

THE MISSIONARY REVIEW the WORLD

Looking Backward and Forward

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A Voice from a Peruvian Prison

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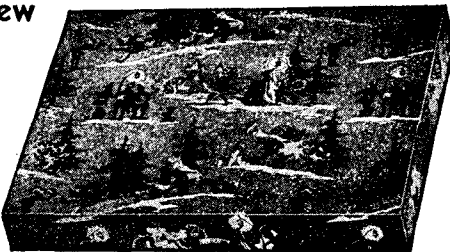
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December 5-6—Springfield, Ill.
December 7-8—Indianapolis, Ind.
December 8—Federal Council of Churches, Executive Committee, New York.
December 10-12—Washington, D. C.
December 13-15—Philadelphia, Pa.
January 2, 1934-February 8—Rural Training for Christian Workers Course, Scarritt College for Christian Workers, Nashville, Tenn.
January 3-5—Annual Meeting, Foreign Missions Conference, Garden City, New York.
January 9-11—Annual Meeting, Home Missions Council and Council of Women for Home Missions, Fifth Avenue Presbyterian Church, N. Y.

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THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

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Editorial Chat

One of the effective ways of spreading the Glad Tidings, God's message and its mission of Life, is to give wide reading to THE MISSIONARY REVIEW OF THE WORLD. It will make a good Christmas gift to your neighbor, your pastor, your missionary or other Christian friend. It will come with a monthly message of Glad Tidings and will instruct and inspire the readers to take a more active part in spreading the Gospel of Life. See our special offer to send an attractive Christmas card with your gift subscription. Now is the time to act.

* * *

The value of the REVIEW is shown by some of the letters received from readers. Can you help to make the magazine still more widely useful? Here are some recent expressions

"The ten pages on 'Missionary Reactions,' in the July REVIEW, are of very great value to the cause of foreign missions. I thank you most heartily for presenting this impressive testimony. It has greatly encouraged me."

BISHOP BENTON T. BADLEY,
Bombay, India.

* * *

"It is a real pleasure to express my appreciation of THE REVIEW. I am particularly pleased with the fine contents, and feel certain that it is greatly promoting the cause of missions. I wish its subscription list contained the name of every pastor and Christian worker and I would like to see it in the hands of every church member. If it were more widely read I am sure our mission treasury would not be suffering as it is from the 'depression.'"

REV. F. A. GOETSCH, *Board of Foreign Missions, Evangelical Synod of North America.*

"The July number is remarkably fine. I am more strongly convinced than ever that the REVIEW is the most interesting and valuable missionary periodical published."

DR. ARTHUR JUDSON BROWN, *Secretary Emeritus, Presbyterian Board of Foreign Missions.*

* * *

"Last year, for economic reasons, I asked you to discontinue sending the REVIEW. Now I find that I must have it. Every loyal Christian needs the ammunition to combat the terrible forces sweeping over the world."

LAURA A. BARNUM, *New York.*

Personal Items

Dr. Joseph Wilson Cochran, pastor of the American Church in Paris since 1923, resigned September 24. This church is the oldest American institution in Europe.

* * *

Dr. Catherine L. Mabie, for 35 years an American Baptist medical missionary in the Congo, has been honored by the Belgian Government with *La Croix de Chevalier de l'Ordre Royal de Lion.*

* * *

Henry Roe Cloud, full-blooded American Indian who has been a government school inspector in the Indian Service, has been appointed Superintendent of Haskell Indian Institute at Lawrence, Kansas.

* * *

Rev. and Mrs. Hugh Taylor and Mrs. W. G. McClure of Siam have reached the age of retirement after forty years of service under the Presbyterian Board. At the request of their fellow workers they will remain for service among the Siamese people.

* * *

Dr. Niels Neilsen, an American attached to the Danish Missionary Society at Hsiuyen, Manchoukuo, has been released after six months in the hands of bandits.

Dr. Nielsen, who was kidnaped April 11, had been held at several brigand hideouts in the almost inaccessible country north of Hsiuyen. The bandits had demanded \$250,000.

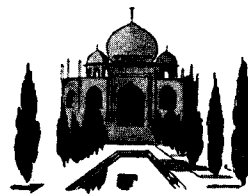
* * *

Mrs. Herbert E. Goodman has retired from the presidency of the Woman's Baptist Foreign Mission Society after a service of nine years.

* * *

Rev. F. S. Hearndon, missionary and director of religious education for the government school and community at Tuba City, Ariz., retired September 1st, after 40 years in Indian work in Arizona. Mr. Hearndon established five Papago Indian churches, personally directing the work of building chapels, manses and native helpers' houses on each of these fields. He served as missionary and supervisor for the Papagos for 30 years. For five years he has been missionary to the Navajos.

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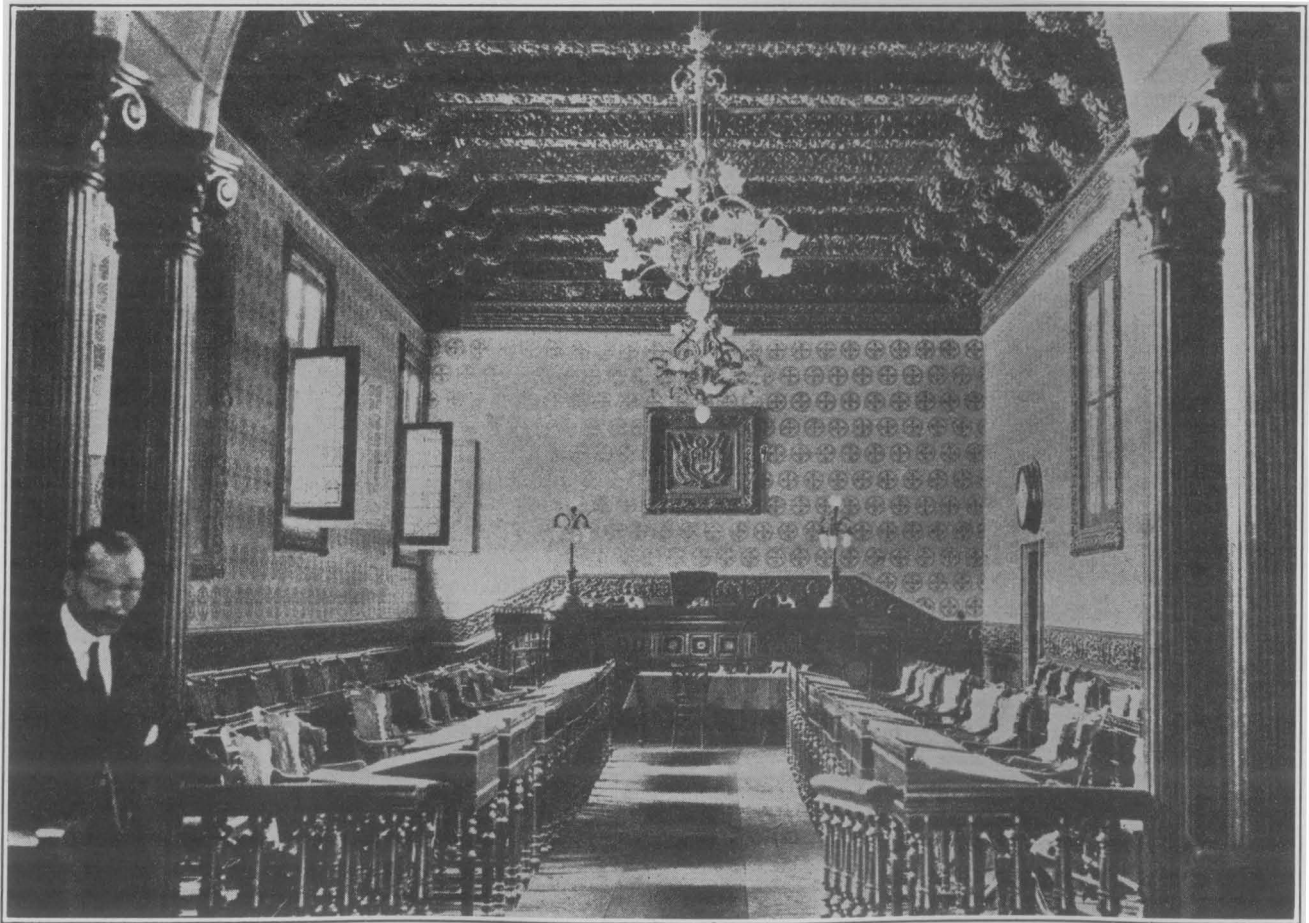
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**THE OLD HALL OF THE SPANISH INQUISITION—NOW THE PERUVIAN SENATE CHAMBER
THE OLD AND THE NEW IN PERU (See page 583)**

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

DECEMBER, 1933

NUMBER TWELVE

Topics of the Times

FOR PEACE ON EARTH—OR WAR?

The first Christmas message was one of peace—expressing God's will for harmony between man and God and between man and man. It was a peace made possible through the coming of Jesus Christ into the world. He came to proclaim peace—a way of peace opened through His death on the Cross. This great Christian word, with rich significance, was commonly used in early salutations and expressed the purpose and hope of all followers of Christ to promote peace through faith and love and by doing the will of God.

Look over the world today—torn by war and selfish strife. How far even professed disciples of Christ have departed from His ideal and program. Not only are the non-Christian nations made enemies by military, industrial and social strife but even Christian churches are separated into over one hundred and fifty sects, many of them widely divided by controversy.

Jesus Christ had no misconception as to the difficulties that stood in the way of accomplishing His mission of peace. He saw that self-seeking, blind prejudice, false leadership and enmity against the will of God would bring persecution to His followers, with division, hatred and strife, dividing even families into opposing camps. The peace of Christ is not a cheap product of weak submission to superior force; it is not the peace of cowardly compromise or the stagnation of death. He showed that the only true peace comes from harmony with the will of God.

Japan, China, Germany, France—any nation or party will welcome peace on its own terms. The results of the World War have proved that peace imposed by force cannot be permanent. A better basis is found in a common loyalty and in harmony of spirit and purpose. The secret is loyalty to Christ and obedience to the will of God.

While Jesus Christ came to establish peace based on righteousness and love, there are forces today that are promoting hatred and strife. Word

comes from Russia that the Revolutionary War Council and the Communist Internationale have joined in voicing anew Soviet Russia's plan to promote world revolution. The War Council No. 173 calls on the Red Army chiefs to train their soldiers for war and urges the workers and laboring classes of the world to join ranks with the proletariat of the U. S. S. R. Their revolutionary propaganda against nationalism, imperialism, capitalism and religion is already being conducted in all lands, including North and South America. Posters, textbooks, circulars and newspapers are used to foster the spirit of bitter hatred against all classes or governments opposed to the communist program.

The spirit of Anti-christ is the spirit opposed to the program of Christ who set up for His followers, by precept and example, the standard of love against hatred, sacrifice against selfishness, truth against falsehood, obedience to the will of God as opposed to the way of evil.

The acceptance of the first Christmas message involves the obligation to work for peace based on Christ-like love and harmony with God. There is no peace in fellowship with the enemies of God—personal, or ecclesiastical or national. Is it right to "recognize Russia" in view of her propaganda for world revolution and her anti-God campaign. Should Christian leaders recognize Russia or recognize God?

In the midst of strife and surrounded by enemies the Christian has defensive armor in the breastplate of righteousness, the helmet of salvation, the girdle of truth, and the shield of faith. The only offensive Christian weapon is the sword of the Spirit—the Word of God. It is to be used in love to save others rather than to destroy them. Among the great modern messengers of peace are the missionaries of Christ in every land. Today they are proclaiming and promoting the message of the first Christmas—"Glory to God. . . . Peace on earth among men." The good news to be pro-

claimed to all the world today is the same that was proclaimed nineteen hundred years ago—news that God is love; that Christ Jesus died to redeem men from sin; that the gift of God is eternal life through Jesus Christ; that the followers of Christ are messengers of peace; that Christians are actuated by brotherly love. The missionary enterprise proclaims good news that God is today working in all lands, bringing men out of darkness into light, out of weakness into strength, out of selfishness into service, out of death into life.

STIRRING FOREIGN MISSION INTEREST

The United Foreign Missionary Conferences, which have been and are still being held in cities of the East and Middle West, have succeeded in a marked degree in arousing the churches to a new sense of their responsibility and opportunity for giving Christ and His Gospel of life to the peoples of the non-Christian world. In many of these forty cities visited, large audiences have gathered, missionary addresses have been given in many of the Protestant churches, newspapers have dealt with the subject on their front pages and much missionary literature has been distributed. The seed has been scattered; where it has been good seed, sown in faith and prayer, God will give the increase.

One of the most effective campaigns was held in Rochester, New York (October eighth and ninth). It is described as follows by Dr. Frank M. Weston, Executive Secretary-Treasurer of the Presbytery:

"Measured in terms of numbers reached, interest aroused, and convictions created or confirmed, this conference was signally successful. The "team" of internationally known missionaries (including such speakers as Dr. E. Stanley Jones and Miss Lillian Pickens of India; Dr. Herman Liu, Miss Yi-Fang Wu and Bishop Roots of China; and Dr. Charles R. Watson of Cairo, Egypt) would get a hearing anywhere. They had it in Rochester. The Church Boards also sent outstanding Secretaries—Dr. James H. Franklin (Baptist); Dr. F. M. Potter (Reformed); Dr. Ernest F. Hall, and Dr. Wm. P. Schell (Presbyterian); Dr. J. Roy Strock, and others. More than sixty addresses were given and more than 100 congregations were reached (singly or in union services). Two radio stations broadcasted two Sunday morning addresses and a third on Monday. The largest church auditoriums were packed for the mass meetings and many were turned away. The assembly periods in the largest High Schools were made available to the Committee and thousands of the students heard missionary addresses. The men and women of the

University of Rochester, the students of the Divinity School, and the college women of the city, heard the messages and shared in forum discussions. About 400 Protestant ministers were present for the three hour round-table Conference on Monday, under the leadership of Dr. E. Stanley Jones. Eight large denominational luncheons were also held—each group facing its own responsibility and challenge. One whole day was given to a follow-up conference by a large interdenominational group of church women and the Council of Church Women filled one of the largest churches for a mass meeting. Church School officers and teachers had a special conference on the best methods of missionary education and a pageant entitled "The Great Choice" was effectively given.

