctor's bandage and placed the injured foot into this concoction at the same temperature as the coffee that had scalded it. She charged \$2 a visit and had made four visits before Bernardo came to town again. Thus his scanty earnings were wasted and the foot was made worse. This is only one instance of his difficulties.



BERNARDO VALDEZ—A BORN AGAIN MEXICAN

The Spanish-Americans were brought to northern Colorado by the Great Western Sugar Company, mostly from their homes in the little plazas in New Mexico though a few come from old Mexico. With the closing of European immigration, laborers were needed in the sugar beet fields, and these people seemed to solve the problem. They work for a season on one farm, and the next year may be located many miles away, so the group is constantly changing. Most of these people were born in the United States; their ancestors were here before the English landed on the Atlantic seaboard, but they are just as foreign as immigrants fresh from Spain. Few of them speak English, and few have ever been to school. Their superstition and ignorance are almost unbelievable.

Most of them are Roman Catholics, but there are a few Protestant families. Outstanding among them is the family of Lino Sanchez that arrived



SPANISH AMERICAN SUNDAY SCHOOL IN FORT COLLINS, COLORADO

in 1924. Mr. and Mrs. Sanchez attended mission schools in New Mexico, and Mr. Sanchez has two brothers who are Christian ministers. Soon after their arrival, they joined the Presbyterian Church and their children began to attend Sunday school. In two or three years, there were children from several families in this Sunday school, but they did not mix very well with the American children. Noticing this, two primary teachers, Mrs. R. A. Johnson and Mrs. E. G. Mickle felt that these children should have a Sunday school of their own.

These women called on the pastor of the church, Dr. Leon Stewart, and put their idea before him. He suggested that they call upon Mr. and Mrs. Sanchez and this family was delighted with the idea. They not only promised to attend the Sunday school themselves, but to get word to all other Spanish-American Protestants that they knew.

The new school was organized on the first Sunday of March, 1927, with Mr. Sanchez as superintendent. There were eighteen Spanish-Americans present. These women have continued in this work during the six years since its organization, while Mr. Sanchez has never missed a Sun-

day service. The work grew rapidly and soon Mr. Sanchez was conducting church services after the Sunday school. A mid-week prayer meeting is held every Friday evening in the Sanchez home with more people attending than there are resident members of the church. One hundred and nine people have been received into the membership of the church. Since there is no other Protestant work among them in this community, it draws members from all denominations.

Owing to the fact that these people remain in the community for such a short time, the actual number of resident members is always small. The Sanchez family is the only one that has remained here during the six years.

In March, 1933, the Rev. Uvaldo Martinez was appointed to look after the work in Fort Collins and Greeley. Both Mr. and Mrs. Martinez are graduates of mission schools in New Mexico. He is also a graduate of McCormick Theological Seminary, and is well fitted for the work.

The Spanish-American Protestants are happy to have religious services and the work has met a real need. The leaders have three obstacles to meet.

First, is the migrant character of the people. Many move on before they make any progress, often to communities where there is neither religious nor social work for them.

Second, they are so ignorant that most of them must be taught and looked after like little children. At first, they spent their money as fast as they made it. Automobile and radio salesmen could easily persuade them to buy what they did not need, usually on the installment plan. When they could not keep up their payments, as was often the case, their purchases were taken back. Thus they lost both their money and their car or radio. The depression has taught them many things. They do not now buy luxuries as readily as they did and they make their little money go farther. One family of five is living on \$15 a month.

Third, even though they may be years or even generations away from Roman Catholicism, they fear the priests. If a child is very sick, the priest is sure to arrive. He tells the poor, ignorant parents that their baby is lost unless they let him baptize it at once. Many times he is able to frighten them into submitting. They need education as well as religion for they are not inferior mentally when given a chance. Even with good educations, it is difficult for them to obtain good positions outside of their own communities.

This can never be a tolerant or Christian nation while we continue to discriminate against some of its citizens. This intolerance is holding these Spanish-Americans down and is keeping them from their birthright as American citizens.

The Gospel for the Poor in India^{*}

How Christ's Program Is Being Carried Out Among the Outcastes

By DR. SAM HIGGINBOTTOM,
Allahabad, India

The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.—*St. Luke 4:18.*

IN 1903 I landed in India, a layman, expecting to do evangelistic work among the outcastes. No people in the course of human history have suffered for so long a time as the outcastes and untouchables of India. They have been denied ordinary human rights; they have been oppressed, suppressed, depressed, by the upper castes.

When I reached India, instead of letting me work among the untouchables, the mission sent me to teach in a college. They didn't ask me what I could teach; they told me what I must teach. The subject had interested me little in college. It was economics. The textbooks were English and American; the students Indian, doing their work in a foreign language. It is much harder in India for a student to secure his education than in America. Thus it was easy for me to persuade these students to come with me on some of the frequent holidays—which form a pleasant feature in Indian education. About eighty per cent of the students are Hindus, ten per cent Moslems, five per cent Christians, the other five per cent might come under that category Mr. Kipling speaks of as the “lesser breeds without the law.” In the interest of religious liberty we permit students to observe their own religious holidays. I said to them: “Won't you forego the pleasure of some of these holidays and come with

me looking for Indian illustrations for economic truths?”

All of my previous reading had lead me to think of India as the land of pomp and pageantry; the land of the nabob and the Maharajah; the land of elephant processions with their gorgeous trappings; the land of sumptuous splendor. I have seen spectacles in India which could scarcely be matched in any other country. During the war I

was director of agriculture for one of the Indian maharajas who maintains an army of ten thousand, including an elephant battery. To watch these great beasts pull the guns down the parade ground is enough to give one a real thrill.

There is still this India of splendor and munificence, but the India I saw with the students in the mud village, was a land of great poverty. I saw men and women eating millet, which we in America call bird seed. In India men and women will take some of this in the right hand, throw some of it into their mouths and chew, chew, chew. Some people told us that if they could have all of this seed they needed every day they would be satisfied with life. But sometimes in the hot

weather they have no work, and therefore no wages and no food. Very frequently they have to skip a day, and so have nothing to eat.

I saw little children, from toddling age to seven or eight years old, simply dressed in their birthday suits; strutting around with enormous, protuberant stomachs, supported on two little straight sticks of bone. The faces of these children were pinched and strangely wizened.

“What is wrong with these children?” I asked. “Are they suffering from some disease?”

“Oh no, Sahib; they are the children of the poor.”

It is difficult to reach a man's mind when he is ignorant and oppressed. Perpetual famine is not good preparation for spiritual life. Few who have not seen it realize the extreme poverty, ignorance and spiritual depression in India. Dr. Higginbottom shows how the full program of Christ not only includes the preaching of the Gospel but the feeding of the multitudes, the enlightening of minds and the release of the physically oppressed. None of these lines of service suffice without the Gospel but they are necessary features of the Christian missionary program.

^{*} An address delivered before the United Brooklyn Foreign Missions Conference, Thursday, April 20, 1933; not revised by the speaker.

There is not a cow in this village that will give more than a quart of milk a day; therefore milk is a luxury beyond the reach of these children. They are fed on a diet of rice with a little split pea soup poured over it. In seeking nourishment out of this, the children gorge themselves. Many of them die.

All India, measured by any standard, is a land of great poverty. I thought it was not right that people should live permanently undernourished to such a degree they were physically incapable of good work. So I said to government officials and missionaries, "If you are justified in giving any education, surely you should teach the majority of the people of India how, out of their own soil, to grow crops to provide enough food to have a surplus with which to pay taxes and rent and buy things required."

"Don't you know," they replied, "that these Indians have been cultivating the Ganges Valley for centuries? They have worked out a very delicate balance between the fertility of the soil and the amount of crop they dare take out of it."

I have come to have a profound respect for the Indian farmer and I do not suggest a departure from their methods until I have found a good reason.

Finally, after spending two years in America, studying agriculture, I returned to India and started an agricultural college. We have now learned how, on this very poor land, to grow crops so large that if all of the cultivated acres of the United Provinces produced as well as the mission farm produces, then the United Provinces would be the richest agricultural district in the world. No other equal area of the earth's surface has so many people as the Ganges Valley. We cut alfalfa ten to fourteen times a year; four tons to the cutting. My boy, David, who is now thirteen, was interested in counting how many things we could have on our table that could be home grown if we so desired. Some days he would count twenty or twenty-five things on the table, grown on the farm or in our garden—milk, butter, cheese, sugar, bread, oranges, lemons, limes, quinquats, pomelos, grapefruit, custard apples, bananas, jack fruit, peanuts, Irish potatoes, sweet potatoes, cauliflower, peas, beans, beets, garlic, onions, radishes, lettuce, celery, egg plant, squash and cucumbers. We are now growing these things in great variety, and in amazing abundance.

I pointed out to my village neighbors that this poor land, which they said was useless to plow, was producing these good crops. They said, "Yes, Sahib, but you use manures that we can't use because of our caste, and our religion. We could use cattle manure, but there are so many other uses for it that there is little left for fertilizer." Cow manure is a common fuel in India; it is also the

common material for cleaning the walls and floors. The women take fresh cow dung, mix it with clay, and make a smooth plaster. It is also used as medicine, both internal and external. The other manures they cannot use because of caste. I think about thirty per cent of the disease in India would disappear, dysentery, the cholera, hookworm and other intestinal parasites, if proper sanitation could be introduced. Certain villages show one hundred per cent intestinal parasitism; many schools show that 80% are suffering from disease that would be prevented, if there were simple obedience in India to the sanitary code of the Mosaic law.

People also say, "You protect your crops against wild animals and birds; we can't do that." Mr. Gandhi holds to the doctrine that when a man or animal or insect dies, the spirit goes into some other body. In India they believe that hundreds of millions of rebirths must be experienced before Nirvana is attained. Where the Ganges and Jumna and Sarasmati rivers come together I have seen a crowd, estimated to be between four and five million people, gathered at one place, at one time, for one purpose; they come together from the ends of Hindustan, believing that if they can dip in the water where those sacred streams meet they will get rid of one hundred thousand rebirths for each dip. They are anxious to reach Nirvana, which is a state of Being without consciousness or personality; they wish to escape from life—the greatest gathering of human beings anywhere in the world, bear witness to a conception of life as a burden, a weariness, something to be escaped and avoided. No greater contrast is possible than between this concept of life and the concept of Him who said, "I am come that they might have life and have it abundantly." This belief in transmigration makes a great difference in India because the people believe that every bird and beast and reptile and insect possesses a soul and spirit, and that if they destroy one they think it is committing murder.

A few days before we left Allahabad, I was asked to visit a village eight miles away, where it was said the rats were doing great damage to crops. My colleague went with a low caste man who carried a calcium cyanide gun—being an out-caste he can kill animals. When this low caste man comes to a rat hole, he pumps the plunger and sends the calcium cyanide dust into the hole, puts in a plug of wet mud and goes on. He knows that if a rat, porcupine or snake is in that hole in due time it will become first-class fertilizer. In this village, where the rats had destroyed grain, we used this calcium cyanide gun on a field of five-eighths of an acre. In the four days we killed over eleven hundred rats. But these caste Indians say: "Sahib, didn't God make rats as much as he

made me; aren't rats entitled to their share as much as I? Sahib, I won't kill a rat."

Two Indian gentlemen—two Hindus—one a professor in the Allahabad University; the other one a farmer, estimated that the rats of India destroy ten per cent of the grain every year; that is from seven to ten million tons, but because the people have such respect for the rat, they permit it to go on destroying the grain.

The monkeys of India make commercial orcharding almost impossible. Thirty per cent of the diseases are said to come because people eat too much grain, and not enough milk, vegetables and fruit. You would think, since fruit can be grown so easily, they would grow more fruit. A Hindu friend of mine, one of the most enlightened men I have ever known, a wealthy landlord, was anxious to improve the status of his tenants. He owned several thousand acres, equidistant from three of the greatest cities of the Ganges valley. He said, "With these markets so near, my tenants would do better were they growing fruit and vegetables than wheat and barley." He helped the farmers plant thousands of fruit trees and for the first few years they did well. Then the monkeys got in and made themselves intolerable. The people said, "Sahib, we would better chop the trees down, the monkeys are getting everything and we can't get a living, we would better grow wheat. The old gentleman called in the monkey catchers, who, for eight annas (or sixteen cents) for each monkey, caught and deported the monkeys fifteen or twenty miles. Those other villages wondered what they had done to receive this addition to their population; after a year or so, when the monkeys had worn out their welcome, the people invited these same catchers to return and catch the same monkeys and take them back where they came from. So the old landlord wrote to the papers complaining of the rascality of these monkey catchers, but he didn't suggest that they destroy the monkeys. He did suggest that a large block of land be secured as a monkey preserve and that a monkey proof fence be put around it.

The wild pig of India also does so much damage that the Bombay Government is now publishing bulletins on it. Vegetables, sweet potatoes, Irish potatoes, peanuts are nearly impossible to be grown where wild pigs abound, so that the farmers' choice of crops is restricted to those not acceptable to the pig. The indirect damage is still greater than the direct damage and there is little of economic importance left.

But when you come to the cow you see, as it were, the flower of animal worship. Mahatma Gandhi says, "I hold to the veneration of the cow." Last year the leader of the Orthodox Hindu Party was appointed to study the cattle problem of India. When the committee met, an Englishman said,

"We all know the cattle problem is because the Hindus worship the cow. They permit all of the cow family to live and breed; the result is the cattle of India are not only increasing in number, but they are deteriorating in quality. India has too many cattle, let's have packing houses and refrigerating ships; Europe will take all of India's surplus beef." My good friend, the Hindu pundit, expressed his regret that the chairman had not ruled the remarks out of order, for said he, "I could not have stayed in the room, had I known you would permit such discussion; I would as soon discuss the murder of my mother as the murder of a cow."

This orthodox Hindu pundit got his religion from his mother. India is what the mothers of India have taught it. I do not see how India can make much progress until we tackle in some more adequate way, the problem of the village woman. She is almost one hundred per cent illiterate, and can only hand on to her boy what she has. If we can educate her, train her, give her mind a content, give her something worth while to pass on to her boy, we will see a different India. There are many noble women in India but they are the victims of a system.

The longer I live in India, the more respect I have for the Old Testament as well as the New. The first two chapters of Genesis are especially rich because in them are laid down the principles by which a continuing, progressive society may endure. Take the last part of the promise, "Man shall have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth." Mahatma Gandhi and all orthodox Hindus say, "We cannot accept that; we venerate the cow; we regard as sacred every bird, beast and reptile." The price India pays for ignoring this first direction of Almighty God is that, whereas she could be the richest agricultural country in the world, she is cursed with a degree and kind of poverty that beggars description. The main cause of India's poverty lies in her social customs and her religious belief. Our Lord, that Sabbath day in the synagogue at Nazareth, read: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." Dr. Stanley Jones tells us how this applies today in India. In the last decade, each year 150,000 non-Christian Indians have come into the Christian fold, very largely as a result of this preaching of the Gospel to the poor. Some sneer and say, "Yes, but they are outcastes and untouchables that are coming into Christianity and they have much to gain by the change. But the poor, the downtrodden and the oppressed are especially mentioned in the program of our Lord. We must have preaching in the Gospel, but it is a mistake to think that is all there is to the Gospel.

Our Lord went on to say, "We are to heal the broken-hearted." Is there any place on earth where you will find any more broken-hearted people than among the sixty million untouchables of India. Mr. Gandhi, from his jail, sent out about a year ago a statement about the untouchables something like this, "To be born an untouchable is the equivalent of having a life sentence of penal servitude, from which in this life there is no escape; birth and birth alone determines the untouchable. His position is inescapable in this incarnation."

When the orthodox Hindus challenge Mr. Gandhi's right to remove untouchability, they say that these people are born in that position, that is their fate and that no one can remove untouchability. Christ comes along through his servants and looks into that horrible pit, and as one whose arm is not shortened that it cannot save, He reaches down and lifts up and heals the broken hearted. These untouchables have, in Hinduism, no hope of better things in this life; but the God of hope lifts them out from that horrible pit. Today we almost have to say to them, "Why do you come so fast; we can't care for you; we haven't sufficient helpers." The outcastes are almost one hundred per cent illiterate, degraded through centuries of oppression, suppression and depression.