"The newspapers published column on column of the missionary addresses; while no accurate estimate can be made of how many thousands "listened in" or attended the meetings, the ticket plan adopted insured the attendance of representative groups from more than 100 churches. Only time will reveal the results attained, but some may be immediately tabulated:

1. This conference revealed the tremendous present-day interest in the missionary enterprise of the Christian Church. People are *thinking or rethinking missions*. The amazing response to the invitation to "come and hear" refutes the statement that "foreign missions are done for."

2. The speakers helped to answer many questions concerning the missionary work of the Church. A prominent lawyer said, "These meetings have done more for the cause of Foreign Missions in Rochester than any similar meetings I have ever known."

3. It reached the youth of Rochester in an unusual measure. Thousands of high school students, college students (men and women), divinity students, and others heard Dr. Herman Liu and Miss Yi-Fang Wu (two splendid specimens of the fruitage of Foreign Missionary work) and saw in them convincing proof of the worthwhileness of this work.

4. Fully 400 ministers were brought under the influence of Dr. E. Stanley Jones. He is unique and irresistible. His epigrammatic statements linger long in the mind—for example—"If Christianity is not universal, it is not true." . . . "When our religion becomes less than universal, it ceases to be Christian." As a result of his addresses missionary enthusiasm in the lives of many will be as certain as the sunrise. His messages ploughed deep and made lasting impressions. The church life of the city and community has been deepened and quickened and recommitted to the world program of Christ.

Rochester has had many similar gatherings. This one stands out as inspiring and restful and eminently worth while.

These missionary conferences continue until the fifteenth of December, the final meetings being held in Oklahoma City, St. Louis, Springfield, Illinois, Indianapolis, Washington, D. C., and Philadelphia.

HOW SHALL WE TREAT THE JEWS?

What attitude shall Christians take today toward the Jews—the people of the ancient Abrahamic Covenant? Bitter hostility was for many years the prevailing treatment they received in Europe. Violent persecutions were generally due to prejudice and resentment because their race was accused of responsibility for the death of Christ. But today Jew baiting, massacres and pogroms have generally been discredited and discontinued in the face of modern progress.

In place of more violent persecution, there has come the attitude of antagonism, boycott and ostracism, such as is seen today in the Hitlerite anti-Semitism. Although Jews in Germany make up less than one per cent of the 60,000,000 population, the Nazis seem to fear their financial power and leadership, their radicalism, and their lack of sympathy with Teutonic ideals. As a result the Jews are being driven out of positions of power in economic, professional and political life. Some Teutons would like to enslave the Hebrews after the manner of ancient Egypt and for similar reasons. This national persecution has called forth strong protests from Jews and Christians in Great Britain, America and other lands.

Neglect and indifference to the welfare and destiny of Hebrews is the general attitude of Gentiles where there is no great Jewish problem. In North and South America Jews are tolerated, if not welcomed. They enjoy social, political and economic rights but amalgamation is opposed. They are excluded from many clubs, hotels and summer resorts, because of certain racial characteristics and their tendency to clannishness and aggressiveness. This unfriendly attitude is gradually passing away in enlightened circles where the Gentiles recognize the noble contributions Jews have made to political progress, business development, scientific advancement, literature and education.

Unfortunately comparatively few people anywhere take the attitude of the early Christians—recognizing that the Jews are a "Chosen People" of God, that we owe great debt to them for their preservation of the Old Testament, and that through them came Christ and the knowledge of His Way of Life. Such an attitude promotes the desire to show the Christ Spirit of love toward the Jews and an earnest effort to win them to Christ as their promised Messiah.

The evidence of an anti-Semitic spirit is often so much in evidence that we overlook the fact that many thousands of Christians all over the world, including Germany, take this Christlike attitude. Strong protests should be registered against any unfair treatment of Jews or Orientals or Africans in any land.

Injustice, unequal opportunity and unfriendliness are unChristian and reveal a lack of enlightenment when practiced in any land toward any people. The "German Christian Church," as the Nazi wing of the Protestant Church is called, cannot claim a right to the name Christian if they adopt a platform discriminating against the Jews and opposing Christian work among them on the ground that "their conversion to Christ obscures their racial identity." Such racial persecution and injustice form a blot on civilization and are a cause of shame to Christianity. Many of the Nationalistic aims of German leaders are commendable but these are discredited by unfair treatment and by any evidence of prejudice and hatred.

We believe that the key to the Jewish problem, in Germany and elsewhere, is the recognition of Jesus Christ as divine Lord and Saviour of all men. Jewish missions—conducted on the Christian basis of tact, friendliness and loyalty—should be carried on even more earnestly than ever. Faith in Jesus Christ gives to Jews a new understanding of God and new light on His own Sacred Scriptures which Christ came to fulfill; a new hope for this and the life to come in place of present discouragement and darkness; a new fellowship with other loyal followers of Christ; a new joy in the experience of spiritual life, a new purpose and goal, and assurance of victory in the conflict with evil; a new power for service to man. The result of a change of relationship to Jesus Christ is the transition from death to life—from lack of accord with the universe, with history and with God's program today, to a consciousness of harmony with the eternal Mind and Purpose.

The work of missions to Jews has produced remarkable results. Many have the impression that Jews cannot or will not become true Christians, and that they profess conversion only for selfish reasons. A knowledge of the facts will change this conception. Thousands of Jews—including some of the finest minds and characters of history—have faced persecution and the loss of all earthly possessions in order to be true to their convictions and follow Christ. Many of these Hebrew Christians are now in Christian pulpits and have creditably filled positions in all walks of life—men like Neanden and Edersheim the historians, Delitsch the Bible Scholar, Adolph Saphir and David Baron the preachers, and Schereschewsky the missionary translator.

The cry of "proselytism" is often raised against Christian missions. If by this is meant a change of association or name without an intelligent change of conviction and nature then all right thinking people are opposed to it. But if by "proselyting" we mean loving and conscientious

efforts to win others to loyal allegiance to Christ then no true Christian can do otherwise. Such conversion means no formal enrolment for selfish purposes but a new spiritual birth that brings a new spiritual experience, a new understanding of God, a new purpose in life, a new hope and a vital relation to Jesus Christ as living Lord and Saviour.

THINKING THEOLOGY AND MISSIONS

Every phase of the missionary enterprise is now under review: the theological basis; the values in non-Christian religions; the need of people of other cultures for the Gospel of Christ; the right of the Church at home to "export religion"; the type of missionary ambassadors needed; the efficiency of the administration at the "home base"; and the relative responsibilities of the sending churches and those on the mission fields. They are important questions which cannot be lightly put aside—especially if the Christian movement is to go forward and if the program of Christ for blessing to mankind by making disciples of all nations is to be carried out effectively and promptly.

Fifteen professors from theological seminaries in America, and Professor Julius Richter of Berlin University, took part in the annual professors' conference at the Kennedy School of Missions in Hartford Theological Seminary October 28 and 29. The discussions were vivid, impressive and fascinating and covered a wide range of topics. The Laymen's Foreign Missionary Inquiry occupied the center of interest, with a discussion as to whether the doctrinal basis of the first four chapters of "Re-Thinking Missions" is adequate to the present emergency and whether the proposed superboard of foreign missions is at all feasible. Next they went on to discuss the deeper question of the missionary situation. Even if the national churches in the Asiatic and African fields become fully independent is it possible or warrantable to leave in their hands the gigantic tasks to christianize the hundreds of millions of surrounding non-Christians. If the continued cooperation of the sending churches is indispensable, in what way should that cooperation be organized? The open doors inviting missionary endeavor in the nineteenth century in many fields seem to be rapidly closing; what new chances have we for a continued and successful access to the masses in Asia and Africa? The conviction in missionary circles is rapidly increasing that we have generally not taken sufficient notice of the ethical and social foundations of the pagan life and as a result Christian congregations have too often become foreign Christian colonies without spiritual relation to their pagan surroundings. How should missionary methods be altered to comply with new

insights? With the Greek and with the Teutonic mind the integration of Christian truth in the spiritual background of the pagan higher life has taken centuries. Will it take hundreds of years in the present missionary movement? Do we perceive clearly the grave and complicated problems lying behind this task? The uniqueness of the Christian message is definitely challenged today by the increasing knowledge of the higher life and thought in non-Christian religions, as is seen in such books as Robert Hume's "Treasure House of Religions." How are the unchangeable claims of Christ to be reasserted? These and similar important questions held these missionary professors alert during these two days of inspiring discussions.

MARTIN LUTHER AND MISSIONS

November tenth marked the four hundred and fiftieth anniversary of the birth of Martin Luther, the great leader of the Protestant Reformation. Born in Eisleben, Saxony, in the home of a humble but pious miner, this child was destined to change the religious thinking and life of the world. On October 31, 1517, when Luther was thirty-four years of age, the young priest nailed his ninety-five Theses on the door of the Castle Church of Wittenberg, and so fired a theological shot that is still echoing around the world.

This anniversary of Luther's birth has been celebrated in all lands. His Theses, emphasizing the New Testament teachings, led the way for the spread of evangelical Christianity throughout the world. He and his fellow protestants against the erroneous teachings and practices of the Papacy, proclaimed salvation by faith in Christ rather than by personal merit through good works; they offered an open Bible for all to read and interpret under the guidance of the Holy Spirit; they denounced the sale of indulgences and the granting of priestly absolution. Luther discredited worship before images in the churches; he exalted the living Christ above the Virgin Mary; he opposed the idea that the priest rather than Christ Himself is the mediator between the sinner and God and he discredited the claims of the popes—as the vicegerent of the Christ on earth.

With Hus, Luther, Mælanathon, Wyclif and Calvin came revivals of living Christianity which prepared the way for the modern missionary enterprise. The new reformers launched out into new ventures of faith and service; the Bible was translated and printed in the language of the common people; the priesthood was opened to men who were normally and legally married; the modern popular educational movement took root; unknown worlds were discovered and men, with larger life and vision, began to consider anew the

command of Christ to "disciple all nations." The Lutheran churches alone now include eighty-three million adherents, and 4,500,000 members in the United States. Their missionaries are scattered all over the world. The Protestant Christian churches enroll over 200,000,000 members and have 28,000 foreign missionaries at work in non-Christian lands.

As the late Dan Crawford of Central Africa remarked: "You can count the apples on a tree but you cannot count the number of trees that may come from an apple." You can count the babies born into a family but none can measure the influence that may come from one child dedicated to God and led by His Spirit.

A NEW APPRAISAL OF HOME MISSIONS

The work of Home and Foreign Missions, as must be the case with every vital progressive enterprise, is constantly being subjected to study and revision. As was noted in our November REVIEW, the changing conditions in the Church and in the field require changes in special projects, in methods and in administration, even though there is no change in the aim or the essential Christian message.

As a result of the Church Comity Conference, held in Cleveland in January, 1928, the Home Mission boards appointed a strong committee on a Five Year Program of Survey and Adjustment. This committee, representing the twenty-six denominations cooperating in the two Home Missions Councils, undertook to make a nation-wide scientific study of Home missionary fields and methods of administration. The work of this committee has now been completed. A survey has been made of twenty-five states and of many mission projects. Last year the Home Missions Conference appointed another special "Committee on Review and Forecast" to make an appraisal of the work of the Five Year Program. This appraisal committee is composed of eighteen pastors, laymen and women, representing seventeen cooperating denominations. The chairman is Dr. H. W. A. Hanson, a Lutheran, and President of Gettysburg College.

The findings of these two committees are being printed in a volume of some four hundred and fifty pages which is to form the basis of discussion at the annual Home Missions Conference in January. Much valuable data has been collected and carefully evaluated. While the topics and fields surveyed do not coincide with the suggestions contained in our November editorial, they cover many of the most outstanding features of the accepted field of Home Mission work. The results of the evaluation and the prophetic forecast will be awaited with great interest.

Unlike the Foreign Missions appraisal the Home Missions survey has been carried on by committees appointed by the Boards. They do not attempt to revise the doctrinal basis or the evangelistic purpose of Home Missions but only to study the progress made, the needs of the present hour, the methods that have proved most fruitful and the steps that should now be taken to complete the task expeditiously, economically and effectively. The true aim of Home Missions is to make Christ known so as to extend His supremacy and to carry out His program in every phase of life and in every part of the land. The end of the survey and program making should be the beginning of a new advance to win America for Christ.

RELIGION AND COMMUNISM IN PERU

Today Peru is struggling out of a long period of strife and abuse, with the government and the public suspicious and much afraid of any intrusion from the outside. More remarkable than are the recent meetings held in Peru by Dr. George P. Howard, who, under the auspices of the Committee on Cooperation in Latin America, is presenting in South America the place of the Christian message in solving the problems that are stirring the Southern Continent.

Dr. Brewster, Superintendent of the Methodist Episcopal work in Peru, writes that "Dr. Howard's Argentine citizenship and his command of the Spanish language opened to him many doors that would be closed to others. His studies in the universities of the United States and his long years of experience in preaching fit him pre-eminently for the task to which he had been assigned. His work was blazing a new trail; opening up a new field of missionary endeavor.

"In Huancayo he spoke in the theater to ever-increasing audiences until on the last afternoon, when he spoke on 'God, The Eternal Anxiety of Men,' the theater was filled to overflowing with the leading people of the city. He spoke in the government school to more than five hundred young men and in the Instituto Andino and in the local church he gave addresses which were greatly appreciated by large crowds.

"In Callao he preached in the Methodist Church on Sunday and the following week gave an address each morning in the Callao High School and three public lectures in the Assembly hall of the High School in the evenings. At the close of a series of addresses in the church a large number signed cards declaring their intention to live the Christian life. The entire church has taken on new life as a result of these meetings.

"In Lima, many were wondering what kind of reception he would get in a city which is not friendly to new ideas. The first lecture at the

Y. M. C. A. was on 'Communism and Christianity.' A large crowd was present for this lecture as the word 'Communism' is an almost forbidden word and the crowd was eager to hear a man who had courage enough to give a public address on 'Communism.' The other two lectures were more largely attended than the first and it seemed the more religious the theme the larger the audience, and the greater the interest.

"The Y. M. C. A. was too small to hold the crowd so a theater in the very heart of the city was secured for three lectures on the present moral and spiritual standpoint and one on 'Jesus, Our Contemporary.' Every seat was taken and people were standing around the sides and in the aisles nearly half way to the platform. It was a never-to-be-forgotten experience as one looked out over that audience of diplomats, business men, university professors and students, working men, women of every class of society, who were listening, many of them for the first time, right in Roman Catholic Lima, to what was really a good old-fashioned gospel sermon put in modern language. They got a vision of Jesus Christ as the manifestation of God, interested in every problem of human welfare, and possible as a present day experience in the life of every man."

SHALL CHRISTIANS RECOGNIZE CASTE?

We hear much about caste in India and denounce the Hindu beliefs on which it is based. We point out the injustice and inhumanity of separating men into sealed compartments, denying them rights and privileges of life on account of birth; calling them defiled because of their occupation; other classes refusing to mix with "untouchables," regardless of their personal cleanliness, education or nobility of character. Mahatma Gandhi is extolled today for his fight unto the death to remove "untouchability in India"; and yet he still upholds caste as an institution and the Hindu religion on which it is based. It is generally agreed that it will be impossible to abolish untouchability while caste remains. As long as men seek to keep their fellowmen from enjoying the equal privileges of their human birthright, because of differences of race, color, heredity, financial standing, religion or occupation, so long the spirit of caste and untouchability will continue.

The Hindus are frank in upholding the caste system and base it on their religious and on social and economic needs. At the same time Moslems, Parsees and Buddhists do not recognize the caste system. In China, with as great economic needs and as wide a divergence in social life and culture, there are no hard and fast barriers of caste. In India, however, caste is, in some places, even carried over into the Christian community.

This spirit is directly opposed to the recognized

principles of Christ and the Church, but it is too often practiced by church members. How can any one be a true follower of Jesus Christ and refuse to recognize the human brotherhood of man and spiritual kinship with all true Christians.

But it is easier to condemn than to correct. Are British and American Christians without sin in this respect? Are we all ready to fellowship with all Christians in the home and in the Church? There is no need to advocate or approve of racial intermarriage or to disregard all cultural and social distinctions. But where is the Christian basis for racial and caste separation in churches and schools, in Christian work and in personal fellowship? In Europe and America will Chinese and Indians be welcomed into church membership and elected to church offices on an equal basis with Anglo-Saxons? How about the Negroes?

Theoretically the truth is acknowledged that all are one in Christ. There is no distinction between male and female, between barbarian and Scythian, between Jew and Gentile by race, between rich and poor, between high and low, between bond and free—but practically these human distinctions stand as barriers in the way of Christian fellowship and united service. To this day, even among Christians, "man looketh on the outward appearance but God looketh on the heart." Among many professed followers of Jesus Christ are not the gold ring, the goodly apparel, distinguished forebears, and high financial standing still recognized as credentials for preferment in the Church?

When will Christians take their Lord and Master seriously? When will we determinedly put into practice His example and teachings? "Let nothing be done through faction or vain glory. . . . Let each esteem the other as better than himself. . . . Let this mind be in you which was also in Christ Jesus. . . . who humbled himself and. . . . took upon himself the form of a servant. . . . Do nothing by partiality. . . . Have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. . . . If we have respect of persons we commit sin."

Moslems condemn caste and Mahatma Gandhi is leading a reform to remove "untouchability." But the road to secure equal privilege and opportunity, equal justice and standing will be a long one. The caste system should be abolished, not only in India but in America and England. The secret of true humility and impartiality is a realization of the fact that all are equally needy in the sight of almighty God. Who is worthy to look with scorn on a brother? The secret of unity, of true Christian fellowship, of true brotherhood, is "the mind of Christ," a consciousness that every Christian is a bond-servant of Christ and may experience fellowship with the Father, with His Son, and with one another.

Looking Back and Looking Forward

*A Recent View of Presbyterian Foreign Missions**

By ROBERT E. SPEER, New York

*For Forty-two Years Secretary of the Board of Foreign Missions
of the Presbyterian Church, U. S. A.*

FORTY years ago at the General Assembly in Washington I first, as a very young man, had the responsibility of speaking to the General Assembly in connection with the Report of the Board of Foreign Missions. The Foreign Mission enterprise was then facing very grave problems. We were just on the eve, though no one knew it, of a great financial panic. The Church was deeply stirred by controversy and dissension. And yet it had been the best year ever known in the missionary contributions of the Church. For the first time the receipts of the Board for the year had exceeded \$1,000,000. The Board was none the less in a position of great financial insecurity. Its total working capital and endowment funds at that time were only \$304,000 and it was attempting to carry an enterprise of more than \$1,000,000 annually for which it had to borrow each year far beyond its available banking securities.

Great as our responsibilities were at that time, they are vastly greater today, thank God. Because of his rich blessing on the work during these forty years, the number of our foreign missionaries has grown from 600 to nearly 1,500; the national workers, supported by the Board, from 1,460 to over 8,000, with not less than 7,000 employed by the churches that have grown out of the work of the Board and are now independent. The total number of communicants in the mission churches and in these independent churches has grown from 31,000 to nearly half a million, while the contributions of these churches and of the missions, schools and hospitals have grown from \$42,000 to nearly \$3,000,000; the Sabbath school scholars from 29,000 to over 600,000; while the precarious financial basis of the Board in capital funds of \$300,000 is replaced now by endowment and reserve funds of over \$14,000,000. And over all is the indisputable seal of the blessing of God. This is the account of its stewardship which the Board has to render at the end of these forty years.

I have seen through these years the scrupulous care and the unselfish fidelity of the men and

women who, without reward, have patiently and fearlessly followed in the path of duty and have done what they believed to be right and in accord with the law of the Church; and who are conscious of no respect in which they have not honorably represented the character and tradition of our Church in its missionary enterprise, in loyalty to our Divine Lord and only Saviour and in obedience to His great commission.

A Year of Difficulties

It has been a very difficult year through which God has brought us; the most difficult, I think, that I can remember in forty-two years. It has been *difficult because of heavy losses*: men and women, as noble as have ever served the Christian Church, have finished their course and dropped out of the visible ranks. Less than half a dozen missionaries remain in active service of those who were on our roll when I began my service.

It has been *a hard year financially*. Only by rigid economies and heavy reductions of expenditure, both on the foreign field and in the promotion and administration of the work at home, has it been possible to close the year without a far heavier deficit than the \$347,000 which the Board reports to the Assembly. More than \$1,000,000 has been cut from our foreign mission expenditures since the Assembly of 1932, and we are going up into the new year with the heaviest curtailments that have ever been known in our missionary history. If the Church will return to the level of giving in 1931-32, which is well within its power, all deficiency can be cleared away, and we can move toward a restoration of the work and a courageous acceptance of the immense opportunities which are open on every hand.

It would not be candid to refrain from speaking of *other grave difficulties* which the year has brought. The Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry has occasioned the deepest concern, with the proposal which it has made, and which it is impossible for our Church and its Board to accept, af-

* From an address given at the General Assembly of the Presbyterian Church, U. S. A., in Columbus, Ohio, in May, 1933.

fecting, as it seems to us, the entire basis of the missionary enterprise.....

The fundamental positions on which the missionary work of our Church rests are clear and immovable. Methods may change and organizations and policies are always open to alteration and improvement, but the fundamental message of the New Testament and the central principles of the missionary enterprise are unalterable.....

In the matter of evangelism, both by itself and in relation to all other forms of work, in the matter of the place of the Church and of prayer and of the Holy Spirit and of the supernatural nature of the Gospel and the forces that are within it, the Board stands squarely on the evangelical convictions and on the confessional faith of the Church.....

A Year of Blessing

Difficult as the past year has been, it has yet been a bright and glorious year.

In the first place, only by God's blessing has *our foreign missionary work been upheld* in the marvelous and miraculous way in which it has been sustained. There are those who say that our foreign mission work is distrusted and that this accounts for the falling off in contributions. How then is it explained that this work has suffered less proportionately than any of the other work of the Church, and has suffered less than that of almost any other denomination or missionary agency?.....

We thank God for the *courage and faith of the missionaries* who have joyfully met the difficulties of the situation and who are ready to make any sacrifice that the work may go on. No graver wrong could be done than to represent the missionaries of our Church as evangelically untrustworthy. They are as faithful, true and devoted a body as the Church possesses.....

It has been a year in which we have rejoiced in *Christ's presence*. He has been in our counsels in the home Church. We have been conscious of His presence day by day in the offices of the Board as we have sought, turning neither to the left hand nor to the right, to work with Him in His rightful place in the midst. Lonely missionaries have known that He was with them. And I do not know what we would have done in many an hour if we could not have laid our problems and perplexities at His feet and have asked Him to have only His way and His will with us and with all the missionary work of our Church. And to many of us when the days were darkest there was comfort and peace in looking up to the heavens whither He ascended and watching and praying for the blessed hope of His glorious appearing.

Whether we look for that hope of His personal coming, as with all my heart I do, or think of His

manifestation as here now, and ever more and more fully revealing itself in the coming of His Kingdom, as others believe and as I believe, too, who can miss the great signs of His working throughout the world today under the profound and revolutionary changes that are taking place inside the great religions of the non-Christian world?

In the very citadels of the old religions, radical transformations are taking place. Men are taking over more and more the Christian conception of God, his personality, his immanence, his transcendence, his holiness, his love, his revelation in the Bible. More and more across the world men are recognizing the moral supremacy and authority of Christ. More and more, men feel the duty of those great obligations of human sympathy and service which, whether they recognize it or not, originated with Christ and live by his Spirit. In China, for example, in the great famine of 1920-21, the Chinese people themselves gave less than two-thirds of the \$37,000,000 spent in famine relief, while eleven years later in the Yangtze flood relief the Chinese gave more than nineteen-twentieths of the \$73,000,000 which was administered. What made this change? Nothing but the seepage of the unrecognized influence of Christ into the thought of the nation.

And the Christian conception of the place of woman is year by year permeating the social ideals of all the races. No one can exaggerate the significance in India of the remarkable census fact of the literacy among Christian women, twenty times the ratio in the general population; fifteen times the Moslem ratio; and thirty times the Hindu ratio. All this does not mean that the world is now accepting Christ nor that these religions are moribund; nor does it mean that non-Christian religions are to be converted into Christianity. In these religions, as in individual life, there must be, with whatever continuance, that real breach with the past and that supernatural renewal which the New Testament lays down as indispensable for individuals and for societies. These changes that are taking place are not equivalent to this repentance and renewal but they are evidences of deep changes truthwards which we are sure are the mighty workings of God, who by many processes is moving toward the accomplishment of His purpose to make all the kingdoms of the earth, whether they be kingdoms of government or of thought, the kingdoms of his Son Jesus Christ.

The Power of God Manifested

Toward the goal of Christ's triumph we believe that God is working more clearly and directly in the missionary enterprise than in any other way, and, humble though they may be, we are con-

vinced that the Christian Churches which are rising throughout the non-Christian world are centers of His power and true members of that great body of which Christ is the head, in which the walls of division are to be broken down and those who are far off are to be brought nigh through the blood of Christ. They are simple, faithful, New Testament groups, very like the early churches of the first century, with very similar weakness and strength. They are Christ's little flocks. Among these achievements, which seem small but are immeasurably great, we have rejoiced this past year in the building by the people in Elat, Africa, of their great brick church, seating 3,200 and costing \$20,000, one-half of which was given by the people themselves whose average monthly income is \$1.50. The church was dedicated, free of debt, on January 1, 1933, and over 12,000 people were present, many of whom had walked from twenty-five to one hundred miles to the service. In another field, Foullassi, there is one white minister for a constituency of 10,271 Christians. Alone he has charge of six churches, twelve communion centers, and one hundred and twenty-nine evangelistic points. Last year, in this district alone, there were 1,539 new confessions of faith in Christ as Saviour and Lord. Far away in Islampur, India, another church was dedicated with 2,000 present. By love and patience the long unyielding opposition of the community has been worn down and the whole town rejoices now in the church as its noblest building.