Some of my Indian friends in Allahabad are charming, cultured men; and yet, they are captives; they are bound by chains of social custom like caste and religious belief, such as the doctrine of transmigration and the veneration of the cow. Christ came to set the captive free; to break those fetters. Our Lord, when he sent forth the twelve, said: "As you go, preach, heal the sick, cleanse the leper, raise the dead, cast out demons." When John the Baptist sent two of his disciples to ask Jesus if He was the promised Messiah, Christ told them to return and tell John what they had seen, "how the blind receive their sight, the lame walk, the lepers are cleansed, the sick are healed, the dead raised and the poor have the Gospel preached unto them." If John knew what He was doing that would reveal Him to be the Saviour of men.

Yet some say: "After all is it right for missionaries to take money from the home Church and to go out and engage in cattle breeding, raising fruit

and farming in India?" It has been the purpose of my life to do God's will. That will is richer, fuller, better than any will of my own could be for my life; so when critics come, with their questioning and say, "Why do you do this?" I go to my Lord and I ask him about it. I think He gives an answer in that great picture in the twenty-fifth chapter of St. Matthew, when he says, "Come ye blessed of my Father," and when they ask, "Why do you call us blessed; what have we ever done?" He replies, "You saw me hungry, you gave me to eat; I say, "When" and Jesus says, "Don't you remember you went to that little famine cursed Indian village; you saw those children with great, distended stomachs; you knew there wasn't a cow in that village that would give more than a quart of milk a day; you took a beautiful cross-bred cow that could give twenty to twenty-five quarts a day, wasn't that doing something for the least of my little ones? They were growing coarse grain and low yields of wheat. You quadrupled the yields and improved the quality. Is not that helping to feed the hungry? They were growing sixty to eighty pounds of cotton; you taught them how to grow four hundred, isn't that helping to clothe the naked? There had been a great drought, every stream is dry, a woman comes to the well, she drops her vessel down into the well curb, but there is no water in it. Terror is in her eyes, for it is a dry and thirsty land where no water is. That village faces suffering and death. You go into that village with a good American boring apparatus, and bore down sixty, eighty, maybe one hundred feet, until you strike a good vein of water, enough for man and beast and some over for irrigation. Is not that giving drink to the thirsty?" If I understand the Gospel of Christ right, what He lived and practiced, what He bade his disciples take to the end of the earth, that Gospel is the only practical program this world has for meeting every human need, whether the need be physical, mental or spiritual. Of all those who have trod the pages of history and have come within human ken, Jesus Christ is the only one who proved Himself able to save to the utmost all who come to God by Him. So let us all do our part to fulfil His great command to take His Gospel of life to all men everywhere.

MISSIONARY WORK WITHOUT MONEY

If money is lacking now, there are many ways to work without it. Russia carried out one five-year plan without money, and has now begun on a second. A plan of world evangelization 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 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?—*Dr. Toyohiko Kagawa.*

A Self-Made Madagascar Bishop

Translated by the REV. C. THEODORE BENZE, D.D.,
Mt. Airy, Philadelphia

President of the Lutheran Theological Seminary

IN THE foreign mission field the most unexpected things happen. God moves in a mysterious way. Within the Anglican Church an indigenous church has come into being through the ministry of a self-constituted bishop who evangelized a district, founded churches, ordained presbyters and deacons, and accomplished these results unaided by any missionary society. Here is a story so novel and almost incredible, that it deserves to be widely told.*

The story is so unusual that Bishop King quotes a statement by Bishop O'Ferral: "The Northern Church of Madagascar is quite inexplicable except by belief in the Holy Spirit." While such a saying may be applicable to the faith of any individual or communion, there are bodies of Christians to whom its truth applies so strikingly, that one must accept it. This Northern Church of Madagascar is such a body of believers.

The island of Madagascar lies for the larger part north of the tropic of Capricorn, its northern tip reaching to about twelve degrees south. Its climate is entirely tropical and the northern tip of the island, which is the scene of our story, is of course the warmest. It consists of the province of Diego Suarez and parts of two other provinces. The entire island is one thousand miles long and about three hundred miles across at its widest point. It is thus almost a small continent and the province in question forms a sort of triangle, its sides being one hundred and fifty miles long and its base one hundred miles from east to west. When the first Anglican Bishop, Robert Kestell-Cornish, visited this part of the island in 1876, he made a long voyage around the north of the island, traveling partly by canoes and partly by palanquin with bearers. It was then the wildest part of Madagascar and the time had not yet come to plant a mission.

Although Madagascar is classed as an African island, the inhabitants really belong to the Malayo-Polynesian stock. Racially and linguistically that seems to be established; and the traditions of the people also point to such an origin. There seem to be African admixtures on the western side of

the island and an Arab element on the northwest and southeast coasts. There are traces in the interior of an aboriginal people of a different stock. Roughly speaking, the people of the island are called Malagasies. They may be divided generally into an eastern group comprising a number of tribes, a central, among whom the Hovas are the dominant tribe, and a western group, commonly known under the general name of Sakalava. These latter, mixed with Arab blood, and a mixed race called Antankarana, form the population of the northern triangle.

The Antankarana people are virile but lazy, according to Bishop King, and live on their rice fields raising cattle. Along the coast they also engage in fishing. They were never subdued by the French but, having always harbored friendly feelings toward them, submitted when the French finally made a colony of the whole island. While the introduction of Christianity in the island falls to the credit of Anglican missionaries, the people in the northern triangle received their first education from the French Catholic Mission in Diego and Nossibe.

Such is the background for the history of John Tsizehena, called Bishop John not because of the validity of the title, but for the sake of simplicity. Dr. King first saw Tsizehena in July, 1910. John was then about seventy years old and is described as a short, broad-shouldered man, a little bandy-legged, rather bald and having a strong and honest face. He was old and infirm and blind; but when he took Dr. King into his church, he sang through the Litany in the Malagasy tongue without a mistake. It must have been a rare experience to meet such a Patriarch, who took himself so seriously that he never claimed any real right to call himself either "The Bishop of the North" or a doctor of divinity, and yet had accomplished a remarkable work under these titles, with no one to dispute his claims. As a matter of fact, this native Malagasy, with his simple faith, was a real hero and as truly an apostle as any one who ever went forth to preach the living Christ. All information we have concerning him was preserved in his own diary, written in his own poor manner, for he was never taught reading or writing by any one. He nevertheless tells his story in

* It is related most entertainingly by the Right Rev. G. L. King, D.D., Anglican Bishop of Madagascar, who knew the self-made bishop and was impressed by his true Christian character.—C. T. B.

a simple straightforward manner that constitutes its charm.

He begins with the story of his baptism, which occurred when he was twelve or thirteen years old. He had come under the influence of two missionaries of the Church Missionary Society, Thomas Campbell and H. Maundrell, who had begun their pioneer work in the region of Vohemar on the East Coast in 1862 or 1863. When Dr. King visited this region in 1910 he found that these two men were still unforgotten. Campbell baptized John Tsizehena on April 27, 1864.

Bishop John's conversion, as is often the case, was a remarkable experience. He was believed to be dead and his body had already been wrapped in linen and bound with cords to make it ready for burial. In this state, which he describes vividly, he says he even heard his mother say, "He is dead." He adds, "I that was called dead, was taken by the Spirit, together with a great multitude of people, up a dark and slender ladder. There was a bright city there, with many glorious people riding horses. They had tunics and shoes and crowns of gold. There was music and the sound of a trumpet." Then he says that he heard the Commander say, "Who brought this boy hither? Take him back, for there is much work for him to do down there!" When he became conscious he heard his mother crying out that he was alive. He tells us that thereafter he was regarded as a "wise child."

Two years later he was at Andevorante, two hundred miles south of Vohemar, where a new mission had just been opened. Soon after that he went to Tananarive. He was following the course of the newly opened mission stations and it seems that he was active as a lay preacher. About 1874 he attracted attention by wearing a cassock with a tinkling bell, in imitation, it is thought, of Aaron the High Priest. Such idiosyncracies do not seem to have interfered with his influence among members of his own race.

In 1882 or 1883, when he returned to Vohemar an event occurred which became decisive in his own life. The French took the town and harbor of Diego Suarez and held it. When they reached Vohemar, they treated the Christians there so kindly that, when they withdrew to Diego, John and most of his fellow Christians went with them, settling in a village called Namakia about ten miles from Diego. This cut them off completely from the fellow Christians in Tananarive and East Coast. They were so completely separated from their fellow Anglicans of the coast, that a missionary of their own faith told them to manage as best they could, since they were under French rule, while the rest of the island was still true to the Queen of Madagascar. How were they to maintain their Christian faith?

The Christians had two books which had been translated into the Malagasy language: the Bible and the Book of Common Prayer. These were the foundation of their faith. But they knew that the sacraments which were enjoined in the Prayer Book, demanded a priest and a bishop. They rose to the occasion. Ordinarily Christians in like circumstances follow the example of apostolic times and, under prayer, elect one of their number and consecrate him by the laying on of hands to be their pastor. John Tsizehena called his friends together and told them that he would be their bishop! He also told them the title by which he was to be known among them, namely, "The Right Rev. Lord Bishop of the North, D.D." That was the title by which his "right reverend brother" the Bishop of Tananarive was known so that he and his fellows saw no impropriety in adopting a similar title. Bishop John's wife, as a faithful helpmeet, also did her part. She made him a cassock, a rochet and the best imitation of a hood that she could devise, for she had never seen one except at a distance. Dr. King calls this hood a study in black and yellow; but John's fellows saw no reason why they should not respect him or his vestments. From that time on he was a fully fledged bishop with the North as his diocese!

One is almost tempted to smile at the simplicity of the man, and the flock which followed him, and yet such was their earnestness and consecration that one cannot but respect them. The bishop built himself a little wooden church at Namakia. He could not find a service for dedicating a church, but again his inventiveness stood him in good stead. He adapted the Service of Holy Baptism to his purpose, sprinkling water on the floor of the building, and saying, "I baptize thee in the name of St. Jacoba" (St. James in Malagasy). Then he preached on James 3 but confusing Jacob at Bethel with the Apostle James. Finally he sprinkled ashes on the floor in the form of a St. Andrew's cross and thus his cathedral was consecrated. Every morning he went about his village tinkling a tiny bell and he told Dr. King that his favorite text was, "While I live I will praise the Lord."

By such a humble vessel did the Lord send His Gospel to the people of the North and establish His church among those simple-minded Malagasies. From his base in Namakia John proceeded to evangelize his diocese. In September of the year of the dedication of his church he went with a native harpist about sixty miles to the south and soon after, at the Feast of St. Michael and All Angels, he dedicated a church there. Thus he went about on long journeys, preaching the Gospel wherever he found hearers, founding churches and ordaining priests and deacons, using the Ordination Service of the Prayer Book. His biog-

rapher tells us that he baptized rather too freely, but he never administered Confirmation, although he himself had been confirmed in his youth.

We cannot follow Bishop John on all his journeys, nor can we describe his perilous adventures in evangelization. There is a splendid account of the man and his deeds in the fascinating account written by Dr. King.

When the properly consecrated bishop came to organize the church thus founded it became a delicate problem to do so without doing anything antagonistic or derogatory to the work of the self-constituted bishop. This forms an interesting

chapter in Dr. King's book, who seems to have handled the situation with the utmost tact and wisdom. His directions met with no actual opposition and were followed with a fine sense of order on the part of the Malagasy Christians. John Tsizehena seems to have laid thorough foundations and to have proved himself a master workman in many respects. The life and work of this devoted native Christian of the North are an inspiring example of how God's Spirit uses the simplest of men and means, that to some may savor of the foolishness of the Gospel, to lead men to the saving knowledge of His truth.

Re-thinking Missions in 60 A.D.*

By the REV. CHARLES GRANVILLE HAMILTON

Rector of St. John's Church, Aberdeen, Miss.

THE Laymen's Committee, sponsored and financed by the generosity of the Church of Laodicea, has just released its far-reaching findings. All first-century minded thinkers who are not in bondage to the remote past and to literalistic conceptions of religion will find solace and strength in its stirring words. To re-think missions is the supreme task of all who would meet the problems of today.

The report strongly emphasizes the poor quality of personnel which so hinders progressive work:

The idea of sending ignorant Galilean fishermen as messengers in this intellectual age is absurd, said the report. These men of no scholarship, scarcely literate, lacking in grace of manners and person, prone to petty bickerings, are totally unequipped to face the intelligentsia.

They are very credulous peasants with no special background and are utterly scorned by the rich, powerful, and learned citizens and scholars through whom alone our message can be extended.

And a "convert," with all the implications thereof, who calls himself by the nickname of "Paulos" is probably the worst of these products of indiscriminating selection. A good physical examination would have debarred him (this is an age of *mens sana in corpore sano*); and so would a psychological test, as he exhibits a persecution mania, and numerous inhibitions and complexes. A proselyte Jew is naturally offensive to Jews, yet he continually preaches to them.

To let a man of such physical ugliness work with such admirers of beauty as the Greeks is folly, only surpassed by the sending of such a denominationally trained man with only Tarsus and Gamaliel education, both unaccredited schools, and no degrees, to reason with Stoics and Epicureans. And this hook-nosed Jew even undertakes to speak to Romans as though they were not the rulers, but merely some of his own class and race. Tact and diplomacy seem to be absent from his personality. He is even

said to have quarreled with the original leader of the Church in an Antioch street. Yet non-Christians must form their impressions of our faith from such!

The final section of the report deals with the basic purposes of the average missionary:

Today we are menaced by the possibility of barbarian invasion and servile uprisings. A lower class movement for communism is growing. And instead of resisting this revolutionary tendency, many of these missionaries teach the possession of all things in common. And two specifically, Matthew and Brother James, have written documents arousing class hatred and manifesting anything but love for the rich. An upheaval in the social structure would destroy the efficient, prosperous, and liberal benevolence-giving Church of Laodicea, and all other churches which represent modern thought and the people to whom God in His infinite wisdom has given the riches of the world.

To preserve modern society from communists, radical plebeian and agrarian demagogues requires a united front. *We should disregard nonessentials and walk together in love.* Jews and Mithraites, Pythagoreans and Stoics—all who believe in any form of religion—must stand together against the red tide of irreligion.

Instead of cooperation, though, we find these missionaries still harping on Jesus as the Messiah, His death, His resurrection, and similar concepts which even if historical are unimportant. By insisting on His impossible ethics, when not liberally interpreted by scholars of the scientific mind set, they are doing nothing to aid the cause of universal religion.

If these Christians of this type do not join in a syncretistic movement to share with all other religions and fight with them the common foe of materialism, we predict the Christian movement will die out in a century.

Facing the future bravely, we, on re-thinking the whole subject of missions, insist the Church must continue to support missions, but with radically changed personnel, program, and purpose, and keep as its goal the brotherhood of all faiths and all creeds.

(Signed) THE LAYMEN'S COMMITTEE.

* Reprinted from *The Living Church*.

The Christ Works Today in the Orient

By the REV. J. HARRY COTTON, Ph.D., D.D.

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Joseph Cook Lecturer in India, China and Japan, 1931-2

A God without quality is a God of whom nothing whatever can be affirmed. He of whom nothing whatever can be affirmed is for us as good as nothing, and is of no value to our experience."

It was a quiet evening in October in a southern Indian city. Two hundred students had gathered to listen to a lecture on the Christian Gospel. In the course of the lecture emphasis was laid upon the personal God of the Christian faith. Contrast was drawn between the God and Father of our Lord Jesus Christ and the impersonal qualityless Absolute of Hindu theology, and the American lecturer made the statement quoted above.

At the close of the lecture a tall and dignified Hindu arose and resented the remarks made against the Hindu conception of God. He said, "The Christians worship a big man set up in the heavens." Immediately three or four bright young Hindu students arose and protested against the older man's remarks. "Many Indians," said they, "do not worship this impersonal Absolute."

They spoke truth. All through India the younger students are turning away from the impersonal to the personal conception of God. We asked one of the leading thinkers of India if this was a fact. He replied in the affirmative, and that Christian thought was sending its influence into the heart of Hindu thinking.

This is an example of what we may call the indirect influence of the Christian Gospel. The influence of the Christ in India is not limited to those who become His professed followers. The Gospel truth permeates every area of life. One wonders how many uncounted thousands of believers there are who for one reason or the other have not yet taken a public stand by severing their connections with their historic faiths.

One thinks of Mr. Purushottam, brilliant Professor of Philosophy in Pachappas College, a Hindu institution in Madras. Himself a Hindu, he was called upon to preside over a meeting at which the American lecturer spoke on the Cross. At the close of the lecture he made this astounding observation: "For many years we in India have been asking for a fuller revelation of God.

We have expected that revelation in terms of overwhelming majesty. We were hardly prepared for that highest revelation which did come: in the life of one who for the sins of the world was willing to die upon the Cross." When one hears such words from the lips of a confessed Hindu one wonders how far the indirect influence of the Christ has gone.

In Kolhapur, Western India, lived a Hindu pundit and his wife who, for twelve years had been childless. They had long prayed for a child and their prayer was answered a few days before we arrived. It was a critical delivery and the whole Mission engaged in prayer for this non-Christian family. The child came safely. The mother was in the Christian Hospital at Miraj, and the Hindu father wrote to one of our missionaries, saying: "If only this child will exhibit a part of the spirit of service that I have seen in Christian missionaries I shall be satisfied."

It would be impossible for a human observer to estimate accurately the impact of the Christian faith upon the eastern world. One thinks of the spread of medical science, the development of the schools and colleges, the growth of the scientific attitude, the new sense of the dignity of human personality, the new champions of the poor and under-privileged, the protection of the "untouchables" in India, the new sense of unselfishness that is beginning to appear in China. In countless ways Christ has been changing the life and thought of the Orient.

The scope of this change is partly indicated by the almost unconscious deference to the mind of Christ on crucial questions. Like Gandhi himself, many non-Christian writers condemn the West because it is not living up to the standards of Jesus Christ. Often they praise their own civilization because they claim that it embodies more fully the spirit and teachings of Jesus. In any case what they conceive to be the mind of Christ becomes the standard of judgment. They are deferring to His teaching. All this indicates the growing influence of the Christ. In fact where men do not take the mind, the spirit, the judgment of Christ into account, it is difficult to see how

they can claim to be his followers. Any estimate of the missionary enterprise that leaves out of account the vast outreach of the indirect influence of Jesus Christ is neither fair nor accurate.

But the indirect influence is not alone sufficient. No enthusiastic believer in Jesus Christ will be content until, not only indirectly but directly, the lives, the conscience, the desires, the mind of the Orient come under His direct transforming and renewing grace. We can see the need of the direct influence of Jesus in the story of a Hindu boy. He was a student in Madras and came one day for a personal interview. Said he, "I worship two gods: One is Narayana, my chosen Hindu deity, the other is Jesus." He explained that each morning he put a bouquet of flowers before the image of Narayana and the picture of Christ in the garden of Gethsemane. Then he paused in reverent adoration of both his divinities, and read some Hindu scriptures and something from the New Testament. "Do you think this is all right?" he asked. The question was his to answer, and I asked him, "Is there anything you get in Narayana that you cannot find in Christ, and is there something in Christ that you have not yet discovered?" Two days later he came back with the insistent query, "How can I know Christ in my heart?" I was afraid at first that he was merely mouthing a pious question which he had heard so I asked him what he meant. In reply he unfolded a tragic tale of moral defeat, a tale that is to be multiplied in the lives of thousands of Hindu students. What his urbane and academic interest in Christ had not accomplished, what his loyalty to the best of Hindu deities had not achieved, was a moral transformation that could come only through a direct experience of the indwelling Christ. It is this moral dynamic which is the great crying need of the Orient.

These transformations are not such as can be pointed out. They are hidden and inward. We cannot say: "Lo, here!" or "Lo, there!" I am skeptical whenever anyone comes back from the Orient with tales of wholesale conversions:

For not with swords loud clashing,
Nor roll of stirring drums,
But deeds of love and mercy,
The Heavenly Kingdom comes.

Nevertheless we find human individuals who, by the fruitage of their lives, show what has been taking place. Here was a brilliant preacher, a product of Harvard Graduate College with high honors in philosophy, professor in Wilson College in Bombay, and pastor of a large church in that city under the American Board. We heard him give a sermon whose words we could not understand, but we talked with him after the service was over. What had been the origin of that brilliant and effective Christian leader? He had come

from an "untouchable" home. But for Christ he would have been condemned to a life-long degradation and the collection of sewage from some Indian village.

Turn to a Christian product from the other extreme of Indian society, a Brahmin named Chakravarti. He had been a member of a Hindu monastic order and was commissioned as a Brahmin missionary to America. He wanted to prepare his way by a thorough study of the Bible and so came under the spell of the central figure of the New Testament. At the same time he was dissatisfied with his own work and his own life. At last he was sent to Muttra and fell in with two Methodist lady missionaries. Their Christian character impressed him. At length, after much prayer, he was baptized on Christmas day. That was five years ago. Today he is pastor of the church in Brindaban, a strong center of Hinduism. He is a man of amazing physical vigor, in his early forties, a striking personality, a clear mind. We traveled all day to hear his testimony and it was worth many days' journey.

One thinks of the women and girls of the Orient. We went into countless girls' schools and colleges. We saw these girls in the Christian Sunday schools. We saw the women in Christian churches from Mt. Lebanon to Madura, to Bangkok, to Canton, to Tsinan and on to Seoul, and everywhere we saw the unforgettable light in their eyes. It was one of the distinguishing marks between the Christians and the non-Christians. If only that light of the eye could be captured and brought home it would speak its all powerful appeal to the American church.

One thinks of the countless poor and underprivileged folk in the East; the outcast villages, and of all that Christ has meant to them. These poor, hopeless folk had never known joy until they heard the "Good News." One thinks of their children enjoying education, their mothers freed from some of their suffering through Christian medicine. One evening we saw a Christian minister and his wife, who was a doctor, go into a stricken Indian home where disease was working a dread result. We saw the swift yet careful ministry of the doctor and heard the tender earnest prayer of the missionary husband as he called upon the presence and the keeping power of the Eternal. It seemed to us that we had seen Christ in person coming into that humble home.

I think of the Christian groups that we saw in India, the songs that they sang — weird Hindu melodies to the accompaniment of crude instruments but lately carved out of the materials of the jungle. The songs had an air of the jungle and yet their central message was the message of righteousness and peace. I think of the Christian homes where women and children were no longer

creatures of desire but where the spirit and atmosphere of the home was Christian. One Sunday evening we came to such a home in Osaka, Japan. The husband was a prominent business man and both father and mother were graduates of American universities. The six children were all present at the supper table and at the conclusion of the meal a number of the neighbors were invited in for prayer and Bible study. They were too far from the Christian church. After some comments on a passage of Scripture, there followed discussion in Japanese which I could not understand, but the spirit of that home I shall never forget.

We think of the multitudes that thronged the churches of Korea, of the intense conviction and

sturdy Christian character that there is to be found. Were all the Christians to disappear from the rest of the world I am sure that out of Korea there would come a church that eventually would reconquer the world.

We think of the pathos of China, and of the sober, intelligent, devoted leadership that comes from some of her Christians. We think of the future of Christ in Japan. One day their message will transform that land. We think of the stupendous significance of the Orient for the world of tomorrow. Then we think of what Christ is doing there. We pray that His work may be multiplied until their kingdoms shall become His very own. We see many signs of His coming Kingdom and we take courage.

New German Christians

By PFARRER THOM

*Member of the Executive Committee of
the "German Christians"*

THE "German Christians" have for their aim to unite the 28 different "Landeskirchen" in Germany into one German evangelical Church, and to include the German coreligionists all over the world, attaching them to the home Church. The German Evangelical Church Federation, which was concluded over Luther's grave at Wittenberg by the 28 "Landeskirchen" aimed at mediating the relations of the Landeskirchen with one another and uniting the foreign congregations to the German Church people.

"German Christians" profess a positive Christianity, in keeping with Lutheran spirit and Lutheran piety. In matters of faith, they take their stand on the confessional foundations of the evangelical churches, i.e., the whole Bible and the writings of Dr. Martin Luther's reformation.

The "German Christians" are anxious to put into prominence in their Church the reawakened German *lebensgefühl* (feeling of life) and wish a Church that shall not stand aside in the mighty struggle for existence of the German people. The faith movement German Christians reject the separation between things temporal and spiritual, not in the interest of worldly power, but for the sake of the faith and the pure Gospel.

The state commissioner for the evangelical Landeskirchen in Prussia, Dr. Jaeger, has re-

cently in a broadcast speech placed the general position of State, people and Church under the following aspects:

The traditional articles of faith in the evangelical confessions, the religious life, thought and feeling peculiar to them, as also the institutions and formations in the individual congregation and in the Church, valuable from a religious and ecclesiastical point of view, are in no way to be hampered or infringed upon. The assimilation of German ways to the Church is not supposed to push aside or replace by other elements foreign to the Christian faith the belief of the fathers in doctrine, public worship and community life, but rather to render this Christian faith intelligible, elucidate it and bring it nearer to the people, especially to those that have become estranged from the Church, thus making it afresh dear and valuable to them. It is to furnish to the national movement the indispensable religious-ecclesiastical substructure, and make Church and people come together anew.

The "German Christians" demand an independent Church, free from the State. To this end it is requisite that the Church should enjoy the full confidence of the State, and the State can trust a Church only if it knows that the leaders of this Church are prepared to serve it enthusiastically.

The "German Christians" want to be prophets of God, who hear God's call to the German people and are following this call to evangelism with all the passion of their souls.

The Type of Missionaries Needed*

By the REV. S. W. CLEMES, Delhi, India
Missionary of the Methodist Episcopal Church

THE type of missionary needed on the mission fields as given by the Laymen's Commission, centres around these characteristics: Self-sacrificing spirit, utter devotion, moral courage, high intelligence, love of adventure, love of people, willingness to serve rather than command, evenness of disposition, sense of humor, serenity and patience. Personally, we do not wish to quarrel with this list. It exemplifies a perfect, *human* equipment.

Would that we had more men with power in prayer to change situations like "Praying Hyde!" Men with the ability to win others to Christ like E. Stanley Jones; men with the creative literary ability of E. L. King; men and women with the educational genius of the Harpers of Moga and the versatility of Albert Schweitzer. Perhaps it is too much to expect of a single missionary to exemplify all these characteristics. I could mention some whose names are not so well known, but whose lives bring to birth new creatures in Christ Jesus, whose daily practice shows that they have enduement from on high—experts in the knowledge of God, experts in heart culture, and experts in tact and in wisdom.

"There came a man sent from God whose name was John." There came a missionary sent from God whose name was What matters most is that God sends Him. In this man's heart is the imperative, "I must be about my Father's business." In raising this question, how to find the type of missionaries needed, we need to remember that Jesus found his Peter and James and John and Matthew by making contacts with them.

When home during my last furlough I had the privilege of making many contacts with the youth of our high schools and grammar schools. If we are ever going to get the type of missionaries needed we shall have to begin early. I found the students keen and greatly interested in India, her habits, customs, and her great men. Our colleges also offer an opportunity for making the most of our stay at home. The Epworth Leagues and Christian Endeavor Institutes are large in numbers and draw to themselves the finest in the land. Out of an institute of about 400 nearly 90 were

enrolled in the mission class. Here vital contacts and enduring friendships were made.

The pastors are key men in knowing personalities and I bear witness to their sympathy, cooperation, and willingness to give one all the opportunities available.

Many of the young people seriously considering the field abroad as their lifework have different motives from those of a former generation. Some are moved by an interracial urge. They want to come out to get as well as to give. Their contacts with peoples of other nations have given them a love for foreign people. Moreover they have strong feelings regarding war—that the best way to foster brotherhood, international understanding and goodwill is through missionary service.

Nor is the element of the lure of high adventure lacking in these young people. It would be strange if it were when we consider that their companions take to the air with wings and fly across rugged mountains and lovely valleys and wide, open plains. In attempting to find candidates we must take into consideration these urges.

The time has come when appeals for missionaries to some fields ought to have the endorsement of Nationals. When I was at home I was greatly stirred by letters written by my Indian brethren urging me to hasten back to India. I met a missionary doctor on his way back to China who told me that he was going principally because of the request that came from the Nationals of that country. It will carry far more weight with candidates contemplating the foreign field if they knew that the positions open for their services are places recommended by the national church. They will come feeling that they are really wanted by those whom they are to serve.

It is taken for granted that each mission board has a candidate secretary who is accessible to all contemplating the foreign field. Nationals would do well to make their wants known through him as he has direct contacts with all possible candidates.

The son of a preacher in Kansas, from the time he was in grade school, said that he wanted to be a medical missionary; and he stuck to it through high school, college and university. When he had gone through college and medical school with high

* Condensed from a paper read at the Landour Conference and printed in *The Indian Witness*.

scholarship honors and the Gold Key, he offered himself to our church for medical missionary service, and they told him they could not send him for lack of funds.

The uncertainty of income, the recall of missionaries, the increased number detained at home, and compelled, if they want to return at all, to raise their own passage money and perhaps their own salary is making it increasingly difficult to secure the proper kind of men and women. Nevertheless the young people are there. There is no magic formula for finding the type needed. Jesus found Philip because he deliberately went after him. In seminary, in college, in church and in professions we will find that man and woman who will best fit in with the life here. Missionaries, in conversation and consultation with others, can be potential factors in determining whether the man or woman is desirable.

I once asked Mahatma Gandhi what Christianity could contribute to the religions of India. He replied that it was like digging an artesian well. One had to dig deep into the soil to get the right kind of water. "If you missionaries," he said, "will dig deep into the heart of India through the well of sympathy you will find that India will respond." It can be done. It has been done. It must be done.

I heard a brother missionary telling of a revival in his boys' school. Out of that experience had come a great change in his own inner life. In analyzing his own self he stated four things that be believed necessary to bring one to the place of power. There must be an overwhelming desire for it; second, every known sin must be given up, even the little ones that so easily upset one; third, there must be absolute surrender of the whole life to God; and fourth, which perhaps impressed me more than all the rest, there must be much time spent with God. I know something of the habits of that missionary and know that he is an early riser and that he spends much time in communion with God. I am convinced in my own life that he is right. If ever I am to be that type of missionary needed not merely by a board or a commission, but by Christ, I must spend much time in prayer, much time in thought with God.

Let me quote from a booklet recently prepared by representatives of the Methodist Episcopal Church in Southern Asia on a Study of "Re-thinking Missions":

The Commission holds that in the selection of the candidate for the field, emphasis must be placed on such things

as natural abilities, culture, capacity, outlook, tact and training. To this we agree; but, realizing that there is a spiritual and a supernatural aspect to the work. We would insist that there are certain qualifications essential which do not come under any such list. The assurance of a divine call, the conviction of a God-given duty, the possession of a divinely-certified message that is for the glory of God and the welfare of men, the aid of an empowering Holy Spirit, with an inward illumination that minimizes human error.....are moral qualifications and spiritual helps that under the humanistic theology of the Appraisers would largely disappear.

We frankly doubt whether the humanistic call would secure workers, and if it did we further doubt whether the human qualifications they might possess would enable them to persist in the disheartening and difficult service they would have to face..... One of our missionaries writes: "For myself, if I had all the gift of leadership and the best specialized training that is recommended for the missionary personnel, I could not go to the foreign field with no more of challenge than this. If there is any challenge to the Report it is a call back to America, there to preach the Gospel to our people who seem to be losing their grip on the very heart of the Christian message.