Deepest of all the works of God, however, is always the transformation wrought by his Spirit in individual lives. Many of the Christians of these non-Christian lands are but as little children, immature, as yet, in faith and character, but it is a fair question to ask whether in sacrifice and devotion and true faith in God and true loving of Christ they are not the full peers of our Christians at home. Among them there are giant figures, able, powerful, consecrated. These Christians stand out more and more as the leaders of their lands. Only one in a thousand of the population of China is Christian today, but in China's "Who's Who" one in every six is connected with the Christian cause. Throughout the mission field, in spite of many adversaries and every difficulty and hindrance, the number of churches and the number of Christians have grown. The last census of India reported the continued growth of the Christian community, outdistancing all others in its rate of increase and gaining every year on the total population.

Both in China and in Chosen there have been evangelistic movements of an exceptional character. In China the revival has been more indigent and more independent of foreign mission-

ary direction than anything seen hitherto, and has been characterized by many of the features—some unfavorable as well as favorable—which marked the great religious awakening in America generations ago. The notable thing about the movement in Korea has been the enlistment of great numbers of the young men and young women. At the large Bible institutes held throughout the Mission about 75% of those present were under twenty-five years of age.

Foreign Missions Go On

In spite of every difficulty the number of our foreign missionaries in active service is the same as a year ago, every loss having been replaced; that communicants reported show a continued gain in spite of the fact of the large transfers to the independent national churches; that Church and Sunday school attendance have increased by thousands; that more pages of the Bible and evangelical literature have been printed than the year before; that, thanks to increased self-support, the number of national workers has gained; and that the contributions for the support of the work which have been made on the field have far exceeded the appropriations (for national workers) which have been sent from the Church at home.

Foreign missions will go on. Their form may change and the methods and processes of evangelization may alter, but the basis on which the true missionary enterprise of the Church rests is impregnable.

More than eighty years ago the immovable grounds of the missionary enterprise were stated in the first Manual of the Board by John C. Lowrie:

1. The origin of the missionary cause in the eternal love and purpose of God.
2. The commandment of our Lord.
3. The example of the primitive Church.
4. The benevolent nature of the Christian religion.
5. The spiritual condition of man without the Gospel.
6. The events of providence in our day.
7. The seal of the Holy Spirit.
8. The certainty of final success.

Here we stand on the rock of Christ Jesus, the one and only foundation, and here we build, and all that is built here is to be indestructible and universal. We welcome all the signs of the times and the evidence of the progress of the Church, but our trust is in God and his promises and his invincible will that his Son is to be Lord of all and that every knee in heaven and on earth and under the earth is to bow to Him.

The world-wide work will go on because there is still need for it.

All over the world the hearts of men are discontented with the old satisfactions and are open to hear, whether they will accept or reject, the

truth that the Christian Church is to bear. As a South American woman said, rejecting the past, "*Soy campo libre—I am a free field*".

Let there be no more delay. Let us not be divided and let us not be diverted, by any voice, from the primary task to which our Lord is calling us and for which the world has waited too long. "I am sorry I cannot help you now," said Dr. Henke, of Shuntehfu, to an old blind woman whose sight might have been helped in earlier years. "I cannot help you now; it is too bad that you have come so late. Why did you not come earlier?" And the old woman replied, "Why, doctor, I have been here all the time; it is you who were late."

We Can—Will We?

We need not fear that young men and women will not be willing to give their lives. More candidates are available than we can send, and they are young men and women who believe the Gospel and who want to give their lives to making Christ known.

It is preposterous to hold that the Church is unable to provide funds. Our people spend their full share of the national amusement bill, which is more than \$1,000,000,000 annually; their full share of the bill of nearly \$2,000,000,000 for candy and corresponding luxuries; more than \$2,000,000,000 for tobacco, and \$12,000,000,000 for automobiles. It is not a question as to whether or not we *have* the money, even in these times of depression. The issue is purely one of devotion and sacrifice. What would not happen if through the Church generally there might spread the

spirit of one whose contribution was sent to us only a few weeks ago: a woman in Oklahoma dying of cancer, whose last happiness was to give the ten-dollar gold piece which had been bound on the wrist of a baby daughter who had died of smallpox sixteen years before, and who in her poverty and pain wished to pass on this sacred gift to the Saviour's cause before she looked upon the Saviour's face.

The work will go on and it can be accomplished in God's will whenever the Church will accept His will as her own, and in the unity and love of Christ make it her meat and drink to obey Him. The noble deliverance, sent out by the Assembly of 1833, just one hundred years ago, appealed to the whole Church for prayer and obedience:

The great spiritual object is an union of hearts, and of unfeigned, ardent, and repeated aspirations, supplications, and intercessions at the throne of eternal mercy, through the prevalent intercession of the great Mediator and Advocate of His people there, that the Holy Spirit may come down in a copious effusion of His special, new-creating, soul-saving influence, for the conversion of the world to God—for the consolation, encouragement, and abundant success of the missionaries who are now in the field of labor; for raising up, qualifying, sending forth, and blessing the labors of additional missionaries—a host of apostolic, devoted, self-sacrificing men, into all heathen lands, and generally for a rich divine blessing on all the benevolent and Christian associations, plans, and exertions which characterize and are the glory of the day in which we have our lot in life.

This was the appeal of our fathers to the Church three generations ago. It is their appeal to us, their children's children, now. Into this union of hearts and this consecration of life may the Spirit of God lead us today.

BETTER MEN OR BETTER METHODS

By E. M. ROUNDS, *Chicago, Illinois*

We are constantly on a stretch to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend has a tendency to sink the man in the plan or organization. Men are God's method. The Church is looking for better methods; God is looking for better men.

What the Church needs today is not more or better machinery, not new organizations or more novel methods, but men and women whom the Holy Spirit can use—men mighty in prayer. The Holy Spirit does not flow through methods, but through men. He does not anoint plans, but men—men of prayer.

Prayer, as a mere habit, as a performance gone through by routine or in a professional way, is dead. Such praying has no connection with true prayer. We are stressing prayer which sets on fire every high element of the Christian's being—prayer which is born of vital oneness with Christ and the fullness of the Holy Spirit, which springs from deep, overflowing compassion, from solicitude for man's eternal good; a consuming zeal for the glory of God; a thorough conviction as to difficult and delicate work, and of the imperative need of God's mighty power.

It is prayer force which makes saints. Holy characters are formed by the power of real praying. The more there are of true saints, the more there is of praying; the more praying the more true saints.

More time and early hours for prayer will act like magic to revive and invigorate many a spiritual life. A holy life would not be so rare a thing if our time with God were not so short and hurried.

To pray well requires calmness, time, and deliberation. True praying brings the largest and best results. We cannot do too much of real praying. We must learn anew the worth of prayer, enter anew the school of prayer.

Publish Glad Tidings—Today

By MRS. HENRY W. PEABODY,
Orlando, Florida

A MISSIONARY in India has asked some interesting questions regarding the reason for decrease in missionary giving by the home churches. Without doubt the financial depression accounts for much of this decrease but another reason is a lack of faith. We still try to "raise" money instead of bringing it into the treasury in answer to prayer. After the report of the Laymen's Foreign Mission Inquiry it is not strange that many have lost faith in some missionaries and their methods as set forth in that Report. It is in the Word of God that we find authority for the true purpose and plan of the foreign mission enterprise.

Modern rationalism and materialism have sown seeds of unbelief and distrust. Many of the colleges and even some theological seminaries in America attack the supernatural and teach skepticism. If, as some say, the Bible is largely an ancient myth, why trouble to export it as the basis for a universal faith?

Some question the policies of their mission boards and demand more spiritual leadership and less expense in administration. Others object to the inclusive method which would unite in the denominational boards, both "modernists" and "fundamentalists." They do not belong together in belief or method.

Another reason for decrease in missionary interest and gifts is, we believe, the removal of initiative and responsibility from the women of the Church. The women, through their own societies, gave definitely to the work on the foreign field for women and children, securing large sums of money through small individual gifts. In certain boards, women made their budget in terms of work as well as money. Each state took its share in each field and department of work; medical, educational, or evangelistic. The women were loyal to their missionaries and their needs and entered rather unwillingly into the mergers of boards in which men delight. As a result of these mergers, the gifts of women have dropped 50% in some cases. Budgets are uninteresting and mechanical but can and must be made alive and interesting for women and children. Women pray better for missionaries and their work than they do for budgets and deficits!

Another great reason for a lack of interest and funds is the fact that foreign missions have no adequate publicity program. They have no "press agent," no radio. The greatest adventure in the world, the most splendid heroism and sacrifice, the only successful internationalism—the victories of the Cross of Christ—are not widely published so as to be brought generally before the public. We fail to support the one magazine, THE MISSIONARY REVIEW OF THE WORLD,

which endeavors to bring "good news from far countries." There are thirsty souls in the churches today who need to know this news.

My recommendation would be that the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions cooperate in a radio half hour once a week for crisp, effective news items from the mission fields—not statistics nor estimates, but brief stories of spiritual victories and thrilling adventures which missionaries can provide. There are people who can give over the radio the facts from foreign mission fields in a way that will outdo Lowell Thomas or the gentlemen who advertise "Blue Sunoco" and "Pepsodent." There are foreign-born Christian students in America who would be heard with delight. If half the period could be given to stories for boys and girls, fathers too would listen in even if they fail to appreciate high-brow secretaries and missionaries. The National Broadcast will give aid if we can present living material from the African Trail, the Heart of China, the Multitudes of India, the Island World.

In every town and city the churches should also redeem one or two columns each week in the leading newspapers. Editors will gladly take well-written, interesting news—really more important than "contract bridge" or sport news, or society patter. The daily papers do this for the clubs and would respond to a strong committee of men and women from the churches who would claim at least an opportunity once a week for living, vital, spiritual world news and adventure furnished by experts.

The fact is people do not know—and the missionary organizations do not tell them—the inspiring, glorious victories. These should be told in the popular vernacular and through general news channels. In fact, we of the churches are "dumb" in more than one sense. People do not want sermons or dogmatic theology or denominational propaganda but they would listen to vital missionary world news over radio and through the press.

The very first message on the air was from a Heavenly announcer who proclaimed, "Good Tidings of Great Joy to All People." Then came that glorious symphony from the Heavenly broadcast: "Glory to God in the Highest, and on Earth, Peace, Good Will Toward Men." If, on Christmas Day, 1933, Christians could renew that Heavenly broadcast to all nations and in all nations, we might win thousands to a real belief in God's plan for the world, presented through His Son Jesus Christ, who came to offer life to those "of all nations, and kindreds, and people, and tongues"—the only universal religion.

Light for Present Darkness

Universal Bible Sunday December 10, 1933

By the REV. GEORGE WILLIAM BROWN, D.D.,
New York
General Secretary, American Bible Society

WE THUMB the dictionary in vain these days to find adjectives capable of describing adequately the conditions in which we are now living. Our experiences late in 1929 were referred to as hectic. But as we entered 1930 the assurance came from somewhere that the situation was only temporary. As month after month passed and the prosperity "around the corner" failed to materialize we spoke of the situation as grave. With the complexities introduced by the German financial crisis in the summer of 1931 we became accustomed to referring to the outlook as serious. Successively it became unparalled, unprecedented, and ultimately indescribable. Never were the hymnist's words more appropriate:

We are living, we are dwelling,
In a grand and awful time.

What the remedy for the world's ills is none will be presumptuous enough to say. Whether it is education, changes in government, revision of international relationships, leveling of tariff walls, codes, or what not, depends upon whom one engages in conversation.

The American Bible Society has one conviction on the subject and because of that conviction the Society is promoting Universal Bible Sunday this year with more than ordinary zeal. The conviction is that amid the perplexities in which the world is moving there may be found in the Scriptures both principles and a spirit sufficiently illuminative to guide us into a more satisfactory order of living.

For the observance of Universal Bible Sunday (Sunday, December 10) the theme suggested is "The Light Shineth in Darkness" (John 1:5). In the darkness of these days the gracious and ever-meaningful messages of Holy Scripture shine forth with a peculiarly penetrating brilliance. There are rays of light which reflect comfort—for the discouraged, for the dismayed, for the weary. From the Book there comes illuminating counsel—to guide youth, to embolden the middle-aged, and to sustain the elderly. From the chapters of the Bible there streams forth a light challenging the believer to stand steady, to persist, to adventure.

We turn to the pages of the Sacred Scriptures, describing the leaderless days of Israel following the death of Moses, and we find God in that dark hour lifting up a new leader and fortifying him with these words: "Be strong and of good courage; be not afraid, neither be thou discouraged: for the Lord thy God is with thee."

We review the life of David so fraught with dangers and vicissitudes, oppressed by King Saul and deserted by his own son, Absalom, and at the end of it all we read his great testimonial on the certainty of God: "He hath made with me an everlasting covenant, ordered in all things and sure."

We read the reflections of that great prophet, Isaiah, as he observed dynasties rise and fall and as he watched Israel moving toward its nadir: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

We turn to passages of the New Testament familiarizing ourselves afresh with the harrassed experiences of St. Paul who knew first hand the discouragement of opposition. We are heartened when we find him writing to the Corinthians: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

It is the messages and words of our Lord however that inspirit us most when we feel oppressed by that darkness with which the depression has encompassed us: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom"; and again: "Let not your heart be troubled; believe in God, believe also in me."

Universal Bible Sunday aims at directing the attention of church-going Christians to the central place which the Scriptures occupy in the Christian faith. Its observance assures Bible lovers that "the light shining in darkness" will lead thoughtful, sincere followers of our Lord to draw upon the resources of Scripture available for the strengthening of character and for the enriching of those personal qualities which make men equal to hard days.

A Voice from a Peruvian Prison

By JOHN A. MACKAY, New York

*Author of "The Other Spanish Christ"; Secretary of the Board
of Foreign Missions, Presbyterian Church, U. S. A.*

NO LONGER a traveler and an actor, I begin to recall, spectator-wise, the scenes and impressions of the past months in South America. They come before me more vividly than ever, and I set down some of the chief of them, allowing reflection to play upon the ever-changing scene.

The even tenor of my visit to Lima was broken into by a tragic event. It was an April Sunday about noon. President Sanchez Cerro was returning to the palace, after having reviewed a body of young recruits who were being drilled to go to war with Colombia. He was leaving the race course in an open car, when a young man, in the guise of a biscuit vendor, shot him fatally from behind. The partisans of the dead President cried for vengeance. They were sure that it was a political murder. The person mainly responsible must surely be the President's chief political opponent, then lying in the penitentiary of Lima, awaiting a trial which was never coming off. Their first thought was to have this man killed in prison. Calmer counsels prevailed, but during the next few days, the sentiment of the masses was fanned into flame as thousands filed day by day in front of the bier of the murdered President. A plot was hatched to allow the mob to get out of hand on the day of the funeral and to storm the penitentiary building, with a view to lynching the political prisoner inside.

The Prisoner

It happened that the prisoner in question was an old and much loved friend of mine. He had been a teacher in our school, the Anglo-Peruvian College. Until his exile from Peru he had lived in our home. One evening in 1923, during my absence on a lecture tour in Chile and Argentina, he left the house with the Yale latch key in his pocket and never returned until he came back from Europe eight years later, a candidate for the Presidency of the republic. In one of the most remarkable elections in the history of Peru, Haya de la Torre almost reached the Presidency, but his failure to get quite there exposed him inevitably to the relentless, classic ire of his opponents. Because of his alleged connivance in a revolutionary plot, he was imprisoned and his party dissolved and persecuted.

On the eve of the funeral, Lima lived at deadly tension. Something sinister was in the air. From different well-informed circles came the news of the fateful event which was in store for the following day. Mutual friends pled with me to do something if I could. What I did it would not be wise to tell in detail, but following a midnight interview with one of the leading politicians in Peru, a bitter personal enemy of Haya de la Torre, but a man who had always professed great friendship for me, a direct appeal was sent to the Peruvian Government by another powerful friend, and as a result the tragedy was forestalled. Exceptional precautions were taken the next day, and the funeral passed off in perfect quiet. Haya de la Torre was saved. The day following I left for Chile.

Why refer to this incident? Because the principal person involved has a unique significance in the present-day life of South America. It is no exaggeration to say that Haya de la Torre, now thirty-seven years of age, is the most outstanding and best-known figure of the generation between thirty and forty in the whole of Latin America. Shortly after his exile from Peru, in 1923, he visited the Soviet Republic. He went to study communism and was given special facilities to see everything from the Neva to the Volga. When he left Russia, he retained his social radicalism and great human passion, but he definitely renounced communism as a solution of the political and social problems of Latin America. He later studied in the London School of Economics and in Ruskin College, Oxford. Banished a second time in the course of a visit to Central America, he spent some years in Berlin. It was there I saw him last, in the winter of 1929. I had scarcely sat down in his lodging in Charlottenburg, when he took down from a shelf a Spanish Bible. It was marked throughout. "Look," he said, "the next book I am going to write on South America is to be full of quotations from the Bible." I remembered one of the first days when we had talked about religion as we roved together among the rocks of the Peruvian coast. He and a group of fellow-students were then giving themselves most self-sacrificingly to the education and welfare of the masses among his own countrymen.

"For me to say 'God,' " he said, "is to experience a sensation of nausea in my mouth."

"Why?" I asked in deep surprise.

"Because that name has been associated in my mind from boyhood with things that are vile and unjust, with attitudes which I feel I must give my life to combat."

In the interval since that time, a profound change had passed over Haya de la Torre. He had come to realize that religion was basic for personal and social life.

From Behind Iron Bars

During the first days of this visit to Lima, before the storm broke, I was in touch with my old friend through his sister, the only person allowed to visit him in his cell. Everywhere I went I heard tales of his doings before he went to prison and ere the country began to be turned into a shambles. But the deepest insight into the soul of my friend, as he still was, I got from a couple of precious letters written on rough paper and in a scarcely legible hand, which had escaped the vigilance of the prison censor. I have the feeling that those letters will prove one day to be historic documents in the spiritual life of Peru, if not of the whole continent. Undoubtedly an entirely new note is struck in the political life of South America, a deeply ethical and religious note, like the warble of a skylark above the earth at dawn. The humble recipient of the two missives was the wife of a local evangelical pastor, who, because of her faith in Haya de la Torre, carried to him day after day for several months food to substitute his prison fare. Let me quote one or two significant paragraphs from these letters. Here is one written in Haya's own English which he used rather than Spanish as a means of security:

Many thanks for your message of the other day. I know that many good people are with me. . . . I shall be very grateful indeed for anything you could do for the boy who is so faithful to me. As a matter of fact, he is the only one I trust without doubt. He is clean in body and soul and serves me as a very good comrade. In this place of spies and traitors, in which even jealousy is doing its part, he is a wonderful exception. On the most tragical days, when everybody was coward enough even to smile to me, he was brave and loyal, and stood by me at any rate. He has won my gratitude and I think I have the duty of doing for him as much as I can. He is not educated at all but exceedingly intelligent. Therefore, I should like to get some books for him but rather elementary ones. Perhaps some stories like Robinson Crusoe, the life of Jesus and something about Peruvian history and mathematics. . . . I believe that you could do a good thing in sending here some Protestant literature for the convicts. They have almost nothing to read and the majority of them are very ignorant. Papers like *Rimak* may be introduced on Sundays. You would do a lot of good. I would like to have a Bible. I have only with me a New Testament. I left my Bible among my books and sometimes I miss it very much for I am a regular Bible reader and I like to see again many parts I am devoted to.

Beyond Gandhi and Lenine

Listen to this other passage:

I am not a desperado, and though I feel that I am the victim of many, many mistakes, mostly of them not mine, I am not angry nor bitter at anybody. Besides, after I know the terrible fate of many of my comrades I am even proud of my sufferings for I believe that I get my share in the sufferings of all of them. Still, if I did not know that my life is necessary to the Party, I had rather liked to die with them. Only one glory I am envious of: that that our martyrs have got! My greatest ambition is to die as they did and if I did not know that I must still live and work, guide and teach, I would be just now the unhappiest of men. But, alas, I have to live!

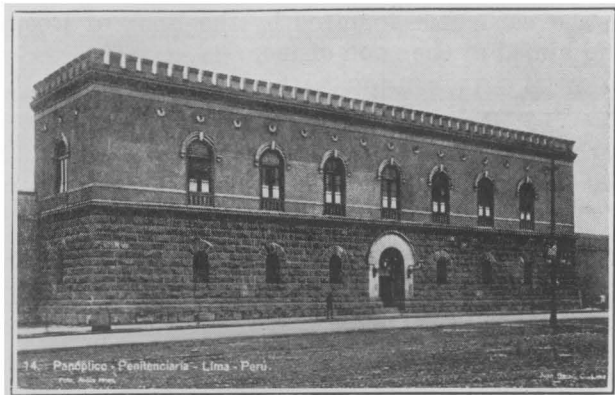
Our Party needs a great leading work yet. We have to clean it of passions, ignorance and indiscipline. We have to make of it a colossal spiritual force in which convictions and faith, reason and emotions, experience and energy, science and vision, should be harmoniously combined. I have a tremendous faith in the destiny of our Party. I think that it has all the characteristics of a real wonderful movement. Yet, I believe that it shall bring to this country and to Latin America the solution of many problems not only economical and political, but moral and spiritual, for we are not only sentimental and religious as Gandhi nor only social and economical as Communism. We have the best of both sides, and we must value the importance of each, but without losing the fundamental significance of humanity. Upon this great reality we have to build up the edifice of the Party, neither as a fortress nor as a church, but like a school in which learning and work should open the real way of Justice. But my dear friend, for such a work we need great teachers. Teachers like soldiers, soldiers like teachers. Apostles of faith alive and strong "unto death," clean minds and clean bodies, unselfishness and mental capacity. I know that what I have done is only a very little part of what I could do. That is why I must live and be free for. I don't care for political ambition in the low sense of the word. If I knew that I could do my work outside politics I would try. But as a matter of fact I did it. My work in the Universidad Popular was a beginning of the task I am devoted to. But I saw that the work was not complete. In countries like ours you ought to have the political power, otherwise the political power will be always against you. Besides there is magic force in power which attracts people towards it, and when you use that force for the good your task can be better achieved. All these considerations may help you to know me better. I should not like to be misunderstood. . . . When I think of the exaltation of the name of Haya de la Torre I always think of the chief of our Party, a rather ideal symbol and never of myself. Even to me the name of Haya de la Torre is something outside my own person. I think of him as of the chief and I think of myself as a soldier whose only duty is to be ready to every effort and sacrifice for the Party to which I belong. I am conscious of my defects and limitations and I fight every day against them. I know that I am neither a genius nor a saint and that there are in the Party many men and women who are superior to me in many ways. But although I know it I think that the faith that so many people have put upon me as a leader may help very much to keep the unity of the Party, and to do the great work that everybody in it must do to achieve our aims. So I extrovert my own personality and I put it to the full service of the common ideal, but never, never as a pedestal for my own vanity. All this has to be pointed out to you.

I am sorry that I have to write almost in the dark to avoid surprises. You will read all this with a lens, I guess. Forgive my poor style and the awful handwriting

for I must be keeping one eye on the paper and the other on the irons (bars) of my cage to avoid any undesirable visitor.

A Party of Youth

The party to which Haya de la Torre refers in his prison letter is popularly known as the Apra, that is to say, *La Alianza Popular Revolucionaria Americana*, or being translated into English, "The Popular Revolutionary Alliance of America." It is a party of youth, founded by Haya de la Torre, between the years 1923 and 1931, while he and

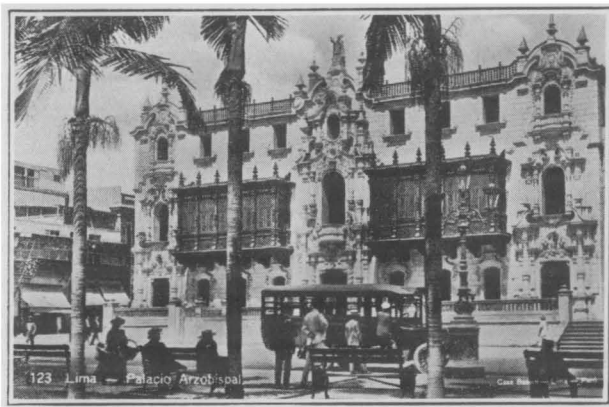


WHERE HAYA DE LA TORRE WAS IMPRISONED

other young Peruvians were exiled in different countries of Europe and America. During my visit to Lima, I was told by a South American diplomat, a man who some years ago was Minister of Foreign Affairs in his own country, that in his opinion, the Apra represented the first political party in South American history which was founded upon clear-cut principles, with a full social and economic program. The members of the Apra study the problems of Peru with great realism. They realize that no mere politicians with their classic appetites and ambitions, can ever solve the problems of the country or of the continent as a whole. Each political leader must represent an effective human value. He must be a specialist in some branch. He must above everything be a good man. For years, little "cells" of Peruvian exiles, scattered through different countries, have been accustomed to meet together for the study of social, political and ethical problems. The ideal of the party has been that thinking should be intense and collective. Their leader wanted to be no mere *caudillo* of the old type, that is to say, he had no desire that everything should center in his own person. He wanted great principles to grip the mind of his henchmen. It was also his ambition from the first to give them an immaculate example as a man. From the moment that he caught the vision of his country's needs, and of what he felt he was being called in Providence to do, he began to prepare himself morally and physically for his task. Realizing

that the human problem is spiritual, more deeply than it is economic, he set about disciplining himself and moralizing the students and workmen with whom he dealt. An exiled member of the party, a young Peruvian doctor whom I met in Santiago in the month of May, told me, "Those only have been willing to follow Haya de la Torre who have not resented his manly rebukes when they did wrong." Human passion, clear thinking, and self-discipline—these are the principles which animate the most representative men and women in the Apra Party.

Sooner or later this party will come into power in Peru. Great was my surprise that many of the most cultured and best men in the community had become members of it. Mistakes have been made and will be made by this party of youth. But that a new portent has appeared on the political horizon of Latin America there is not the slightest doubt. Many an age-long tradition, many a corrupting practice, and many a sinister foreign influence, will be affected by its advent into power. One basic plank in the program of the Apra Party is nationalization of the sources of the country's wealth. Another is the effective political unity of Latin America in self-defense against every type of foreign imperialism. A third is an attack upon every form of oppression. No political program or practice will ever satisfy the Christian con-



THE ARCHBISHOP'S PALACE IN LIMA

sciousness. Yet, no Christian can fail to be interested in the approximate application of the mind of Christ to human affairs.