Regarding the truth of the conditions at home let me quote from a pastor of our church in America:

One cannot think about and pray about our foreign missionary work without being compelled to face the situation at home. O, how we need a spiritual awakening in all the churches! Our American Protestant churches are taking in thousands of people who know absolutely nothing of a life of prayer and fellowship with God, who are appallingly ignorant of the Bible and its meaning and message for our day; whose homes are prayerless, graceless, Godless; whose philosophy of life and outlook upon life and reaction to life are just as pagan as that of the men who never darken the door of a church.

To summarize:

First: Accept the description given by the Commission and add spiritual qualifications.

Second: Make contacts with young people beginning even as early as the grammar school grades.

Third: Nationals through publications should express their desires in regard to missionaries.

Fourth: Missionaries on the field might come nearer the type needed by:

- a. Sharing material advantages with Nationals.
- b. Sharing spiritual experiences with Nationals.
- c. Allocating men to the work for which they are fitted.
- d. Rededicating ourselves in a new way to God.

THE MEASURE OF A CHRISTIAN

Our interest in missions is a mark of our Christian character; our knowledge of missions is the measure of our Christian attainment; our participation in missions is the measure of our Christian efficiency.

HENRY C. MABIE.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

A SCHOOL OF MISSIONS FOR JUNIORS

BY MRS. H. M. JACOBS, *Rocky River, Ohio*

The first morning of our Junior Missionary Conference at Lakeside last summer we organized a "Follow the Leader" club as we prepared to present the study book of that name. We donned arm bands of blue cardboard bearing the initials F. L. in silver, blue and silver being our colors for King's Herald—the Methodist junior organization. We made fish and fan and kite invitations and distributed them to children on the grounds inviting them to attend our club meetings.

Each morning began with a devotional period directed by different conference and district officers, the general topic being, "God's Way of Working and Living Together." We were thinking of Jesus as a friend to all of us and trying to learn the meaning of friendship at work, at home and at play, also trying to become a friend to all the other children of the world. We sang, "Tell *Them* the Stories of Jesus" instead of "Me," and prayed this prayer:

Our Father in heaven, we thank Thee that Thou dost help us to find the best and the happiest way to live. We would try to live like Jesus, for He lived a perfect life that brought joy and strength to those about Him and to thousands of people ever since. Help us to share gladly and to work and play together happily throughout the summer. In Jesus' name we pray, Amen.

The first morning Takae Takawa San and Yoko Matsuoka San, of Japan, visited our school and told us of their experiences at home, in school and in Amer-

ica. Then a missionary at home on furlough from Japan took us on an imaginary world trip. We packed our baggage and went on board the good boat "Friendship," assuming to start on our tour from Lakeside, where an American flag was flying (from a center table). A long clothes line was tied from one place or chair to another, and we recognized the country we were approaching by the foreign flag which was waving a welcome. As we traveled, we learned differences in dress, customs, language, etc., but found that all children laughed, played, sang and worked in much the same way.

When we reached Algiers, Africa, we were welcomed by one of our own missionaries who is supported by these juniors of the Cincinnati Branch. She told us the story of Philip and his wonderful trip to see Jesus 2,000 years ago, and in imagination we went up the hillside not far from Cyrene and saw His old home. We met Ferhan and some of her school friends. She had lost her parents in the plague and needed a home and was so happy in our mission school. (Chapters 1 and 2 in study book, *Follow the Leader*.) We joined hands and sang to the tune of "Juanita":

Now through the jungle where the forest children roam,
Sounds the joyful drum beat saying,
"Help has come."

Health and hope are promised, abundant life is free to all;

They have heard and answered—answered our call.

Africa, O Africa, we would praise His name with thee.

Africa, glad Africa, we give thanks with thee.

A farewell party with exchange of small gifts ended our

stay in Africa and we hurried aboard our Friendship and sailed for India.

There we met another of our own missionaries and went to her school. Here we played such a fine native game called "Ko." Two rows of children, seven in a row, squat opposite each other, three facing each way. Seven in the second row run, one chasing. The others may dodge in and out, but the chaser must run around the ones squatting. However, the chaser may tap one of the squatters, yelling "Ko!" and take the latter's place. The new chaser follows the same plan and the game continues until all are caught. We were presently so breathless that we were glad to sit down and look at curios. Rajas told us of her life and how hard it was to earn her bread. (Chapter 5 in study book.) We thought it fun to exchange clothing and dressed up in each other's attire.

Then we went to Korea. We did not stay at Seoul but went to a far distant village where we found one of our own missionaries and the native people who love her so dearly. We did not like the way they cooked their rice with hot pepper and a sticky gravy, but thought our way of serving rice was so much better. But we enjoyed their fragrant tea and dainty rice cakes.

Passing on, we stopped at Mexico where one of our missionaries is caring for the kindergarten children and training lovely Mexican girls to carry on her work. Some of the children still had the toys and books we had sent in the "friendly bags" a few years ago. We especially liked their carving and brought home a manger scene skilfully



MISSIONARY SPEAKERS IN COSTUME AT LAKESIDE CONFERENCE

carved out of wood. (Chapter VIII, study book.)

When we rounded up at Lakeside again, we placed the Christian flag higher than all the other flags and sang and prayed together that God's love would dwell in the hearts of all the little children of the world. Not merely in these school group activities but in our recreation we kept the missionary motive uppermost, having supper on the shore and holding a consecration service, making lotus blossoms out of our paper napkins and setting them afloat on Lake Erie laden with good wishes and love for Japan, etc.

We decided that in our own King's Heralds meetings during the winter we would help build a Friendship Village. We thought of all the things needed to build a successful village—first, a Christian flag to fly over

its church, a town hall, community house, hospital, school, playgrounds, happy homes, parks, markets, etc. As we pay our dues and bring in the mite boxes with our thankofferings in them, we will place the different buildings in this village. And so the King's Heralds will "Grow and Glow and Go"—which is our motto for the year ahead.

CREATING AN APPETITE FOR THE STUDY BOOKS

We are familiar with the lure of the food demonstrator who proffers a tiny taste of the appetizing viand and thus creates an irresistible demand for more. This principle is admirably "sublimated" by presenting brief dramatized sketches from missionary reading and study books in order to introduce them into circulation, and it may be used

in any group of the church or as an evening service that will draw even better than the pastor's missionary sermon. The sketches may be arranged by any clever writer in the congregation. The following directions and sample sketch (abridged and adapted) will serve as a pace-setter. Miss Mary Brown, director of religious dramatics in the Downey Ave. Christian Church of Indianapolis, found them so successful in creating a demand for the study and reading books and making their subject matter real and vital.

"We of the missionary groups earnestly desire our members to read; but it is often difficult to get a person to read what he or she knows nothing about. The purpose of the sketches is not entertainment but the creation of interest that will lead to the reading of the book. Therefore

we would not advise the presentation of the sketch unless you have a copy of the book which you will make available to the group for reading.

"Regarding costumes and characters: One of the most effective presentations of these sketches was given with women dressed in their ordinary clothes taking the parts, with the merest hint of costume to designate the part. A folded handkerchief made a nurse's cap: a felt hat and a man's handkerchief to mop the perplexed brow characterized "Mr. Smith": a cane and a feeble tone portrayed "grandmother." One could have costuming. One could have men and boys and children to take the parts. If it is to be given before the church, let the characters be worked out with men and children. If it is a group of young people, let them work out their own characters. And as for staging, none is necessary. Use the imagination. Dim lighting with the actors entering and taking their places in the dark is quite as effective for the purpose of this type of dramatization as more elaborate preparation. One group staged an African scene in shadow pictures behind a screen."

The Call of the Congo

The following sketch is selected from a number by Miss Brown because it may fit in with the use of *God's Candlelights*, which is a study book for the current year:

"The one introducing the sketch reads an introductory paragraph explaining that the humorous scene chosen is illustrative of the difficulties a missionary encounters in trying to unravel the relationship of certain natives in the village. Mr. Smith is trying to concentrate on his work when he is interrupted by a native boy, a man and a small boy. The curtain goes up or the lights come on or Mr. Smith simply enters and seats himself at his desk or table. He sits in a brown study when a school boy steps up and starts the dialogue.

Boy—White man, are you awake?

Missionary—Yes, Boyengo! Are you awake?

Boy—Yes, white man; my mother had a child last night and I want you to excuse me from work today. I am going to get her some firewood.

Missionary—What! Have you a new brother or a new sister?

Boy—Sister.

Missionary—All right; you may go. How are your mother and sister?

Boy—They live.

Missionary goes on thinking and presently is interrupted by the entrance of a man.

Man—White man, may I be excused from work today as my wife has borne a daughter and I must go to get some firewood and food?

Missionary—All right, Bondoko, you may go. Is Boyengo your son?

Man—No, white man; the child that was born in my house last night was my first born.

Missionary goes on thinking and presently a small boy comes up.

Bokoji—White man, may I be excused from work today? My child has borne a girl child and I want to go and get firewood.

Missionary—Why, what's this? Your child has a daughter and you are not old enough to have a wife. Is Bondoko your father?

Bokoji—No, white man, Bondoko is no relative of mine.

Missionary—Is Boyengo your brother?

Bokoji—No, white man; Boyengo comes from the same village that I do, but he does not belong to my family.

Missionary—What is the name of the person whom you call your child and who has a new daughter?

Bokoji—Bolumbu.

Missionary—And what is the name of Boyengo's mother?

Bokoji—Bolumbu.

Missionary—Then how many children were there born last night? Three?

Bokoji—We know of but one new baby in town, white man.

Missionary—Tell me; is the mother of Boyengo, Bolumbu? Bolumbu is the wife of Bondoko and likewise Bolumbu is the child of Bokoji, and yet these people profess not to know one another. What are you trying to put over on me?

Bokoji—That is easily explained. We don't have the same relationships you do. All aunts are called mother, and all uncles are called father. Now Bolumbu was the aunt of Boyengo, and she was the wife of Bondoko and the baby is their first-born. The father of Bolumbu and my father were related but my father is dead; so I take his rank and therefore I called Bolumbu "child" because I have my father's rank. Is that all clear?

Missionary sighs and goes on thinking!

MISSIONARY MOVIES

The real kind are among the best of our promotional materials. But "The Open Forum of Methods" in *Missions* tells of an

imaginary variety used by the Woman's Society in the First Baptist Church of Topeka, Kansas—a movie at each meeting.

This is a game or any diversion tending to make the members move about and get better acquainted. At the November meeting the P's and Q's handed to each person entering the room a small cardboard lantern with a letter on it—S, E or W. These represented the work in South China, East China and West China, which was the theme of the program. When the "movie" was announced, the W's went to the west side of the room, the E's to the east side and the S's to the South. At a given signal they formed a triangle, spelling the word S-E-W. Then using these initial letters they recited the characteristics of the missionaries—Sincere, Earnest Workers, etc.

The P's and Q's have many and varied duties. They keep a record of those present at the study class, the Quiet Hour and the program and report before the close of the session. They provide a pianist, distribute books, look after the souvenirs, table displays, costuming, and arrange for the comfort of those present.

A Plan for the Elderly Folk

Women of the congregation of the First Baptist church of Moline, Illinois, who were 70 years old or over were special guests of the missionary society at a meeting whose topic was, "Faith of Our Mothers." Devotionals, prayer for "mothers of the past, present and future" and special music all focussed on the main theme. The meeting marking the 60th anniversary of the founding of the Woman's American Baptist Foreign Mission Society, six members took part in a pageant, each representing a decade of work, and attired in the several period costumes, describing the work accomplished in the time. Following this, each elderly guest was presented with a gaily costumed doll representing some period in the 60 years' work.

BULLETIN OF The Council of Women for Home Missions

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

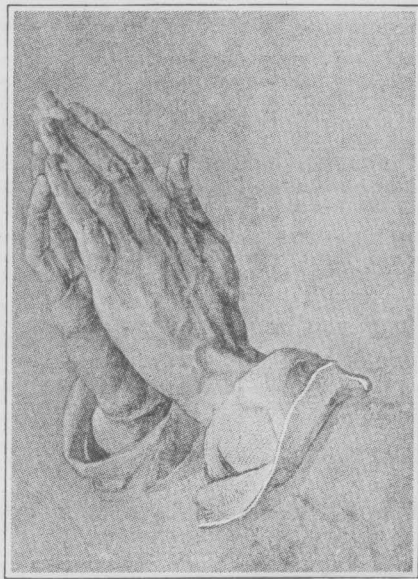
*I had fainted unless I had be-
lieved
To see the goodness of the Lord
In the land of the living.
Wait for the Lord;
Be strong and let thy heart take
courage;
Yea, wait thou for the Lord
—Ps. 27: 13-14.*

*Let my prayer be set forth as in-
cense before Thee;
The lifting up of my hands as
the evening sacrifice.
—Ps. 141: 2.*

UNITED IN PRAYER

BY AMELIA JOSEPHINE BURR
ELMORE

A beautiful old poem describes the angel Sandalphon hovering above the earth, gathering in his arms the prayers that rise from human hearts. At his touch they turn into flowers which he lays at his Lord's feet. One may picture Sandalphon, on the third of last March, loaded with every flower known to earth, for never, surely, have the remote corners of our world joined with its populous centers in so unanimous an upreach of prayer. From Valparaiso comes the word, "For the second time the women of Chile have held a World Day of Prayer Service. Last year it was something new suggested by the missionaries; this year it was something they all knew about and wanted." The report from our own State of Montana says: "There are men and women on their knees today by the hundred thousand who are meek for the first time in their lives." The gatherings were as diverse in numbers and in members as they were in location, but marked by a divine harmony of spirit, from



ALBRECHT DÜRER'S "PRAYING HANDS"

a company of over 1,500 in Poyangyang, Chosen, to ravaged and famishing Puerto Rico, where "we were about forty—and One, the One who makes any gathering, however small, a rich experience."

Turning the Pages of an Atlas. This harmony in diversity is one of the most impressive features in the constantly increasing observance of the World Day of Prayer on the first Friday in Lent. New Zealand, Australia, the Philippines, Hawaii, India, Syria, Ceylon, South and West Africa, Japan, China, Greece, South America, Germany, Denmark, the Balkans—one could more readily indicate the scope of this day of sisterhood simply by turning the pages of an atlas. It brought a fresh impetus to the tired workers for world peace at Geneva. At 'Ndabeni in South Africa, native women literally hailed the day, for at dawn they were singing their call to prayer through the vil-

lage. The worst storm of the year in Honolulu depleted but did not stop the meeting—which means much to those who know what a Honolulu storm can do!—and elsewhere in the islands were held eight different services, all interdenominational and interracial. At the meeting in Salonika, the leaders were one American, one Greek, and one Armenian. The audience included women of about a dozen nationalities. Four languages, English, Armenian, Greek, and Turkish were used during the hour. Even more polyglot was the gathering at Sofia, Bulgaria. They added to their program the Master's gracious and familiar invitation: "Come unto me, all ye that labor and are heavy laden and I will give you rest," in fourteen different European languages.

There is a touching similarity in many of the reports. "In the group were grandmothers who have known many years of toil and heartache, and mothers who have worked hard and have sacrificed to give their children 'book larnin' and other advantages which they never had. All denominationalism was forgotten and together we asked God's blessing upon our own American and other nations, and reconsecrated our lives to a closer walk with our Master. Some of the women had walked two miles over rough roads to attend the meeting; others had gotten up at four o'clock and had worked hard all morning, but as we left the church they said, 'This has been the finest meeting we ever had, and cannot we meet more often for an hour of prayer?' We all felt that although shut in by our hills we were joined in heart to thousands of women, all

praying that America and the world may be won and kept for Christ." Those hills were in Kentucky—but we feel a strong bond between those strong-hearted hill-women and others whose mountain homes are in another hemisphere. A missionary in Shantung writes, "They met at our house and have just left. There were about thirty-five present including two old men and three small boys. Of the number, six walked in seven miles to attend, and are now on their seven mile walk home, with a hazy sunshine and chilly breeze"—not in their spirits, we know. Whatever the outward weather may have been, surely those faithful ones bore homeward with them clear shining and a glow of heart.

From West Africa comes the following letter, "It is no wonder that the work in Africa is so fruitful, for African women *do* pray! The service was to begin at 9:30, but the women began to gather at 8 o'clock. One group started out from their town about two miles away, singing hymns, and other women joined them on the road. They came from all directions, and when the meeting began there were three hundred and sixty-five women present, to join in singing the Doxology. We had silent prayer for a few moments, and how reverent they were—it seemed even the babies tried to be quiet! Then Kabiyeen spoke of the need of church leaders for prayer, especially mentioning 'our friends who send us the missionaries.'

India

"After a talk on India, one of the women prayed 'that those

women may be free, as we are; for we used to be in bondage too, but the Lord Jesus has set us free.'

"It will not be long before all the babies will join those of Africa at the meeting, at the increasing rate of interest shown in the Day by Youth. A Children's Service was held this year at Bennington, Vermont, and at Cape Town, South Africa, there was a special evening meeting for young women at which prayers in three languages were offered. In the United States, the Y. W. C. A. observed the day from Texas to North Dakota, and the Canadian program bore on its cover a thought to quicken and inspire the imagination of youth. "Girls of all nations join in the observance of this World Day of Prayer. While we in Canada are yet sleeping, the day will have dawned in Oriental countries. The girls of Japan will lead in this circle of prayer round the world."

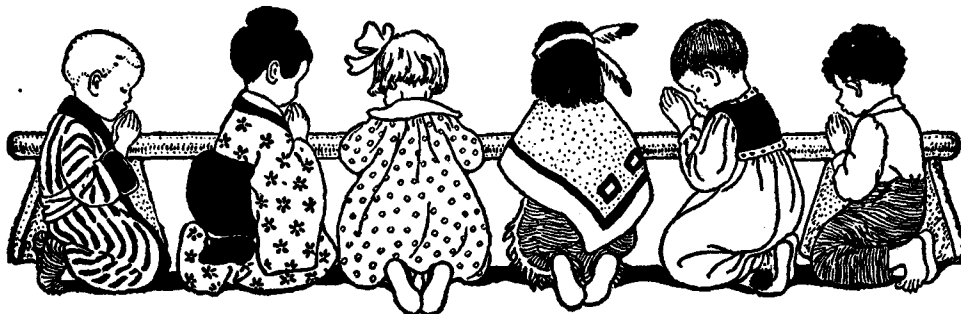
Prayer for the Nations. In the Christian Women's Federation of Tokyo, prayer kindled action. They cabled to Shanghai, "We, the Tokyo Christian Women's Federation, are today uniting in prayer for love, peace and goodwill between our countries," and moreover, they took a substantial and practical step toward that peace and goodwill by a memorandum to the Premier asking him to make a special effort to stand by the principle of interdependence and cooperation, and also by a delegation to protest against the radio broadcasting of war news every evening. "Today," said Miss Michi Kawai, principal of a school of her own and a national and in-

ternational leader, "is the Doll Festival. The dolls displayed in almost every home in Japan today represent a custom which came from China, and has in it originally the meaning of sacrifice for sin. Japan cannot be saved by the sacrifice of dolls nor of sheep, but by God alone. Those who really love Japan must be the first to indict her militarism and call her to return to righteousness. We have talked too much of mere national morality; we must press forward into religion and attain to the salvation of Jesus Christ. It is, to be sure, not only Japan that is in the wrong now. All nations have sinned to bring about this present situation. But we must not think of the sins of other nations but repent of our own sin first. We must get our national nature transformed, changed by God. We must repent and be born again.

This confession might be made, this prayer offered, not only by a Japanese, but by the citizens of almost any country in this troubled world. May each return of the World Day of Prayer bring nearer the realization of God's Kingdom on earth, and the fulfillment of His will in each individual life!

The annual observance of the World Day of Prayer for 1934 will be February sixteenth.

By agreement of the three national cooperating organizations, promoting the observance, the interdenominational enterprises chosen for the offerings given on the World Day of Prayer are Christian Literature for Women and Children in Mission Lands, Christian Service among Migrants, Women's Union Christian Colleges in Foreign Fields, and Religious Work Directors in United States Indian Schools.



Our Father, may we recognize all boys and girls, no matter what the color of their skins, as Thy children; and may we treat them as our brothers and sisters. Amen.

Our World-wide Outlook

A Missionary Newspaper of Current Events

NORTH AMERICA

Religion Among Students

Here are some discoveries made by Prof. Philip Parsons of the University of Oregon, in his survey of religious conditions in twelve state universities west of the Rocky Mountains:

Ninety-one per cent of students come from homes where one or both parents are members of the church, while only 40 per cent of the general population are church members; 67 per cent of the students attended church at least monthly in their youth; 81 per cent went to Sunday school either weekly or occasionally; 60 per cent still consider themselves members of the church. During college years there is a drop of only five per cent in church membership; 42 per cent of the students attend church at least monthly, while an additional 35 per cent have occasional church contacts while in college; only 18 per cent go to Sunday school with fair regularity; 24 per cent are members of some religious organization, 14 per cent of whom are not church members; 90 per cent of all students believe in God; 60 per cent—and not all of these are church members—"consider themselves religious."

—*Herald of Gospel Liberty.*

Service for Vacant Churches

A plan is being tried out in Iowa and Illinois whereby some of the mission churches unable to provide salary for a full time minister may have religious service from trained leaders, as a substitute until a minister can be engaged. As soon as the church is able to call a pastor, the worker is transferred to another needy field. Dr. Robert Lee Sawyer, President of Presbyterian College of Christian Education, Chicago, is the originator of the plan, and is encouraging young women graduates to undertake this missionary service. The purpose is to upbuild the Sunday school and young peoples' work, to encourage the

women in church work, to have house to house visitation, and to conduct some form of worship on Sunday but not to deliver a sermon.—*Presbyterian Banner.*

A Telling Temperance Lecture

Wilfred W. Fry, president of the great advertising agency, N. W. Ayer & Son, in a statement of his firm's policy, delivered a broadside against the liquor business, by canceling a contract of ten years' standing for advertising Canada Dry Ginger Ale, Inc., because the company is to sell whisky and beer after repeal. Mr. Fry, who is also an officer of the International Committee of the Y. M. C. A. and President of the Trustees of the Northfield Schools, says that the return of liquor will divert purchasing power from essential commodities; that its contribution to federal and local treasuries will be made at the expense of the class that can least afford it; and that "the liquor business has not changed and will be run by the same old crowd in the same old way."

To handle the advertising of a liquor-selling firm would put the N. W. Ayer agency "in the position of making alcohol attractive to the youth of this country," which would be "for us an impossible situation." Furthermore, N. W. Ayer & Son does not care to force upon other clients any connection with the liquor business, or to have it forced upon themselves. This is a plain forceful statement by a business man who holds definite convictions.

Slight R. C. Gains

According to the "Roman Catholic Directory for 1933," as summarized in *The New York Sun*, an increase of only 32,012

is reported in the Catholic population in the United States, a gain of less than one-fifth of one per cent. For the entire United States the directory lists 12,537 churches with resident priests and 5,723 missions. The clergy totals 29,782, which includes sixteen archbishops and cardinals, 102 bishops, 21,016 secular priests and 8,766 priests of religious orders. There are 7,462 parochial schools enrolling 2,170,102 pupils and 1,998 institutions for higher education enrolling 179,345 students.—*Missions.*

In Many Tongues

The Methodist Episcopal Church supports six mission enterprises among immigrants in the United States; the Hawaiian, Latin-American, Puerto Rican, Pacific Chinese, Pacific Japanese and the Bi-lingual. These six missions are working among seventeen racial groups. They have 235 pastoral charges, with 20,000 members and 36,000 Sunday-school pupils. The Bi-lingual Mission consists of sixty-four churches, missions and departments within six areas, seventeen conferences and thirty-three districts. The mission has fifty-eight pastors. Forty are Italian, three are Portuguese, three Slovak, two Chinese, two Lithuanian, two Spanish-speaking, and one Armenian, one Japanese, one Korean, one Polish, one Russian and one Syrian. Accessions for the past year number 878. Sunday schools have an enrolment of 6,377. —*Christian Advocate.*

Better Negro Ministers

Very little has been done toward providing an educated ministry for Negro churches. Gammon Theological Seminary at Atlanta, the only Negro the-

ological school with even moderate equipment and resources, has not added five thousand dollars to its endowment in the last thirty years. During this time great advances have occurred in all other fields of education. The multiplication and improvement of schools for Negroes has produced an increasing number of educated Negroes, and the Negro church cannot function properly unless its leaders are on an educational level with its intelligent members.

Indian Schools

Partly due to the administration's economy plan, federal day schools are to be substituted for some of the Indian boarding schools. This decision was reached after a careful review of the situation by the Office of Indian Affairs.

Between 4,000 and 5,000 of the 22,000 Indian children formerly attending federal boarding schools now attend local day schools or public schools. Funds will be set aside not only for the payment of tuition but for health work, social work and community development.

Indian boys who are advanced in age will be offered an opportunity to enter the special Indian reforestation camps. As a further departure from segregated institutional care of Indians, more and more opportunities will be given them for vocational, as well as higher, education in established state and local institutions.—*The Living Church*.

Helping Indian Neighbors

The women of the Good Will Congregational Church of Syracuse, N. Y., were not content with merely studying about Indians in a book; they turned their attention to neighboring Onondagas whose reservation is only a few miles south of Syracuse and discovered that all their land, except that lying along a creek, is worthless for farming. Consequently they have no livestock and can raise only a little food. In the past they have depended upon finding outside work which is now very scarce. These women shared a church

supper with the Indians, also a covered dish luncheon. Steps were taken to stock the reservation creek with fish, and to encourage the building of a small recreation hut. Assistance was given with clothes and a real friendship established with the Indian women.

—*Congregationalist*.

LATIN AMERICA

One Missionary Journey

In the State of Chiapas, Mexico, which has an area of 22,000 square miles and a population of 450,000, Senor Jose Coffin, of the Reformed Church Mission, is the only ordained Protestant minister. All ministers must be natives, according to Mexican law. The following is an account of one of his recent missionary journeys:

Last year we took a three months' horseback journey, giving emphasis to our rural work. I took a diagonal line across the entire state from the southeast to the northwest corner, visiting also the cities of the central mountain region. I visited all of the districts under the jurisdiction of the several Consistories and established thirteen new missionary stations. Three new chapels were dedicated. Our emphasis always is on personal work and our conviction is that this form of work will continue to give far-reaching results.

I received sixty-three people on confession of faith, baptized ninety-two children, married twenty-seven couples (previously married according to civil law) and made ten hundred and thirty-six pastoral calls.

—*Christian Intelligencer*.

Indians at a Bible Conference

At the request of Indian Christians a Bible Conference was recently held in Guatemala, Mr. N. B. Cox writes:

At 4:45 a. m. believers from Atitlan had two large dug-out canoes waiting on the shore and soon fifteen of us got into one and seventeen in the other. For three and a half hours they paddled across the lake. On the other side believers from several other towns were awaiting and took us to a house that had been cleaned and made ready for our sleeping quarters. Another was to serve as our dining room and near by they had built a shelter of branches where some twenty women were grinding the corn and preparing meals. The believers had secured a large house that made an excellent chapel, and the five daily meetings were attended by all the believers and many unbelievers.

The meetings were full of power. The conference was directed by an Indian pastor. The missionaries gave messages and offered a few minor suggestions here and there, but all in all it was an Indian conference, called, directed and financed by Indians.

—*S. S. Times*.

Bibles for Devil's Island

The Salvation Army has been given permission by the French Government to inaugurate Gospel work among the prisoners on Devil's Island, the convict settlement off the coast of French Guiana. The National Bible Society of Scotland has at the Army's request, dispatched to them 500 New Testaments and 3,000 Gospels.

—*Alliance Weekly*.

Christian School in the Andes

While most primary and secondary schools in the United States draw their students from the immediate neighborhood, it is interesting to note that the American Institute, Methodist School of La Paz, Bolivia, draws students from all parts of the republic, even some from Peru and Chile. The present enrolment is 562 and includes boys and girls of pure Indian blood. Tuition cost varies from about three dollars for kindergarten to five dollars for high school. With these fees it is possible to pay about 95 per cent of the total running expenses of the institution, including the salaries of twelve missionaries and twenty-six Bolivian teachers. Only about 5 per cent of the annual budget is paid by the Board of Foreign Missions.—*Christian Advocate*.

EUROPE

Laymen's Report

This report is coming in for a great deal of discussion, much of it adverse, in the missionary periodicals of Europe. Prof. Larsen of Copenhagen reviews it fully in the *Nordisk Missions-Tidskrift*. The *Dansk Missionsblad* gives a translation of Dr. Robert Speer's evaluation. German Protestant periodicals have given it much attention and lately the German Roman Catholic monthly *Katholische Missionen*

publishes the following which is so characteristic, that it will bear quoting. Alfons Vaeth, S.J., under the title, "A criticism of American Protestant Missions" sums up his appraisal as follows:

These laymen have in view a futuristic Christianity without Christ's cross and resurrection, without the Holy Ghost and His grace, without church and sacraments. Rather, it is no Christianity, but a belief in a non-descript divine being and a "religion" of universal humanity. Many mission societies, especially those of the continent of Europe, will reject this report with determination; but the majority of Americans will find it to their liking. In this way their missions will become still more degraded than before, into a social, educational and philanthropic reform movement, with the utmost possible favoring of the mortal foe of true religion, syncretism. For us Catholics the most incredible thing about it is, that laymen feel themselves called upon to sit in judgment on their churches and that the mission boards consider this quite a matter of course.

Christian German Jews

The *Jewish Daily Bulletin* reports 25,000 Jews converted to Christianity in Prussia alone during the past 25 years. 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.

From the same source it was reported on June 27th 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."

Vexing Questions in Germany

Prof. Karl Barth, theologian, of Bonn, Germany, has issued a forty-page pamphlet, setting forth his views on the problems that are vexing German Protestantism. The new "German Christian Movement" he pronounces "more national than Christian." As for a church which must "please Hitler," be limited to Aryans, uphold the majesty of the Nazi government, etc., Barth will have none of it.

Supporters of missions in the German Evangelical Churches are concerned about the future of the work. What place will be assigned to the 25 or 30 missionary societies under the reconstruction scheme? Will the Nordic or Aryan families draw themselves aside in proud exclusiveness?

A well-known Director of Missions, Herr S. Knak, attempts to answer such questions in the *Das Evangelische Deutschland*. He admits that many people are for the moment little concerned with the world beyond the limits of Germany. Some prophesy that the work of missions will be seriously hindered, if it does not end altogether, amid the changing spiritual movements in Church and nation. Thousands of earnest men and women are determined, however, that the life-giving stream of missionary endeavor shall continue to refresh the fields which would otherwise be barren. They fear lest, "the nature of the Church itself should be narrowed, impoverished, crippled and hopelessly secularized. A Church which only expressed what was believed, felt, desired and regarded as correct by the nation or its leaders, would no longer be a Church of Christ. The Church can only serve if it draws the sources and the impulse for its action from the Word and will of God."

The Berlin Missionary Society has passed a resolution at its spring conference welcoming the prospective union, and appealing for a clear declaration in favor of a vigorous foreign mission policy on the part of the new State Church.

Baptist Advance in Italy

One thousand, three hundred and sixty-one baptisms are reported by the Baptist Church in Italy since 1929 when the Concordat was adopted by the Italian State and the Roman Catholic Church. Not all obstacles are removed, but such a number of baptisms in a country where 39,000,000 out of 40,000,000 persons are nominally Roman Catholics, shows a marked advance.

Missions to Jews in Hungary

Mr. Forgacs, the Hungarian member of the International Committee on the Christian Approach to the Jews, sends the following notes concerning a conference recently held in Hungary.