Freedom and Friends

A word in closing about Haya de la Torre's attitude toward religion. His love of the Bible is apparent. A photograph upon my desk is symbolic of his sympathy. While I was visiting mission stations in the wilds of Matto Grosso during June and July, Haya de la Torre was set at liberty. On reaching New York I had confirmation of the good news and what was my joy to find the photograph here reproduced. My old friend, seated in

the midst of a group of dear faces! On his right, the noble woman, who at a great personal sacrifice, sent him his daily food during many months of his imprisonment. On his left, her husband, an evangelical pastor in Lima, and around them other members of the evangelical community and of the Apra Party. Haya de la Torre belongs to no religious denomination, but he gladly calls himself a Christian. Among the members of the evangelical community he has found many friends and supporters. They have followed him and believed in him, not for political reasons, but because of what he stands for.

When a group of Apra leaders said on one oc-

casion to some representatives of the Evangelical movement in Peru that when they came into power, evangelicals would have special privileges, the latter promptly replied that they wanted none, saying:

"We ask for no more than liberty to worship God according to our conscience and to carry on our religious work with utter freedom; and we ask that other faiths shall have the same privilege."

That being so, the significance of this picture is not political but spiritual. It is a union of hearts in a great cause, inspired by the Book of Books, and aimed at the good of men.

"IF" FOR MISSIONARIES*

(With apologies to Rudyard Kipling)

If you can hear God's call when those about you
Are urging other calls and claims on you;
If you can trust the Lord when others doubt you,
Certain that He will guide in all you do;

If you can keep your purpose with clear vision,
Bear lack of sympathy, yet sympathize
With those who fail to understand your mission,
Glimpsing His world-task through Christ's own
eyes;

If you can work in harmony with others,
Yet never lose your own distinctive aim,
Mindful that ever among Christian brothers
Methods and plans are often not the same;

If you can see your cherished plans defeated,
And tactfully and bravely hold your peace;
And be undaunted when unfairly treated—
Praying that love and good will may increase;

If you can trust to native Christian brethren
The Church you've built in lands across the sea,
Seeing in them, as growing children,
Promises of the men that are to be;

If you can lead these eager weak beginners
By patient loving care, by life, by prayer;
For failures and mistakes not judge as sinners,
But make their growth in grace your earnest
care;

If you can share with humblest folk your virtue;
If nobler souls are richer for your touch;
If neither slights nor adoration hurt you;
If "all men count with you, but none too much";

If you can fill your most discouraged minute
With sixty seconds' worth of patience true;
Yours is the task with all the challenge in it;
You'll be a missionary—through and through.

POEMS BY CHRISTIAN LEPERS

Government Hospital, Oshima, Japan*

Interpreted by LOIS J. ERICKSON, Takamatsu, Japan

AT EASTER-TIDE

Lilies abloom,
And in my heart no room
Except for thoughts of Him who conquered Death.

Upon this Easter morn,
Afresh, oh, all afresh,
His grace in me is born,
And my dumb heart cries out to sing His praise,
On this,
His Day of Days!

—Takamoto.

Star,
Shine on the world in its woe;
Gleam through the dark where I go,
Sweet Star of Love!

—Takamoto.

Whatever I may do,
Always, always,
My thoughts still dwell upon
The True God's grace.

Body and soul
Arising, soar,
Knowing those depths of grace
Forevermore!

—"Kyogetsu."

I would not change one little jot
Of His dear will for me;
But in my weakness I would go,
Entrusting all my load of woe
To Him Who walks with me.

—Kanda Keizo.

* From *The Bible for China*.

* There are four hundred patients at this hospital, about eighty of whom are Christians. One of these patients, Nagata, has published three books which are widely known among Japanese Christians.

The Cross and the Christian Message^{*}

By the Late W. H. TEMPLE GAIRDNER,
of Cairo, Egypt
Formerly Missionary of the Church Missionary Society

This matter (i. e., the Crucifixion and Death of Jesus Christ) has no importance in the Christian religion, which is, in fact and in itself, a religion for the inculcation of monotheism, morality and ethics, like the Mohammedan and Jewish religions.—*From a Cairo newspaper.*

CHRISTIANITY is indeed a religion that “inculcates monotheism, morality and ethics.” Jesus proclaimed one God; set forth a new ethic—a type utterly different from the Law set forth by the Mohammedan and Jewish faiths. Christianity taught a personal and social morality so high that, though it stands firmly on earth, it yet reaches to the heaven of heavens. But that was not the *whole* of the work of Jesus, nor the *whole* of the Good News which He heralded. It was not even the most wonderful or most essential part of what He came to accomplish. If that had been all, it is possible that no prophet would have followed those of the Old Testament: or if one had to follow, in order to put the finishing touches on “monotheism, morality and ethics,” he would not have been Jesus Christ. The real work of Jesus Christ was to introduce into the world—to make available for humanity—a fund of *life* capable of producing as fruit this “morality and ethics” indefinitely, all down the ages, until the dawn of eternity. What Jesus *did* was even more wonderful, more precious and more necessary than what He taught. Thereby the soul is enabled to penetrate to the heart of that “One God,” and bring forth the fruit of that “morality and ethics,” a nobler name for which is—*holiness*.

During the first stage of the mission of Jesus, before it was ripe to disclose the supreme subject of the crucifixion and death—in that first stage Jesus did teach monotheism, morality and ethics. But *what* a monotheism—the revelation of a Father—creator! And what an ethic—the spiritual “New Law” of love: and what a morality—the new spiritual ideals of the Sermon on the Mount! But even in this He was not speaking as a moral philosopher, nor as a theological teacher; not as a social reformer, nor as a warning preacher, no, nor even as a prophet and apostle. He did so as the One by whom and in whom at the end of time, “The Kingdom of God” was being declared,

inaugurated and initiated. The Kingdom of God: that spiritual régime, dynamic in its whole scope, which could only be entered by a new birth, and was organically related to Himself as Messiah—“anointed King.” This at once makes Christ not merely a prophet, but a power.

The cross and death came last (necessarily). There was a gradual leading up to that supreme dénouement. These facts do *not* prove that the cross and death of Christ “have no importance.” Merely to put the matter so shows the absurdity of the contention. As well say that the final scene in some supreme drama has no importance because the preparation for it was veiled, and because, when it comes, it startles! Even the veiled allusions to the cross in the early stages have a significance which proves the importance of the climax.

There were two reasons why those early stages only contain allusions. First, the time had not come for more than this. The train of events which swept on towards the supreme event had not become clearly defined as yet. Jesus knew the issue and dropped hints,† and His disciples after He had risen from the dead “remembered” that He had spoken thus, and from this were able to gauge the “importance” of that at which He had hinted so gravely and significantly.

The second reason was that His own disciples were not ready for the shock of the heart-shaking, stupendous announcement—the announcement of a dreadful death by public, criminal execution! Such an announcement was psychologically impossible until their acquaintance with Him and trust in Him had reached a very advanced stage. The Master spent a whole year, probably two years, with that little band of pupils, teaching the new message of the Kingdom and its “ethics and morality,” the new message of “monotheism” and its Fatherhood, but above all teaching them to *trust Him*, teaching them His authority (Matt. 7:29) and His utter trustworthiness, teaching them, in one word, “to believe upon Him.” At the end of this period He continually tested those pupils to see whether they had learned this ele-

^{*} Condensed from the *Moslem World*. This is a translation of the Arabic original written by the late Canon W. H. Temple Gairdner in the *Orient and Occident*. “He being dead yet speaketh.”—*Editor*.

† E. g., John 2:19—“Destroy this temple and in three days I will raise it up.” John 3:14—“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.” John 6:51—“The bread that I will give is my flesh, which I will give for the life of the world.” Luke 5:35—“The days will come when the bridegroom shall be taken away.”

mentary yet all-important lesson. "Whom think ye that I am?" He asked. It was a truly sublime act of faith and personal trust when Peter, speaking for himself and his comrades, said "*Thou art the Messiah*," that is to say, God's anointed King, the Head of the Kingdom of God in heaven and on earth (Matt. 16:16): so sublime was it that Jesus said that it was by veritable inspiration from God Almighty that Peter had risen to this height. Mark now what followed. The anxious moment had been passed: the class had graduated: their personal faith in the Master had been vindicated against a whole little world of men: so they were now in a position to be initiated into the supreme secret, into the deep, the tragic mystery, which before could only have shocked and paralyzed and scandalized them. And therefore we read *immediately following* on Peter's rapturous confession and Jesus' rapturous reception of it, "*from that time forth* began Jesus to show unto His disciples how that He must go up to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day!"

The careful study of these words, their context and their place in the narrative, do two things; first they explain why Jesus' explicit teaching of His death and resurrection was deferred a little, though it was hinted at and foreshadowed long before that; and second, they demonstrate that that teaching was at the very core and center of His whole message, the very goal to which His whole life and work were tending; it was the secret that was surpassing the scope of human understanding that it could only be confided to ears prepared for it. It was the pearl so precious that its owner could not risk lending it to the careless or the unworthy.

The Messiah King

"The Kingdom of God" as preached by Jesus is an organization with its roots in the unseen world and with its appearance and action on earth; a spiritual organization therefore, composed of renewed men and women; entered not by the door of physical birth, but by the door of *re-birth*, spiritual rebirth; with the Messiah-King as head of that organization, He being the complete revelation of unseen Deity. Such was the Kingdom which this Messiah-King came to found on earth, in the fullness of time. He came and the Kingdom was inaugurated—inaugurated with mighty and wonderful signs of power, with marvellous, divine, and new-penetrating teachings, and with the greatest miracle of all, a perfect, holy, human life (His own), pouring forth into the world a ceaseless river of love, and acts of mercy, and service of love. He lived the principles which He taught His disciples in such words as the Sermon

on the Mount; for His task was not merely to teach, but to inspire, so that they should also live thus and act thus, and so accomplish the warfare and victory of the Kingdom under His leadership.

The first impression on the disciples, as on Saul later, and as on any one of us if we consider the violence of the contrast—was of utter contradiction, impossibility, unreconcilability of the death of Jesus. Messiah-King . . . crucified! How could all that is glorious be made compatible with all that is shameful: how could essential victory join itself to essential defeat? And this first impression they never got over during His days on earth—it was too overmastering, too overwhelming.

But the second impression was that which conquered them later, and independently conquered Saul, the great Apostle of the Gentiles, that the very greatness of the paradox was the measure of the greatness of its power, that the riddle "*a crucified Messiah*" was the key to all the riddles and all the mysteries of time and eternity. And thus it became to them, as it was in fact, the central dynamic of the Kingdom of God on earth. When the Messiah-King was crucified, the universe was darkened, the angels hid their faces, the powers of heaven held breath: but in the impact, the power was engendered which is enough to save a world of men, to restore a universe to God. The supreme event in the career of the Supreme Being of the ages could not but have supreme significance and supreme power.

Jesus plainly taught all this in a parable which He set forth to leaders of the nation just before their rejection and betrayal of Him. It is one of the deepest and most far-reaching of the parables (Mk. 12:1-12). In this parable the world is likened to land which is being gradually reduced to cultivation: the center of cultivation is a vineyard—the Kingdom of God: God is represented as the owner of the vineyard; He sends slave after slave (prophets) to the tenants (the Jewish people) who have been working the vineyard, to collect the rent of the place entrusted to them; they refuse, rejecting one, stoning another, killing a third: slave succeeds slave (note well that each is a "prophet." . . . And now the greatest of them has come and gone . . . "Having therefore one Son, His well-beloved" (*Son*—not "slave" therefore not "prophet"—in a different category altogether) He sent Him. This, in the interpretation, is none other than the Messiah-King, the head of the Kingdom of God. The Unseen One had said, "They will reverence Him!" But no, they killed Him too and cast Him out of the vineyard. Oh ghastly, impossible deed! Must it not either be the end of the Kingdom of God on earth, or must it not prove the occasion for the supremest manifestation of divine energy? The conclusion of the

story tells us which: Jesus drops the allegorical form and simply quotes from the Psalms—"The stone which the builders rejected has become the headstone of the corner: this is the Lord's doing and it is marvellous in our eyes." The reader doubtless appreciates the crashing force of these words. The last scene in the tragedy of the vineyard was not a torn, defiled body lying in the dust in the rough ground outside that vineyard. It was a glorified renewal of life and power: the vindication of that Messiah-King. And so we see that the very violence of the dark riddle paradox "a crucified Messiah" (see 1 Cor. 2) carries in the heart of it a very effulgence of light. Defeat on this scale meant victory, final and infinite: divine power, released without limit, eternally available.

Jesus' early teaching about "The Kingdom of God" at once takes you far beyond the position represented by these words. Jesus' claim to be Messiah-King takes you still further beyond it; and the stupendous claim of "The Messiah-King crucified" takes you immeasurably beyond it. Jesus had hinted at this tragic climax all along. That stupendous event was, as it were, the dynamo which created and made available a spiritual power that gave to "monotheism" a new significance and transformed "morality and ethics" from a teaching, a theory, a philosophy, into a life. It is from this point that we resume.

For the Life of the World

Twice more in Galilee, ere the Master started on the last long wandering journey that ended in Jerusalem, did He warn His disciples of what was coming.* On one of these occasions He reminded them of the violent death of John the Baptist, and said that at the same hands at which John suffered should the Head of Humanity† suffer also. And on that last journey He returned to the theme, time and again. Observe the inimitable irony of one of these warnings: "Nevertheless I must walk today, and tomorrow, and the day following," i. e., I am safe as long as I am beyond the boundaries of Jerusalem—"For it cannot be that a prophet should perish out of Jerusalem"! We say "inimitable," for we mean that if a romancer had written up the Gospel in after days he would not have written thus. No! the least grain of literary perception assures you that this word was really spoken, and was spoken by Jesus. Well then, O ye who accept Him at least as a prophet, hear and receive the solemn prophecy of that your prophet, that He was on His way to perish in Jerusalem.

But it was not as a mere event that Jesus contemplated that Jerusalem tragedy; nor as mere

tragedy—always event *with significance*; nor as death-tragedy which, by its pang of agony, should bring new life to birth. Glance at some of the profound utterances in which He gave this thought words:

"I am the bread of life. And the bread that I will give is my flesh, which I will give for the life of the world."‡

There is to be a laying down of life; a sacrifice of living flesh; a consequent life-giving to a world of men.

Or that word of unplumbed depth and exhausted application, a favorite saying of His, six times recorded in our records on at least four separate occasions: "*He that loseth his life shall gain it*":—First applied to Himself just after He had warned the disciples for the first time of the impending martyrdom.

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that loseth his life in this world shall keep it unto life eternal. . . ."

Once more, a death which should multiply life uncountably manyfold.

Or again: "*I am the Good Shepherd: the Good Shepherd giveth his life for the sheep. . . . And I lay down my life for the sheep.*"

Why comment?—Except to remind you again that not thus do romancers write, especially if the event had falsified the anticipation!

Or again, "*The Son of Man came not to be served, but to serve, and to give His life a ransom for many.*"

Always the same thought, though, as we have seen, the metaphors, vivid as lightning, vary,—the shepherd who sacrificed his life—the corn of wheat that was buried beneath the earth—the bread that was eaten—the ransom life that was surrendered: always the same thought—a death, with result of life won for many.

Finally the series of word-pictures was completed and crowned on the last night of all. At supper, when the eyes of all were fixed on Him, He caused that heavenly truth which is our theme to enter into their minds by eye-gate and not only as formerly by ear-gate; thus:—He took bread and when He had given thanks He broke it and gave it to them saying, "This is my body which is given for you" . . . likewise after supper He took the cup, and gave thanks, and gave it to them saying, "Drink ye *all* of it, for this is my blood of a new covenant, which is shed for many for the redemption of sins."

We are here led into the very heart of the Prophet-King, and the marvel and mystery of His

* Matt. 17: 9-13, 22, 23.

† In Jewish phrase "The Son of Man,"

‡ Actually these words were spoken before the first clear announcement of His death: but they belong, and so to speak attach themselves, to that occasion.

work for mankind. And so now we have heard the words and seen the pictures and watched the symbolic act—words, pictures and act full of infinite meaning, the meaning which we know. . . . With hearts and minds full therewith, let us repeat slowly the sentence in the Cairo newspaper with which we started, that its incredible emptiness may fully appear:—

“This matter has no importance in the Christian religion, which is, in fact and in itself, a religion for the inculcation of monotheism, morality, and ethics. . . .”

Surely “the reader” must see what Christ saw—and thus strove to let him see!

Then comes the event itself—the unutterable deed—the central event of all history, of all time. Our sole comment upon the narrative of the passion and death of Christ will be to point out the *proportion it bears to the rest of the narrative of the Christian “sira”*:—in Matthew one-sixth, in Mark one-fifth, in Luke one-seventh, in John one-third. Such are the proportions given to the events which occupied as many days as the rest of the narrative occupied years! Contrast this with the space taken by the narratives of the death of the great figures of history—an infinitesimal proportion compared with the rest of the biography—sometimes a single chapter, generally a paragraph, sometimes only a line or two. Have we not in this one fact a sufficient refutation of this false opinion, and a sufficient proof that from the first it was felt and perceived and known that the death of Christ was, on the contrary, all-important, all-significant, central, essential?

We have already seen how, before the actual event, it had so been represented by Jesus Himself. Suppose now *per impossibile*, that He had proved utterly mistaken; that either the event had failed to eventuate, or having eventuated, had proved without significance, resultless, negligible: We put it to all “readers” in the name of sacred truth, would it have been possible for the recorders to have recorded it at all, or having recorded it to record it thus—on this scale and with this emphasis? Therefore it was recorded with all that wealth of circumstances, that fullness and yet restraint of feeling, a feeling which would doubtless have been a mere passion of grief and despair had the tragedy of Calvary been indeed the last scene of the last act, the drop-curtain behind which there is an empty shape—mere darkness, nothingness.

The Significance of the Event

But. . . .! This brings us to another division of our subject; the teaching of the risen, glorified Christ Himself concerning the significance of the event.

For as He had promised, He rose again on the

third day! Death, having done its all, could not hold the Messiah-King. The physical victory of death was therefore nullified by the very defeat of the champion who suffered to the uttermost; for *that* defeat was moral and spiritual victory; and *that* spiritual victory was forthwith manifested and indicated by the resurrection of Him who conquered and by the glorification of the body in which He had suffered. “On the third day He rose again,” in the fullness of human personality, body, soul and spirit. The Son of Man, the representative of humanity on this earth of ours was made fit, while yet on earth, to pass to the glorified state of the eternal, unseen, spiritual world. And after a short space He did so pass.

But in that interval He had “shown Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.” And of these things the first and greatest was the very theme which we are assured “has no importance in the Christian religion,”—His sufferings and death. What was the verdict of the triumphant Sufferer upon the significance of those brief hours? Is it to be supposed that He knew best? Or he who came six hundred years later? Or perchance “Readers” in this twentieth century after the event? Did the chief actor pronounce that the event was irrelevant—a mere sadness best forgotten as soon as possible, because past and traversed and gone; dead, buried and done with? Hear and judge!

On the afternoon of that first day of the week the Risen Christ said to the first two of His disciples with whom He conversed, when He found them (not knowing with whom they talked) dumbfounded, aghast, in despair at the awful debacle of three days before:—“O fools and slow of heart to believe all that the prophets have shown: had not Messiah to suffer, and so enter into His glory? And beginning at Moses and all the prophets He expounded to them in all the Scriptures the things concerning Himself.” And in the evening, when He went to the whole band, this was still the theme. He said, “Thus it is written and thus *it was necessary for Messiah to suffer* and to rise from the dead the third day: and *that repentance and remission of sins should be preached in His name among all nations*; and ye are witnesses of *these things*.”

“Of these things”—of that death on that Cross of Calvary; the breaking of that body and the shedding of that blood which, as He said on that last evening, sanctified the new covenant between God and man, and on the strength of which a world-wide preaching of repentance and forgiveness was made possible and expressly commanded. And that world-wide enterprise, begun by those

who were "witnesses of these things" is still going, and will go on until the end of this age.

"Monotheism, ethics, morality"—these existed for centuries as the program of the Jewish religion. If these were really God's only program, there would never have been a Christianity at all, nor a Christ at all. But we see now that what "A Reader" and the many whom he represents rules out as unimportant, constituted in fact the whole, specific, entire, intrinsic content of Christianity! A world-wide "preaching of repentance and forgiveness of sins in His name" that is, the name of the crucified and glorified Messiah-King. By this the Kingdom of God came with power on the earth, and a new divine life in that Kingdom was made possible for humanity—to all who should close with God's Christ and receive Him with his whole being, with a passion of gratitude and love, that is, in a word, *by faith*.

God's Message

We have heard God's message. We have seen the risen Messiah-King giving His commission to the children of the Kingdom, and we have seen them setting out on their task. But how far did they reflect on the message they were given to announce, and what were the results of their reflections.

They did reflect, by the aid of the Spirit of Messiah which was in them; and the remainder of the books of "the New Testament" are the chronicle and record of these reflections and revelations of that Spirit. And it will not surprise us therefore to discover that the central theme of all their reflections, and of all these books, is precisely that death and glorification of Messiah and the richness of the significance thereof:—What was it in God and in the nature of things that called for that death; and *why* its accomplishment released the message of God's forgiveness unto all mankind.

Recall the history of Saul of Tarsus. This was a young Jew, wholly devoted to his religion of "monotheism, ethics and morality"; dissatisfied in soul, nevertheless, though he did not attribute his dissatisfaction to his religion. This young man, lately become a graduate, heard during a period of absence from Jerusalem of the event which we have been considering. To him Calvary was the righteous termination of the career of a pretender and a blasphemer. Thank God, that brief chapter was closed and would soon be covered by the oblivion of time. What was his rage and indignation, therefore, to hear that the followers of the executed criminal had constituted themselves into a sect which asserted that He rose again! that He was alive, glorified! and that He, after all that had occurred, was Israel's Messiah-King, He and none but He! Instantly this fiery

enthusiast headed a fierce reaction that had taken place against the new sect. The object was to exterminate it once and for all, while it was still a small weak weed, and before it had time to grow or spread.

The most prominent propagator of it seemed to be one Stephen: therefore Stephen was arrested and questioned. His reply threw all into such paroxysms of anger that an explosion took place, and a crowd, headed by the witnesses and Saul, put Stephen to death by stoning. Saul witnessed the last scene. He saw Stephen look steadfastly up into heaven, and heard him say these words:—"*Behold I see the heavens opened and the Son of Man standing on the right hand of God.*" Just before his spirit fled, when the stones had beaten him to his knees, Saul heard him say these last words:—"Lord Jesus, receive my spirit"; and "Lord, lay not this sin to their charge."

Strange, significant, incredible words—and most relevant to the issue between Saul and the sect, but he had no time to think about them. He proceeded into the task of extirpation. This involved a journey to Damascus. Just outside the city, the glorified Jesus appeared to him! He saw Him, he heard Him. "Who art thou, Lord?" he cried as the vision of glory blinded him. "I am Jesus whom thou persecutest," replied the Voice.

Stephen was right then! Jesus, though crucified, was Messiah after all! This was the mere fact: it must be accepted, let the interrogation of its meaning come later. Saul did accept it. He became a member of the community that accepted Jesus of Nazareth as glorified Messiah-King.

But—why crucified? The astounding, the incredible paradox of a "crucified Messiah" still remained for explanation. After his baptism Saul went into the deserts alone, and there *for nearly three years* he prayed, thought, reflected, opened his soul to receive the light of God. The light he did receive is recorded for us in those thirteen letters of his which you will find after the "Acts of the Apostles." We get there the explanation of the inner meaning of the death of Christ.

Have you ever looked at a speck of organic matter through a microscope? With the naked eye you can just see that something is there; but structure and details are wanting. You place it under the microscope; you focus bright light on it; and a little world of perfect structure is revealed. You take it again, or a portion of it, and place it under a microscope of greater power; a higher index of light is focussed on to it; and more and more wonderful details appear. And so on until you have reached your human limit of magnifying power, but still the inner content of that speck is continuing to unfold in new and richer detail; clearly you have not nearly come

to the end of it, though you have come to the end of your own power of perceiving. All that you discovered and more was in the bare speck from the first: but it was invisible to your limited human vision.

Exactly so was it in the case of that event—the death of Messiah. As soon as it became evident to some that it was the strangest thing that ever happened, it was submitted to examination by the enhanced light and power of God's Holy Spirit. Immediately the inner richness and content began to appear, and ever more and more.

The records of all this you will find in the Bible, from Acts to Revelation; but with the highest that man was capable of, even with the divine help, more and still more remained: behind the finite comprehensible, to be comprehended in this finite world, lay the infinite, to be comprehended only in the eternal world.

What Saul (who became Paul) and others perceived who looked at the event of Calvary through the microscope of the Holy Spirit of God, was something like this: Messiah's death was not for Himself, but for the world, for men, for the human race, for each one, "for me." It was "for sin"; for the sin of the world, of men, of the human race, of each one, "of me." The sin of this sinful race was the barrier against the coming of the Kingdom of God, the barrier between God and man. It had to be forgiven, that is, removed, put away, so that the Kingdom of God might come, the Kingdom of righteousness, with nothing between God and man, the King and His people, the King Father and His children people. This meant a world-wide preaching of repentance and forgiveness.

But how could this be *with sin still unjudged*, its true character unrecognized by the human conscience—the justice of its condemnation and fate still unrealized? What sort of a forgiveness would that be? What sort of Kingdom? What sort of holiness would be attributed to that God? No! Sin must be judged; its true character recognized by the human conscience; the justice of its condemnation and fate realized. That fate was death—a death of condemnation—a death, therefore, of darkness and woe. Man could not bear that, neither could any such demonstration be demonstrated in him.

But, the Messiah-King, the perfect representative of humanity, in His love for man said, "Let it be demonstrated in me." And God so loved the world that He gave Him, to become man, for this purpose.

All the love and all the holiness of God were incarnated in His Messiah-King. Yes, God was

essentially in Him. Therefore in the Crucified Messiah the perfect holiness and perfect love of God, united, were shown forth, demonstrated to the whole world on the stage of place and time.

The message of this was carried everywhere by those who received it. And thus mankind perceived the extent of its sin and the extent of the love of God: the nations perceived it: individuals perceived it: "I" perceived it. It was "for the world," "for me."

Therefore the whole work of the individual soul, awakened by that sight of the Crucified Messiah-King, is to surrender to Him, and, in surrendering, to lay hold of Him with every faculty of its being and with the uttermost adoration, gratitude and love. This surrender and laying-hold (and nothing but this) is *faith*. And the deed of God in Christ is *grace*.

Every soul that lays hold becomes, necessarily, a new creation, for he and his Messiah-King become united into one. The old life of sin receives a death blow, for by his unity with the crucified Jesus, he is crucified and his sins judged: and by his unity with the glorified Jesus he lives a new life of love and holiness: the life of the Kingdom of God.