A group of the leaders of the Hungarian Reformed Church, including several distinguished laymen, met in conference in Balatonkenese, and among other topics, discussed the Jewish problem. The conclusions arrived at may be summed up briefly thus:

1. We, the disciples of Jesus Christ, are pledged to proclaim the Gospel to all men following the Apostolic order: "to the Jew first."

2. We disapprove of Jews entering the Christian Church for any political or material motive, believing as we do that a radical change of heart is the primary condition of membership in the Christian Church. This radical change, we believe, is the work of the Holy Spirit through the Gospel, showing itself in the life and character of those who accept the grace of God in truth, and thus become good Christians and useful members of the Church of Christ.

3. The Christian Church must steadily oppose flagrant forms of sin among all men and especially such sins as are peculiar to racial character whether Jew or Gentile, e.g., obscene publications and literature which has such devastating effects on morality, and in which the Jew is not less guilty than the Gentile.

4. In receiving the Jew into its midst the Christian Church as such, and its members in particular, must take responsibility for the new brother, and are obliged to the utmost of their ability to help him in his Christian development.

Christian Youth in Russia

In spite of all interdiction, groups of young people in Soviet Russia meet in the name of Christ to strengthen Christianity among youth, and have received the name "Christomol," in contrast to the name "Komsomol" which means "Union of Communist Youth." The organization of this Christomol has taken place in conditions almost identical with those which existed at the beginning of Christianity.

Church Collections in Greece

The Greek Orthodox Church in Greece is experiencing a revival. Churches are crowded; people listen with rapt attention and give evidence of changed

lives. While the people are feeling the effects of the depression, church collections have shown an increase. Their catechetical schools (corresponding to Sunday schools) are having a remarkable development. Last year there were 341 of these schools, with 28,594 students; this year they have increased to 468 schools with 45,404 students. Their curriculum material is practical and life-centered.

AFRICA

Modernizing Islam

The subtle influences of modern thought are causing significant changes within the hoary institution of Mohammedanism. The Mosque of Al-Azhar, Moslem university in Cairo, and the oldest university in the world is being modernized. Old courses are modified or abandoned for modern sciences, made necessary to defend the criticisms of Moslems whose faith was liable to be sapped by the influence of modern conditions of life. This merely shows that Islam must adjust itself if it is to survive.

Egypt Checks Persecution

As a result of an attack by Moslems on a Franciscan Mission at Kafr el Zayat, Egypt, the government has taken steps to check the anti-missionary agitation. It has forbidden the Committee for the Defence of Islam to hold public meetings, and only the Ulema of the Al Azhar University is permitted to appeal for subscriptions from Moslems to render the "charity" of the missionaries unnecessary. Newspapers desiring to increase their circulation have been constantly agitating opposition to missionaries.—*Alliance Weekly*.

Good Native Customs

At the recent Science Congress at Barberton, Dr. F. G. Cowston read an interesting and suggestive paper on "Conserving Native Customs." A careful study, he said, of primitive agriculture, native dress, the treatment of the sick and the whole manner of life in a native kraal led to a conviction that much

primitive custom was of real use to the native and not readily to be set aside. It was of greater importance to investigate what generally accepted ideas among the natives were mistaken, or were the inevitable accompaniments of witchcraft and superstition which must be replaced by more accurate opinions. The demand of European settlers that all natives should be clothed while passing through towns has robbed them of much of the beneficial action of the sun's rays, especially in winter; so that they have become predisposed to tuberculosis and respiratory diseases. Under-nourishment may be tolerated if there is an abundance of sunshine, and the natives' custom of exposing their bodies to the sun is one of nature's commendable remedies to enable them to withstand the ravages of drought.

—*South African Outlook*.

Census for Nigeria

A census, completed by the government of Nigeria in 1931, throws light on the development of that country. The largest tribes are the Hausa, the Ibo and the Yoruba, each being over three million. The non-native population is 5,442, an increase of 32 per cent. From the religious census it appears that 2,055,305 are unclassified as to religion; 7,709,807 are Moslems; 7,543,220 are Animists. Protestants number 710,453, and Roman Catholics 188,507.

There are 36,626 schools in Nigeria, attended by 380,305 scholars and staffed by 240 Europeans and 8,815 Africans. Of these 2,678 schools with 135,162 pupils are under government and native administration.

—*The Church Overseas*.

Bolobo Conference on Marriage

A successful conference of missionaries and native members of the churches at Tshumbiri, Bolobo and Lukolela was held at Bolobo, May 30th to June 2d. It was necessary to discuss the church's attitude toward various native problems, and it was gratifying to note the eagerness

with which native leaders accepted the invitation to such a conference. Time was not found to discuss such subjects as the adequate observance of the Lord's Day, the use of intoxicating drinks, questionable dances, fetishism, slavery, etc., which had been placed on the agenda, but attention was focussed on the difficulties connected with native marriages. Missionaries seldom joined in the voting. There was absolute unanimity that the truly repentant transgressor of the marriage vow, who finds restoration to his former married estate impossible might be restored to fellowship after convincing proof of sincere repentance. The way the natives grasped the point, the lucidity of their statements and the earnestness of the prayers commanded admiration.

—*Congo Mission News*.

Testing Time at Ikau

The work of the Congo Protestant Council at Ikau and surrounding districts comprises 149 outstations, with a church membership of over 4,000. The shrinkage of funds put native teachers to a test, when a circular letter was sent to each one, stating clearly that no salary could be guaranteed. In two weeks replies began to come in, and all the teachers were willing to continue their work whether they received much or little pay, many adding that they were not in their work for the sake of money but that they might serve the Lord Jesus Christ and advance His Kingdom.

But the real test came when it was decided to call in the teachers and overseers with their collecting boxes, and count what money was there to be distributed. When the total sum in the 149 boxes was known it was found to be very little, but after two days of thought and prayer, only four teachers handed in their resignations.

—*Congo Mission News*.

Paying in Brass Rods

H. D. Brown, missionary in the Tondo region of the Congo, writes that native gifts to the

church have been drastically reduced. "Because of the scarcity of money the old medium of commerce, brass rods, are acceptable. These have been in circulation more or less among the people, and it is used in the payment of an African 'dowry.' We have received about 1,560 rods. These helped to pay the preacher-teachers.

—*Watchman-Examiner*.

Harvesting in Madagascar

Madagascar is a land of perplexing problems. Present conditions have let loose disintegrating forces; there has been a re-emergence of pagan practices in certain areas and a breakdown of Christian restraints in others. The Malagasy Christians have on the whole stood the test but some have fallen by the way. The Malagasy are religiously responsive, but need constant encouragement. The hope lies increasingly with those of their own people who are trained to take responsibility in church life. There are now several such Malagasy Christians; three on the staff of theological schools and another in charge of Sunday-school work in Imerina. The most encouraging features of the past year in Imerina were the "Pastors' Refresher Course" and Sunday school expansion. In the examinations held in September, out of 2,500 who took the second examination over 1,500 obtained from 90 to 100 per cent.—*The Chronicle*.

WESTERN ASIA

Reforming the Turkish Language

To nine out of ten Turks, written Turkish is incomprehensible. The past few months have brought nearer the fundamental reform which will probably count as the most remarkable ever undertaken. The language is a compound of Turkish proper, Arabic and Persian. When the Gazi decided to clear the Turkish language of its foreign components, he had two objects in view: one to sever connection with the oriental past; the other

to create a popular language. The whole nation was called to cooperate and for about one year there has been a passionate hunting after Turkish words both in Turkish folklore and literature. Over 100,000 words are now submitted and from these the new Turkish language is to evolve. The new Turkish dictionary is likely to be a monument of human work; but much more important and also much more difficult will be its practical enforcement.

—*Christian Century*.

A Moslem Boy at School

At Gerard Institute, a Presbyterian School near Sidon a series of evangelistic addresses was given. One meeting was in charge of the graduating class, and each member spoke. One of the most impressive was a Moslem boy from Transjordan, and of the well-known Mufti family, who said:

When I came to this school I spent the first few days cursing the school and even those who sent me here, and I vowed that under no circumstances would I remain in a Christian school. But as you know, we Circassians are trained from our birth to obey our leaders; so I wrote to my eldest brother, who is head of our family, saying that I could not stay in a Christian school and be under the orders of Christians. My brother answered me and said, "I know what you need, and that is to be in this school. You will remain, study hard, and obey, or you cease to be my brother." So I stayed; and now I thank God that I have a wise brother, and as long as I live, I shall never forget what I have learned here of true brotherhood.

—*Syria News Quarterly*.

Jewish Colonization Expands

An Anglo-Palestine exhibition in London has attracted renewed attention to Palestine as the only country in the Near East, and perhaps in the whole world, not to have suffered from the depression. Groups of German Jews fleeing persecution in Germany have crossed Turkey with a view to getting to Palestine. Meanwhile, news from the Holy Land represents an expansion of Jewish colonization to Transjordan as imminent. There is also, it is reported, a tendency among Jewish agriculturists to

settle on Cyprus. Land, labor, water and other power can be had quite cheaply on the island, and these factors, combined with the thought that Cyprus enjoys imperial preference, have contributed to make it decidedly attractive to Palestinian farmers. Being a British possession, Cyprus can afford a haven for German-Jewish refugees in a greater measure than a land governed by considerations such as Palestine.

—*Christian Century*.

Massacre in Iraq

A massacre of Assyrians has been reported in northern Iraq. Strong protests have followed. The patriarch of the Assyrians has taken refuge in British territory, Sir Francis Humphreys has set out to Iraq and there is reason to suppose that the British Government will do all that it can, but great injury has been done. Safety measures had not been taken to secure these loyal Assyrians against their traditional enemies, the Kurds.

INDIA

The Gospel Focus

Three public preaching services are held every day by the evangelist at different centers in the Presbyterian hospital at Miraj. Bibles, New Testaments, Gospels and religious books are distributed to patients, both private and ward. Magic lantern lectures on the life and work of Christ are given every Wednesday in the men's and women's wards. Song services are conducted on Sunday evenings. The Bible women go daily to the women's and children's wards for a service of song and Bible teaching. Crowds of men, women and children hear the Gospel from the hospital evangelists as they wait their turn at the clinic to see the doctor.

—*Presbyterian Banner*.

Christians in Gara Hills

Nearly thirty per cent of the Christians of the whole Assam mission are in the Garo Hills and Goalpara district, where the number has passed the 15,000

mark. There are more than 200 Sunday schools with 10,000 in attendance. To visit the 325 churches throughout that area would mean a year of constant travel, Sundays excepted, and would leave no time for the hundreds of non-Christian villages.

—*Watchman-Examiner.*

Gandhi's Ashram Closed

Mr. Gandhi's famous ashram at Sabarmati, near Ahmedabad, established in 1915 for training men in the pursuit of truth is to be closed. Mr. Gandhi gives his reason in the following words:

Hundreds of thousands who took part in the struggle have lost their all. Having heard the story of the sufferings of the villagers, I felt that some drastic action was necessary on my part. What is it that I could sacrifice? I have nothing on earth which I can call my own. But I have something which is more precious to me than what would be considered as mine. Among these the most precious thing is the ashram, and I felt that on the eve of my embarking upon what is to me a fresh and sacred mission in life, I should invite fellow-workers in the ashram to join me and give up for the time being the activities in which they have been engaged all these years, and I am glad to be able to say that not one of them had the slightest hesitation in believing that the time had come for the ashram to make the sacrifice.

Champa Leper Church

A large church has been erected at Bethesda Leper Home, Champa, C. P. The earnest listeners who are able to read bring Bibles, with pencils, and mark passages at the preacher's request. The Sunday school has ten classes; as a rule, every inmate attends. Weekly prayer meetings are led by an Indian worker, a leper or the mission superintendent.

—*Without the Camp.*

A Chance for Bhil Girls

The Central Provinces Methodist Conference has organized a woman's unit, and reports a school project which will give to Bhil girls a chance. Only sixteen girls from the Bhihs are in the eleven schools of that section. Hitherto "no Bihl woman has ever learned to read or write, nor had they learned habits of cleanliness." Godhra District

has started a self-supporting school of sixty children as a result of petitions signed by thirty to forty *thumb prints*.

—*Christian Advocate.*

Untouchables at Trichinopoly

The first session of the Madras Presidency Untouchable Christian Conference was held recently. One of the resolutions passed at this conference called upon the members of the community not to associate themselves with those who still regard them as untouchables. Another ominous resolution warned the ecclesiastical authorities that unless they came forward to redress their grievances in three months' time they would consider changing their faith and the canon law would not be binding on them.

Fighting Leprosy in Madras

The modern method of combating leprosy in the Madras Presidency was initiated by the British Empire Leprosy Relief Association Survey Party in 1929. In 1931, the Government, in order to organize leprosy work throughout the presidency, sanctioned the appointment of six group leprosy officers, each of whom was directed to open as many leprosy clinics as finances would permit, train the medical officers in the up-to-date methods of diagnosis and treatment of leprosy, do propaganda and survey work and examine school children for leprosy. As a result 200 new leprosy clinics have been opened, bringing the total available up to 250. In the past year, in the Madras Presidency some 28,000 cases were treated and 400,000 injections given.

—*The Church Overseas.*

A Siamese Christian

The Rev. Robert O. Franklin, Secretary of the American Bible Society in Siam, writes of a small boy, Koo Ngak Song, beginning his school days in the Bangkok Christian College, who earned 25 *stangs* per week, (about 10 cents), for sweeping and scrubbing the floors of the Bible House.

That boy has become one of the rich men of Bangkok, having

built up a prosperous business as a soap manufacturer. His interest has always been keen in the work of the Bible Society, and he is a liberal giver. He has recently pledged 500 *ticals* for three years, to train a colporteur.

CHINA

Only a Beginning

The Protestant Christians of China number hardly more than 450,000 among a population of 447,757,876 in the eighteen provinces. A force of 5,753 missionaries are located at 601 stations scattered through 1,608 counties. There are 6,000 churches. Of the 1,608 counties 293, with 146,500 villages, are unoccupied; 206 others, with 103,000 villages are practically unoccupied. There are 440,000,000 Chinese who either heed not the gospel, or know it not.

—*Watchman-Examiner.*

Communism Waning

Writing in the *July World Tomorrow*, Mr. T. Z. Koo discusses the question, "Will China Turn Communist?" He considers the threatened disintegration of China's rural economic system the strongest factor favoring communism, but cites a number of elements in the general situation which are unfavorable to the success of communism, among them:

1. The social ethical code of China, developed over a period of nearly two thousand years, exalts such virtues as filial piety, respect for age and learning, chastity and obedience in women; and emphasizes tolerance and benevolence in mutual relations between man and man. When the communists murder and loot in the name of communism and show their contempt for China's traditional ethical code by preaching against filial piety and practicing free love among themselves, they are encountering a stone wall.

2. The Communist Party in China is essentially a mass movement, and as such requires a new type of leadership as well as following. These elements are absent in the general situation in China. The Communist Party here is dealing with an undisciplined mass through an untrained leadership. Such a combination of handicaps is enough to cripple even a popular political movement, and the Communistic Movement in China has already outlived its days of popularity (1923-27).

3. The close connection of the Chinese Communist Party with the Third

International is another factor against its success in this country. Its program for China is hatched in Moscow. When national feeling is so strong in China as it is at this moment, any political party which takes orders from an extra-national source is bound to be working under a serious handicap.

4. Ever since 1927 the Communist Party has been torn by a series of violent internal dissensions. These have seriously affected the strength of the party and show no sign of abatement.

Madame Chiang's Evangelistic Campaign

Mr. Robert W. Porteous of the China Inland Mission writes that Madame Chiang Kai-Shak recently attended the missionary prayer meeting for the workers of the various missions working in Nanchang Ki, and asked that the missionaries do something to meet the needs of the wounded and dying soldiers in the government hospitals, adding: "I want them to have the comfort of salvation!"

The next afternoon, under the direction of Madame Chiang, three preaching bands, including picked workers from each mission, were organized and have since been working effectively in the three larger military hospitals.

Mr. Leland Wang, the well-known Chinese preacher, gave the first talk to the men. They responded well and a number of hands were raised indicating their desire to accept this offer of a crucified, risen, glorified Saviour. The workers visited the wounded in the various wards, telling them, as Madame Chiang herself suggested, *of the One who suffered more than they ever have*. The attitude of the officers and men has been more friendly with each visit.

In addition to tracts, booklets, Gospel portions, a nicely bound pocket New Testament has been given to each of the soldiers who would use it.

These New Testaments were the gift of the American Bible Society.

—*Bible Society Record*.

Dr. Hu Shih Interprets Trend

Under the auspices of the Haskell Foundation Institute, Dr. Hu Shih, the American

trained Chinese philosopher who is known as "the father of the Chinese renaissance," has been lecturing at the University of Chicago on the general theme, "Cultural Trends in Modern China." Two disquieting features of his estimate were his opinion that China's present weakness, as compared with Japan, is due to the fact that China has no military class, shows little honor to its soldiers, and "will need several generations to get over its prejudice against the military and to build up a strong army and navy"; and his judgment that the trend of Chinese culture is away from all religion, the attitude of the leaders of thought being that religion is an enemy of progress and must be replaced by science by which alone both the moral and the material aspects of life can be improved.

—*Christian Century*.

Cooperating in Rural Areas

Rural reconstruction is being promoted by government and Christian forces. The Ministry of the Interior provided the funds and the Department of Agricultural Economics of the University of Nanking the personnel, for economic and health studies of rural families. The Tinghsien mass education movement has entered into cooperation with the University of Nanking in crop improvement. The University of Nanking is cooperating to secure a complete agricultural census of one district in Kiangsu. Likewise the government is financing and the university cooperating in a study of the marketing and transportation of farm products.

Among the private organizations aiming at reconstruction of life at an important point is the National Child Welfare Association of China. This organization, while linked neither to the government nor the Christian forces directly, has the sympathetic favor of both. It has been in operation about four years. Its leadership is Christian. It aims to study the legal status of children, promote their health and education and care

for as many as possible of China's needy children.

—*The Christian Century*.

The Investment in Pishan

Pishan is a walled city of West China with a population of about 11,000. About 40 years ago the Methodist Church began work there, and soon had a church and schools. The buildings are not impressive—adobe walls and cement floors, and for seats, saw horses without backs. For years, the annual appropriation did not exceed \$20, and the largest amount the mission ever received in a year did not exceed \$150. The total investment for plant and running expenses in 40 years has been \$4,000. Now for the return in transformed lives:

President Dsang of West China University;

Lien Ya-go, vice-president of the Chamber of Commerce of Chungking, a city of 800,000 people; a Christian man of great influence in the city and province;

Dr. Chien Jia-hong, superintendent of the Methodist Hospital, Tzechow, West China;

Dr. Woo Yuei-Dsu, superintendent Government Hospital, Shin Du;

Miss Den Lien-fang, principal, Methodist High School for Girls, Chungking;

Six prominent pastors in Szechuen Province;

This list can be lengthened.

—*Christian Advocate*.

Reaching the Children

For two years Miss Florence Nickles, missionary of the Southern Presbyterian Church, has been giving the major portion of her time to women's and children's work in the tent evangelistic campaigns conducted by Mr. George Hudson in old established churches in China, and also in new centers. The meetings last fall were more largely attended than ever before, the tent, seating 500, being usually filled at the evening service, with sometimes as many more standing on the outside. The most significant part of the work has been that among children, since government restrictions have been laid upon religious teaching in day schools. The meetings are held after school hours, and bring an average attendance of

300. One hour of religious instruction each afternoon for eight or ten days is equivalent to what the child would receive in one term in a mission day school. There is, however, little opportunity for dealing with the individual, but at the close of a series of meetings where there is a church the local pastor is always present to extend an invitation to the children to attend the church Sunday school. The enthusiastic children are often the means of stimulating a somnolent pastor.

—*Christian Observer.*

JAPAN

Vigorous Women's Movement

Christians continue to publicly challenge the moral life of the nation, and none more heroically than Mrs. Kotoko Hani, editor of one of Japan's leading magazines for women, *Fujin no Tomo*, and principal of a modern school for girls in the suburbs of Tokyo.

Another vigorous Christian women's movement is the Japanese W. C. T. U. with its 171 branches. In fighting Japan's "white slave" traffic, in efforts for temperance, and more recently in the endeavor to prevent the government's manufacture and sale of a special brand of cigarette for women, in peace activities, and in the struggle for better education, the Japanese W. C. T. U. is rapidly assuming moral leadership.

—*Christian Century.*

Rest for Store Employees

The Dai Maru department stores in Kyoto, Osaka and Kobe were the first in Japan to give a weekly day of rest to their employees. Two of the three managers are Christians. Two of the three store buildings were planned by the architectural department of the Omi Mission. A new extension of the store has been opened in Osaka, designed within and without by Mr. H. Sato, head draftsman at the Omi Agricultural School. It was almost the last piece of work before his death.

—*Omi Mustard Seed.*

Christian Story-tellers

Following the earthquake of 1923, a group of Tokyo Christian laymen have been back of a movement to provide Christian story-tellers for the public primary schools of the city. Arrangements are made with the school authorities to have these speakers visit their school and tell the children Bible stories. These speakers are accompanied by a skilled Christian singer who teaches the children Christian songs.

During the past twelve months sixty-nine primary schools were visited and 123 Bible story periods were held. All told, 80,017 school children attended these meetings. Not only are these Bible stories given in the school auditorium with the cooperation of the school authorities, but the Educational Section of the City's Social Welfare Bureau sponsors this movement and cooperates in its work. Since the movement began, 463 schools have been visited, allowing for repetitions, and 455,430 children have had an opportunity to listen to Bible stories told by men and women who are experts in this field. Can this unique piece of Christian service be paralleled in so-called Christian nations?

—*National Christian Council Review.*

Setting the Pace

The friendly attitude toward mission leper hospitals in Japan, Korea and Formosa continues to be an inspiring example to other countries of the Orient. This has found expression in an increase of official literature on the subject, and in more frequent public meetings enabling the people to gain intelligent information regarding the nature of the disease, and ways of protecting themselves against it. Donations to supplement the government budget for leper patients have followed, while a third practical result has been the enlargement of the government budget for treating a larger number of leper patients and for methods of prevention, by providing homes for un-

tainted children of lepers, and by an attempt to get under proper care leper patients in the initial stage of the disease. This has been next to impossible with methods hitherto in use.

—*Without the Camp.*

Ex-Prisoner Sells Bibles

One of the most reliable and successful Bible sellers in Japan is an ex-prisoner who had been sentenced for life. He was so unruly as to be a problem to the institution. A fellow inmate frequently read the New Testament, but this prisoner's hatred of the book was so bitter that he turned his back to avoid seeing it. But one day he opened and began to read it. Later, he told of his experience.

"I lay prostrate on the cold prison floor. Some one seemed to say, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' I had no idea what happened, but I found my burden gone and my heart at rest."

The change was instantly apparent to officials and prisoners, so that he was given a degree of freedom and entrusted with important responsibilities. A year or so later he was released, came into the service of the Bible Society, and after fifteen years is the most efficient man in the field.

—*Bible Society Record.*

ISLANDS OF THE PACIFIC

Church Union in Australia

There is a movement on foot at Canberra, Australia, for the establishment of organized local church cooperation, embracing the Presbyterians, Methodists and Congregationalists. The scheme would provide for both ministers and people to retain their own status in their respective communions. Final approval of the cooperative scheme by the Presbyterian General Assembly of Australia is still awaited for its definite completion. The Council for Cooperation has appointed committees to prepare further necessary details, and it is expected that the actual launching will take place

in the near future. "When the Federal City was in process of inauguration," says the *Australian Christian Commonwealth*, "it was publicly suggested that its creation would furnish a good opportunity for the practical working out of a program of church unity; and the present scheme is an attempt in that direction."

In the Dutch East Indies

Missionary Inspector Dibelius reports on the consolidation of congregations in the Dutch East Indies. He mentions the fact that in 1930 the Christians of the Batak race in Sumatra, numbering 330,000, framed a constitution and gained recognition as a Batak Church. They were followed in 1932 by the congregations of central Java. Their first synod met in February, 1932. In December of the same year a general synod was organized also in eastern Java. Now steps are being taken to bring about a self-sustaining Indian Church, which at present is closely bound up with the colonial government.

Opportunities of Medical Missionary

"In South Formosa, where the Gospel has been faithfully preached since the pioneer work of Dr. J. L. Maxwell, founder of the London Medical Missionary Association, 86% of the hospital patients had never once heard the Gospel," says Dr. Percy Cheal. "A young man came to the hospital needing an operation on his stomach. During his stay he heard the Gospel for the first time and came to know the Lord Jesus as his Saviour. When he went home his father, who had the same trouble, came in needing the same operation. He, too, was converted. After him came the original man's uncle, and finally that uncle's two sons. All came to a saving knowledge of the Saviour, and one suggested that the Church, which they hope to start in their southern district, might be called the 'stomach' Church!"

An old lady, who thought an

operation on her forehead would necessitate her holding her hand up there for the rest of her life to keep the brain in, did not seem likely to understand the Gospel story. Yet she came to know the Lord, and her life was so changed that her sons attended the hospital services to find out what had changed her. They made the great discovery, and now there are several members of that family trusting in the Saviour. Two men who were converted in the hospital came to us and said, before their physical needs were fully attended to, "The people in our town don't know about this—we must go back and tell them *now*." They went, bought a little Chinese house, cleared everything out of it, placed seats, and began to read to those who came out of the Word of God.

—*Omi Mustard Seed.*

GENERAL

Believe It or Not

The May-June, 1933, issue of *The Mediator*, says:

"In his scholarly work, 'Pan-ganism, Christianity and Judaism,' the famous Jewish author, Max Brod, has this to say: 'I am constantly amazed at the naivete of our teachers and leaders who are surprised when I tell them that the best of our youth, our intellectuals, become Christians out of conviction. . . . Our 'leaders' do not believe it. To them a Jew never becomes a Christian unless he wants to better his position. That Christianity has drawn to itself such noble souls as Pascal, Novalis, Kirkegaard, Amiel, Dostojewsky, Claudel, etc., etc., and that it exercises a most overwhelming influence on the most earnest truth-seekers among us, of that our teachers know nothing.'" (Vol. 1, p. 120.)

Christian Preacher's Opportunity

Rabbi Louis D. Mendoza recently addressed his congregation in Norfolk, Va., on what he would preach if he were a Christian minister. Among other things he said:

Never has a Christian preacher had a more wonderful opportunity than today to show the religious spirit, to offer a practical plan for social salvation in the world of here and now. Mine is a religion of the minority and I am debarred from the strategic advantage of effectiveness, but Christianity is overwhelmingly in the majority in our Western civilization. Let it speak out, plead in the name of Christ, and society is bound to listen.

If I were a Christian preacher I would read the life of the Nazarene to catch a solution for the problems among which I live. "What would Jesus think?" would be the test I would apply to all matters of today, and I would speak out, regardless of social displeasure and congregational opposition.

I would lift my voice in and out of season for the outlawing of war except for the sheer defense of our firesides. I would take my stand on the Sermon on the Mount—words of Jesus that scintillate with pacifism. I would call anything glorifying the battlefield or condoning belligerency as anti-Christ.

I would lift up my voice in opposition to the rising tide of nationalism and the cult of race. If I were a Christian minister, I would love my country not less but humanity the more. I would refuse to let nationalism gag the teaching of the Gospel of man.

I would say much on the economic order in which we live. I would refuse to see society exploit its weakest members, to see ground down in the dust the bodies and souls of helpless millions.

I would have a message with regard to the Jews—the people among whom the Saviour lived while on earth.

—*Southern Churchman.*

Historical Religions

History records twenty-three distinct religions, of which twelve have disappeared. The eleven living religions have their birthplace in Asia, four in southern Asia—Hinduism, Jainism, Buddhism and Sikhism; three in eastern Asia—Confucianism, Taoism, and Shintoism; and four in western Asia—Judaism, Zoroastrianism, Mohammedanism and Christianity. Eight of these religions have no missionary vision; only three aim to be universal—Buddhism, Mohammedanism and Christianity. Buddhism is struggling for supremacy by using the methods of Christianity; Mohammedanism would conquer the world by the sword, and Christianity would prevail by love. Christianity is the only religion that

deals adequately with sin and self; the only religion that offers to mankind a Saviour who has risen from the dead; and the only religion whose Founder abides with power in the hearts of those who trust in Him. The fundamental difference between Christianity and all other living religions is that, while the devotees of other religions blindly seek upward, from earth towards God, Christianity proclaims the fact that God has come to earth in the person of His Son Jesus Christ to seek and to save those who are lost.

—*Alliance Weekly*.

Last Year's Church Gain

In 1932, churches and religious organizations showed one of the largest annual gains ever recorded. The total membership in the United States was 50,037,209.

Growth in church membership in the United States has steadily outstripped growth in the country's population, according to the report issued by the *Christian Herald*. From 1900 to 1933, covering approximately a single generation, church membership increased from 27,383,000 to 50,037,209, or 82.8 per cent; while the population increase in the same period was 65.8 per cent. Baptists led all the denominations with an increase of 357,353. In the matter of finances, the showing of the churches is better than that of most secular enterprises. Contributions for all purposes were \$19.02 per capita in 1932, compared with \$22.62 in 1931; and the per capita contributions for benevolences were \$3.12 in 1932, compared with \$3.71 in 1931.

In Defense of the Missionary

Bishop Frank G. Mosher, of the Protestant Episcopal Church, whose experience covers 40 years in China and the Philippines, made a brilliant defense of missionaries he has known, during a meeting of the National Christian Council in Manila. They tower far above any other group of foreigners in the Orient. They go on furlough less fre-

quently than business men. They live more frugally. The real missionary need not worry about tenure of office for he is a crank who believes God has called him to a life job and he intends to stick to it. The missionary is human. We must not expect him to be continually doing something original. "How many of the twelve apostles did anything original?" the bishop asked. But within the last century the missionary has planted Christianity so deeply in the Orient that it cannot be uprooted. Let anyone try to reintroduce into India or China certain social practices common there a hundred years ago and he will discover how profoundly Christianity has changed the life of those nations. "I have been through nearly half of that century and I have never known a missionary who did not try to see the Gospel in its essence apart from his Western training and who would not gratefully accept help from his Oriental converts and urge them to find their own interpretation of the Christian life." —*Christian Century*.

Christian Pictures Wanted

Miss Clementina Butler, chairman of the committee on Christian Literature for Women and Children in Mission Fields, who spent last year visiting missions in the Far East, reports that chromo pictures in glaring colors are sold at the melas and bazaars. These depict the lives of the gods and some of them are far from desirable. Even in Christian families, whose children attend Sunday school, the walls were adorned by these Hindu pictures. When asked why, they said they no longer believed in them but thought the pictures pretty. The Christian Literature Committee asks help to provide cheap, colorful pictures of beautiful subjects, such as Christ, the Good Shepherd, and Christ Blessing Little Children. —*Watchman-Examiner*.

A Marxist on Missions

Tucker Smith is president of Brookwood Labor College and an

active worker for Social revolution. At a Young People's Conference he made the following statement:

Today I detect a changing attitude toward missions—less enthusiasm and considerable doubt as to the wisdom of the movement. Some of this is due to a changing theology. While I do not wish to press economic determinism too far, I do want to warn you that Christians must expect to find capitalistic, imperialistic, nationalistic and race-conscious propaganda agencies attacking subtly or openly the present-day missionary, not because he is not doing a good job, but because he is doing his Christian duty as a citizen of the new world community we are trying to build. Our wide-awake missionaries are to be found on the front line in the fight against imperialism, against exploitation, against racial prejudice, against nationalism and militarism. The best of these workers are the salt of the Church. Support them in their trying "front line work," defend them against patrioteers and imperialists who denounce them as pacifists, un-American, "pink," "red," etc. The Christian Church can partake directly in the struggle against imperialism by sending just such workers to the actual centers of conflict to support the oppressed and to report the struggle to us back home.

—*Congregationalist*.

Missionary Expenditure

Dr. A. L. Warnshuis has prepared, as in previous years, the following table to show the aggregate expenditure of the Missionary Societies cooperating in the national missionary organizations represented in the International Missionary Council in the years 1929-31.

	Average Expenditure
Australia	\$1,390,381
Belgium	3,664
Denmark	518,386
Finland	117,674
France	197,838
Germany	1,525,494
Great Britain	11,031,513
Latin America	4,401,990
Netherlands	443,827
New Zealand	449,266
North America*	28,171,146
Norway	604,608
Sweden	1,020,521
Switzerland	292,761
South Africa	794,870
	<hr/> \$50,963,939

* Exclusive of expenditure in Latin America.

—*International Review of Missions*.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Today's Youth and Tomorrow's World. By Stanley High. 12 mo. Cloth, \$1.00; paper, 60c. Friendship Press, New York. 1933.

Just what today's youth will do with tomorrow's world the author does not try to predict, but he leaves no stone unturned in an attempt to put squarely before American boys and girls of high school age (for whom it is written) some of the major ills that will need treatment if it is to become better and more Christian. It is his conviction, not only that these problems of a sick world are of real interest to young people today, but that it is the supreme obligation of Christian youth to put Christ at the very heart of the modern world, and in doing so to match and surpass the zeal of those youth of other lands who are committed to the spread of Fascism and Communism.

His unusual background of world travel and his close and continued contact with youth movements in other countries, as well as with the young people of America, enable Stanley High to paint the now familiar problems of race, war, industry, nationalism, high-speed living and the rest on a large canvas and with more than the usual degree of perspective. For this reason, and because the author speaks the language of youth with unusual facility, "Today's Youth and Tomorrow's World" will undoubtedly prove to be one of the most popular mission study texts published in years. Where it was used this summer in the young people's conferences the classes were both large and enthusiastic.

It may be remarked by older readers that there is "nothing

tangible" about the book, that it does not draw conclusions and propose definite solutions. If it were to do so, it would be playing false to its fundamental assumption, which is that the solutions are yet to be discovered and that what our too-complacent Christians of today need most is to be stabbed awake. It seeks to provide not panacea but provocation. The remedies are implied, but they must be dug out.

Like the other two young people's study books for this year, Bartlett's "Builders of a New World" and Stock's "So This Is Missions!" "Today's Youth" has as its theme "Christ and the Modern World." It makes no distinction between "home" and "foreign" missions, but addresses itself rather to the *intensive* task of the Christian Church, a task just as real in the home church as in any mission field: the making of life truly Christian. It does not thereby imply that the *extensive* work of the Church has been completed, but that in our commendable eagerness to spread the Gospel across the geographical world we have too long overlooked the fact that *spread* is not synonymous with *permeation*, and that our world has other than geographical aspects.

The spirit of the book may be caught from the words with which it closes: "There are many movements of youth today. A new one is called for: a youth movement that accepts Jesus' program as its platform and which takes Jesus' spirit as its driving power. Enough of today's young people will read this book to start such a crusade and

make it a success in tomorrow's world." *We know that only Jesus Christ himself can change tomorrow's world, but we know also that even He cannot do it without today's youth.*

S. FRANKLIN MACK.

Wayfaring for Christ. By A. M. Chirgwin. 160 pp. Paper cover, 2s. Livingston Press. London. 1933.

The secretary of the London Missionary Society wrote this little book after his return from a twelve months' visit to mission stations in Africa and Madagascar. It is not a mere report of his tour but a general discussion of evangelistic missionary work from the days of the Apostle Paul down to the present, enriched by many incidents and impressions of his journeyings on the field. He "saw the authentic work of the Kingdom of God and men pressing forward the frontiers and proclaiming the Good News in a hundred different ways."

A. J. B.

Mother Whittemore's Modern Miracles. Edited by F. A. Robinson. 8 vo. 304 pp. Illus. \$2. Missions of Biblical Education. Toronto, Canada. 1933.

Here is a fascinating book of actual experiences in leading straying and lost women to Christ and His Way of Life. Most of the material is gathered from Mrs. Whittemore's own records and addresses. Her son and daughter also bear testimony to the record. No one can sympathetically read these experiences without being stirred with sorrow at the sad fate of many wayward girls, with indignation at the devilish wiles that lead them astray and with admiration and thanksgiving for such sacrificial and faithful ministry

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

as that shown by the workers in the "Door of Hope."

Mrs. Whittemore was led in the Water Street Mission from a life of thoughtless gayety to a life consecrated to God and His service and was later healed in answer to the prayer of faith. She tells thrilling stories of women saved in body and soul and led into lives of beautiful Christian character and ministry for others. "The Blue Bird of Mulberry Bend" is only one of many. Here are examples of applied Christianity that are unanswerable arguments to those who doubt the reality of God, the value of prayer and the power of Jesus Christ to save unto the uttermost. The "Door of Hope" in New York was founded in 1890 and for forty years Mrs. Whittemore carried on this "work of faith, labor of love and patience of hope." The work continues in many cities and the story is graphically told.

How Far to the Nearest Doctor? By Edward M. Dodd. 12 mo. 163 pp. 60 cents and \$1. Friendship Press. New York. 1933.

These stories of medical mission work for young people have been gathered by Dr. Dodd in his missionary experience, his world travels and his reading. They give a true and stirring picture of the great need of a healing ministry and what Christian medical missionaries have done and are doing in many lands. They are interesting stories, well told and show not only how physical suffering is relieved, but how these ministers of Christ also bring spiritual comfort and salvation through Christ. Here we read of how Dr. Paul Harrison has gone into the desert of Arabia; of the millions in Persia and India, in China and Africa who are beyond the reach of any skilled physician. Dr. Dodd tells inspiring stories of such pioneer missionaries as Pennell of Afghanistan, McKean of Siam, Livingston and Schweitzer in Africa and Shepard of Turkey. He describes the sacrificial service of these Christian physicians in their conflict with witch doctors, deadly diseases, poverty, ignorance and

dirt; how they labor night and day, travel long distances and work without proper facilities and with insufficient supplies. He tells of their work of prevention, their contributions to science and their training of native doctors and nurses. A skilled physician can do much to relieve suffering in a neglected land but only a true follower of Christ can be a medical missionary.

John Barleycorn. By Daniel A. Poling. 8 vo. 245 pp. \$1.50. John C. Winston Co. Philadelphia. 1933.

Here is a popular presentation of the case against the legalizing of the manufacture and the sale of intoxicants—in the form of "The Life and Letters of John Barleycorn." Dr. Poling presents the facts with conviction, with humor, with pathos, and with stirring satire. It is illustrated with numerous cartoons. If Americans could be made familiar with these facts they would find some other remedy than repeal for curing the present evils in business, society and the underworld that are charged to bootlegging and Prohibition.

The First Wife and Other Stories. By Pearl S. Buck. 8 vo. 312 pp. \$2.50. The John Day Co. New York. 1933.

These fourteen stories vary in interest and character. They are tragedies written in the same beautiful style as Mrs. Buck's earlier volumes but are without some of the coarse and objectionable features found in "Sons" and "Good Earth." "The First Wife" is an illuminating picture of Chinese home life. Another describes the failure of interracial marriage. Four show the change from the old to the new order in China; then come four to paint scenes connected with the revolution and communist activities and four sad pictures of the sufferings caused by floods. They are sad but sympathetic stories of the Chinese. No one would gather from them that any Christian missionary had been to China, that hundreds of thousands of Chinese had learned to follow Christ or that the author was herself a missionary.

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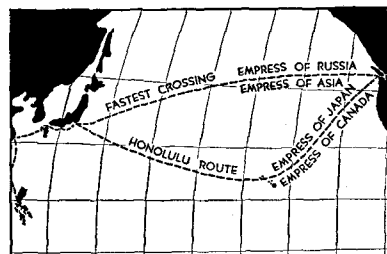
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CANADIAN PACIFIC

Our Seal. The Witness of the China Inland Mission to the Faithfulness of God. By Marshall Broomhall. 12 mo. 173 pp. \$1. China Inland Mission. Philadelphia. 1933.

There is no more remarkable story of God's guidance, protection, provision and blessing than that found in the records of nearly seventy years of the China Inland Mission. God has set His seal on the work of His servant Hudson Taylor and his successors and they, in turn, set their seal upon the faithfulness of God to fulfill his promises. Mr. Broomhall recalls the striking and enheartening facts in the history of the mission—in its founding, its enlargement; in the calling of missionaries and the support of the work; in times of war and persecution, of depression and temptation; in the winning and training of converts and in guiding the great work with over 1,000 missionaries in the largest and the most difficult mission field in the world. The personal testimonies show clearly God's ability and readiness to protect, provide and guide. It would be well if every missionary candidate and those on the field would read this record. It will strengthen and enrich faith.

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Obituary Notes

Dr. Donald Fraser, the well known and greatly loved missionary of the Church of Scotland to British Central Africa, died in Scotland on August the 20th. For thirty years he was missionary in Livingstonia, Central Africa, and later in administrative work connected with the Board of Foreign Missions of the Scottish Presbyterian Church. Few men in our day have aroused more enthusiasm for the cause of missions in Scotland and England. He was a forceful speaker and dealt with vital issues. The missionary call was a life passion and his deepest concern was bringing the Gospel to those without it. He was a missionary with the broadest conception of missionary service, saying: "When Christ is presented and received, the whole individual and social life of the person will be affected."

* * *

William Revell Moody, the son of the famous evangelist Dwight L. Moody and for thirty years the president of the Northfield Schools and director of the Northfield Conferences, died at his home in East Northfield, Mass., on October 12th at the age of 64. Dr. Moody did a remarkable work, carrying out the bequest of his father in the Northfield work. For nearly thirty years he was also editor of the *Record of Christian Work*, and was the author of two biographies of Dwight L. Moody. As the presiding genius of the conferences and schools he has made a remarkable contribution to the educational and spiritual progress of America and the influence has extended all over the world.

* * *

Dr. Yoshiasu Hiraiwa, Bishop of the Japan Methodist Church from 1912 to 1919, died in Tokyo, July 26th. Dr. Hiraiwa visited America several times. During one of these visits he was honored in Washington by being invited to open the Senate of the United States with prayer. He was a tireless worker and had been prominent in evangelistic and educational work of Japan Methodism for over forty years.

* * *

Mr. Manly R. Hubbs, for many years a warm friend and supporter of *THE REVIEW*, and one of the original stockholders, died at his home in Huntington, L. I., on September 11th after a prolonged illness, in his eighty-sixth year. Mr. Hubbs was a man of beautiful Christian character, whose influence and Christlike philanthropies were very widely extended but never advertised.

* * *

The Rev. Charles N. Ransom, for nearly thirty-six years a missionary in South Africa under the auspices of the American Board of Commissioners for Foreign Missions, died suddenly Sept. 11th at Auburndale, Mass.

Mr. Ransom was a native of Colchester, Conn., and a graduate of

Yale University and Chicago Theological Seminary. He went to Africa in 1890. After giving up mission work in 1925 he served as pastor of churches in America until he retired in 1931.

* * *

Miss Sybel G. Brown, honorably retired missionary of the Presbyterian Board, died in Los Angeles, June 26. She was in India 21 years, retiring in 1924, and was known as the introducer of the Sloyd system of manual training into India. At her death she was 81 years old. Miss Brown was a graduate of Mount Holyoke College.

* * *

Dr. Edwin W. Simpson, Presbyterian missionary at Islampur, India, died July 10 of peritonitis. He was born at New Castle, Pa., in 1880, and went to India in 1902 after graduation from Union Seminary at Richmond. He was engaged in evangelistic and educational work at Islampur, Sangli and Kohlapur.

* * *

The Rt. Rev. Ludwig H. Ihmels, D.D., Th.D., Bishop of Saxony, died suddenly on June 18, at the age of seventy-four.

When the churches of Germany reorganized in the post-war period, Dr. Ihmels was elected bishop. He was an educator and theologian, having been director of a theological seminary, then teacher in Loccum Convent, finally professor of systematic theology in the University of Leipzig. In 1908 he was elected president of the United Evangelical Lutheran Conference of Germany. Bishop Ihmels was greatly interested in the cause of missions and his son, Dr. Carl Ihmels, is the present director of the Leipzig Society.

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New Books

The Independent Arab. Maj. Sir Hubert Young. 344 pp. 15s. John Murray. London.

The Muslim Creed—Its Genesis and Historical Development. A. J. Wensinck. 304 pp. 15s. Cambridge University Press.

Bogadi—A Study of the Marriage Laws and Customs of the Bechuana Tribes of South Africa. A. E. Jennings. 82 pp. 1s. L. M. S. London.

From Pacific to Atlantic—South American Studies. Kenneth G. Grubb. Illus. 255 pp. 10s. 6d. Methuen. London.

Life in Lesu (New Ireland)—The Study of a Melanesian Society in New Ireland. Hortense Powdermaker. Illus. 352 pp. 15s. Williams & Norgate. London.

A Classified Index to the Chinese Literature of the Protestant Christian Churches in China. 260 pp. Gratis. \$1.00 per copy asked towards expenses. Kwang Hsueh Pub. House. Shanghai.

Population and Education in Papua. F. E. Williams. 67 pp. Government Printer. Port Moresby, New Guinea.

Agricultural Missions—A Study Based Upon the Experience of 236 Missionaries and Other Rural Workers. Arthur L. Carson. 111 pp. Agricultural Missions Foundation. 1933.

Reminiscences of Seventy Years—The Autobiography of a Japanese Pastor. Hiromichi Kozaki. Translated by Nariaki Kozaki. 406 pp. \$2. Kyo Bun Kwan. Tokyo.

The Chinese Church in Action. John Foster. 144 pp. 2s. Edinburgh House Press. Edinburgh.

Voodooos and Obeahs—Phases of West India Witchcraft. Joseph J. Williams. 257 pp. \$3. Dial Press. New York.

Jewish Views on Jewish Missions. 62 pp. 6d. Jewish Religious Union. London.

Blazing Trails in Bantuland. Dugald Campbell. 228 pp. 3s 6d. Pickering and Inglis. London.

Borneo—S. P. G. Handbook Series. L. E. Curry. 96 pp. 1s. S. P. G. London.

How Chinese Families Live in Peiping. Illus. Sidney D. Gamble. 348 pp. \$3.00. Funk & Wagnalls. New York.

China Year Book—1933. Ed. by H. G. W. Woodhead. 786 pp. \$12.50. University of Chicago Press.

The Keswick Convention—1933. 275 pp. 2s. 6d. paper; 4s. cloth. Pickering & Inglis. London.

A Threatened Hospital in China. Mary Moline. 20 pp. 3d. S. P. G. London.

Tristan da Cunha—The Isle of Loneliness. A. G. Partridge. 24 pp. 3d. S. P. G. London.

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China—S. P. G. Handbook Series. U. K. Shebbeare. 105 pp. 1s. S. P. G. London.

The Epistle to the Ephesians. Chas. R. Erdman. 180 pp. \$1.00. Westminster Press. Phila.

Gospel Sword Thrusts. Mark A. Matthews. 156 pp. 1s. Pickering & Inglis.

Chinese Rhymes for Children. Ed. by Isaac Taylor Headland. Illus. 156 pp. \$2. Revell. New York.

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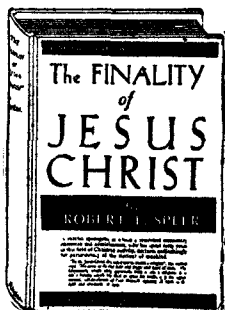
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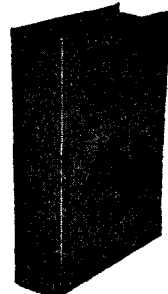
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