Something like this is what Calvary became when the event of Calvary was the object: the Spirit of God was the microscope, and the above is a feeble description of part of the expansion of that object when looked at under the microscope. Not all will be able to see even all this, but they will have the fact itself, Christ crucified, and many will be able to see more than this. But the whole of the event will never be known to anyone in this life.

Nevertheless, whether in this life, or in eternity, and whether for Paul or for the least perceptive of Christ-lovers, the fact still is always there, Christ crucified, containing, all the time, all its infinite wealth and treasures of meaning and of power for us.

The statement in the Cairo newspaper was infinitely wrong in saying that this message "had no importance in the Christian religion." The Christian religion does inculcate a monotheism—but *what* a monotheism is revealed by that microscope of God's Spirit!—a unity wherein an Eternal Father loves an Eternal Son by the Eternal Spirit of love and holiness. It does inculcate morality and ethics—but what morality and what ethics!—the eternal morality of the Kingdom of God—an ethic fulfilled in that love and holiness, the dynamic of which is the life of God's and humanity's Messiah-King who was crucified and lives again for evermore.

A Japanese Thief—Saved to Serve^{*}

How a New Testament Brought Freedom

By the REV. H. W. MYERS, Kobe, Japan
A Missionary of the Methodist Episcopal Church, South

ASASHIRO MURAMATSU was born in Tokyo, in 1863, in an old Samurai family of the Tokugawa Clan. His father was a Hattomoto noble in the service of the Shogun until the overthrow of the Shogunate and the restoration of the Emperor in 1868. That period marked as great a change in Asashiro's personal life as in the affairs of the Empire. He was sent with his mother back to her family in Shizuoka, and had no further relation to his father's family.

The national school system had not been organized, the only schools being those taught by the priests in the Buddhist temples, and the "Juku" or private schools where the Chinese and Confucian classics were taught by the Shinto priests. At the age of nine the boy's relatives sent him to study with the priests of the Kyuenji Buddhist temple. At thirteen he was sent to the Juku where he was taught by such luscious books as the Four Classics and the Five Kings, the Juhashiraku, the Shiki and the Saden—in a word, he studied Kangaku, or Chinese classics. Like others of the Tokugawa retainers, the family planned to make him an official of the new régime.

But even the salutary precepts of the Four Classics often prove insufficient to tame the hot blood of youth and unable to compete with the seductions of the world, the flesh and the devil. Some of the boys in this "select boarding school" became addicted to *saké* drinking and to secret nocturnal expeditions. They were caught in time, and young Muramatsu and the whole set were expelled from the Juku. His chances for an official career were gone, and his relatives would have

nothing further to do with him. Thus at the age of seventeen he was thrown on his own resources, and went out into the world to make his own way.

The next fourteen years make up a dark period in his life. We find him in Kobe, Osaka, Kyoto and Tokyo, with no fixed abode, sleeping in the lowest dives, and making his living as a professional gambler. Sometimes he would be able to rent an upstairs room with a companion. When luck went against him, he would become a hold-up man, demanding money at the point of his sword.

He was caught by the police, convicted, and given a term of eighteen months in prison. Here he twisted straw rope, made straw sandals, pounded rice and similar work, clad in the red cotton uniform of a convict. He learned in prison that there were other ways of making a crooked living, not so dangerous as highway robbery. Some of his new prison pals were adepts at railway theft, and from them he learned the superiority of this method to his old ways. One is less liable to get caught, and when caught the penalty is much lighter.

On the completion of his term in prison, one of these new acquaintances, nicknamed Takoichi, took him home, and initiated him in the art of "working the trains." Through him Muramatsu met all the railway "fraternity."

From the age of twenty-one to thirty-one Mr. Muramatsu made his living as a railway thief. Attired as a well-dressed gentleman he traveled from one end of the country to the other, from Sendai to Kyushu. He took nothing but money, and never saved anything. He was caught and imprisoned nine times, and served terms in all prisons of



MR. ASASHIRO MURAMATSU

^{*} From *The Japan Christian Quarterly*.

Tokyo, Yokohama, Shizuoka, Gifu, Osaka, and last of all, in Kobe. In each case he was given a light sentence, and was soon at work again on the trains.

His last term in prison began when he was thirty-one. Curiously enough, this time he was arrested only on suspicion. He was kept in a large room with twelve other suspects. One of these men wrote to his wife for some papers—*shorui*—to prove his innocence; but his wife, being an uneducated woman, thought he wanted *shomotsu*,—some book to read. She went to a secondhand book shop, and found there a good-sized book with “kana” beside the Chinese characters and several maps in it, all for five sen; so she bought this New Testament and sent it to her husband. All thirteen of the prisoners agreed that it would bring bad luck for them to read this *Yaso* book, that told how an innocent man had been crucified, when they were trying to prove themselves innocent. They quoted the proverb, “*Sawaranu Kami ni tatari nashi*,” which means “Keep God at a distance and he will never hurt you.”

Mr. Muramatsu picked up this book through curiosity and began to read it. He had heard that the New Testament was read by good people, and that it was called a foundation of Western civilization. He read how “Abraham begat Isaac, and Isaac begat Jacob,” and that did not seem exactly thrilling. But a little further on in the first chapter of Matthew he came to the verse, “He shall save his people from their sins,” and this verse gripped his attention. In the Lord’s Prayer he caught at the words, “Our Father.” And in the ninth chapter he read the story of the call of Matthew, where Jesus said, “I am not come to call the righteous, but sinners to repentance.” He bowed his head and asked God to help him.

Five days later his prayer was answered when an old man of fifty-six, named Kichibyoei Matakai, was brought in on suspicion. He was not a Christian, but had read the Bible and attended church, and knew a good deal about the Gospel. He was surprised to see a Testament in such a place, and talked to the men about repentance, the cross, the Christian life and salvation. A week later this man was released and sent Mr. Muramatsu a Testament. The old man was baptized shortly after, and until his death remained a warm friend of Mr. Muramatsu. A Japanese proverb says, “Read a book a hundred times and you will understand its meaning.” There was much in the Testament that Mr. Muramatsu could not understand, but he did understand the meaning of repentance and the grace of God, and was converted through the reading of this Testament. He then went to court and made a full confession, and was given a sentence of six months.

On September 16, 1895, he walked out of prison a free man, and a new chapter opened in his life. He was met by a number of his old companions who wished to help him celebrate his release; but he refused their offers, and went off alone to rent a room and look for an honest job. Everywhere he applied for work when he told his past history he was promptly refused. It seemed impossible to get work in Kobe, so he decided to try Osaka. But he missed the train he intended to take, and while waiting for the next train, he dropped into the Tamon Church where a service was going on. Here he heard his first Christian sermon. At the close of the service he was given a copy of the church paper called *The Morning Light*, in which he read that the pastor was at home to visitors every Monday. So he gave up his trip to Osaka and called on Mr. Osada, who received him kindly, talked and prayed with him, kept him for lunch, and suggested that he get work with Mr. Ishii at the Okayama Orphanage. That night he took the boat for Okayama, met Mr. Ishii, was promised a position, and returned to Kobe for the necessary police permit. This permit was at last given and while waiting to get it, Mr. Muramatsu made his home with Mr. Osada.

Life in the Okayama Orphanage was a severe test of any man’s religion, as it was a time of great difficulty. Like George Müller of Bristol, Mr. Ishii had adopted the policy of making no appeals for outside financial help, making the institution as far as possible self-supporting. The work was hard, the food was insufficient, and there was no pay for the workers. Mr. Muramatsu’s work began at 2 a. m., when he went out to carry water from the river for the three hundred children in the institution. Next he made the fires, took part in the weaving and other work, then helped in the night-school, which lasted till 9 p. m. All this was a hard life for a young gentleman who had never worked voluntarily in his life. After six weeks of it he was thoroughly disgusted and Christmas had made up his mind to run away. Just then he found out that some of the little children were at work unraveling a knitted garment and were knitting some warm woolen socks as a Christmas present for him. These children had learned the Christian spirit from Mr. Ishii, and now they taught Mr. Muramatsu the same spirit of love. He gave up all thought of running away, and his entire attitude toward his work changed.

This incident brought up the problem of his life work, and Mr. Ishii offered to introduce him to some business men but he felt the call of God to lead others to salvation in Christ. Mr. Ishii introduced him to Mr. Yamamuro of the Salvation Army, who sent him to the Officers’ School to prepare for work in the army. He finished the prescribed course in two months, was graduated as a

lieutenant, and was given work for released prisoners in Tokyo, where he stayed a year and two months. But he felt hampered by the Salvation Army rules, so in December, 1897, he determined to resign and work independently.

In January, 1898, Mr. Osada, Mr. Muramatsu and three others met for prayer, and together they started a new work for prisoners, renting a house in Arata Cho, not far from the prison. It was a venture of faith, and it was not easy to finance the work. A little experience proved that the proximity to the prison was a disadvantage, so in 1900 the location was changed to a good residential section of the city.

A few years later, Judge Tanida, at that time head of the Prison Bureau in Tokyo, took a great interest in Mr. Muramatsu and his work, and set about to remove the stain of his police record. On September 13, 1912, Mr. Muramatsu was invited to attend a formal ceremony at the prefectural office and there, in the presence of a number of high officials and friends, a document was read, stating that in view of his high character and eminent services the old police record against him was formally cancelled. He was no longer "under the law." (What a striking picture of our salvation, when all our sins are blotted out through the cross of Jesus Christ!)

Mr. Muramatsu's Christian home for released prisoners is called the *Ai-rin-kwan*, or Friendly Home. It is open to ex-prisoners from anywhere in Japan, but three classes are especially wel-

comed: First, those recommended by the prison authorities; second, those who come asking help in re-establishing themselves in society; third, those whose friends or relatives ask for such aid. Some live in the home as members of the family; some live outside and have Mr. Muramatsu's help and oversight; others get clothing and traveling expenses to their homes in other parts of the country. Every day is opened with morning prayers at 5 a.m. About a hundred and seventy pass through the home in the course of a year.

About one in five of those who are helped makes good in his after life. Some of these have attained positions of honor and usefulness. One incendiary who lived in the home a year and a half is now an official of high position and good reputation in Osaka. Another man who had served eighteen terms in prison was converted in the home and is now a manufacturer in Kobe employing forty men. He conducts worship in his shop for his men every day, and is a pillar in his church.

Today Mr. Muramatsu is recognized by the government as one of the outstanding social workers of the country. On various occasions he has been given an imperial decoration, two gold cups, a silver cup, a watch and a medal. At the Naval Review held in Kobe, he was one of the select guests at the imperial banquet. Five years ago he was given a pension of three hundred yen a year, to continue till his death. He has become one of the most highly honored as well as one of the most useful citizens of the empire.

Christ's Resurrection and Missions*

By REV. WALTER E. WOODBURY

CHRISTIAN missions were born of the resurrection. The whole movement sprang up in spontaneous obedience to the Great Commission of the risen Lord. God had to use the whip of dire persecution to drive Christians to the ends of the Roman world, but wherever they were driven the growing joy of their faith in the resurrection leaped to their lips and brought conviction to their hearers.

While the beginnings of Christian missions are deeply rooted in the very life, teachings and spirit of Jesus Christ, Christian missions were not born until the risen Lord commanded "Go!" As long as Jesus lived Christianity was only a sect of

Judaism. After he had risen from the dead his friends were electrified with a glorious motive for evangelism and missions that they had never felt before. They had a story to tell, the like of which the world had never heard before. At the risk of their lives continually they told the irrepressible tale.

People have been moved to missionary activity and support by lesser motives. The romance of missions has lured some, at least temporarily. The adventure of missions has challenged others. The dire need of the nations that have not known Jesus has moved many tender-hearted people to missionary activity, but the abiding, worthy, adequate and compelling motive down through the ages has been obedience to the command of the

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risen Lord on the part of those who have known the power of His resurrection.

The essence of the message of Christian missions is a witness to the resurrection. This was certainly true in the beginning. The whole life of the Apostolic Church centered about the glorious truth of the resurrection. When Peter stood up among the early Christians to suggest a successor to Judas in the apostolic group, the stipulation was that "one must be ordained to be a witness with us of His resurrection." In Peter's great sermon on the day of Pentecost, to which three thousand persons responded, accepting Christian baptism, he bore witness to the fact of the resurrection of Jesus, and bade those familiar with the Psalms of David note therein the foreshadowing of this great event. He closed, making the reality of the resurrection the basis of his call to repentance and baptism.

As the crowd stood about Peter and John after the healing of the lame man at the gate which is called Beautiful, as if it were some strange power of theirs that accounted for the miracle, Peter protested against such an interpretation; bore witness again, saying, "Ye have killed the prince of life whom God had raised from the dead. . . . And His name through faith in His name hath made this man strong."

When a little later the preaching of the apostles had stirred all Jerusalem the Sadducees complained "that they taught the people, and preached, through Jesus, resurrection from the dead." This is the reason given in the Acts for their arrest. Before the high priest Peter preached the resurrection of Jesus. After their release from imprisonment the apostolic preaching is summed up in the words: "With great power gave the apostles witness to the resurrection of the Lord Jesus."

Few of the apostolic missionary messages have come down to us, even in fragmentary form. Of none of them have we a fuller report than that of Paul's sermon in the Jewish synagogue at Antioch in Pisidia, and his address to the curious on Mars Hill in Athens. The theme of his sermon to the Jews of Antioch was the resurrection of Jesus, and although he was a long while coming to it, in his message on Mars Hill, when he got to the point, it was "Jesus and the resurrection." Again before the Roman governor, Felix, he told of talking with the risen Lord. Paul's letters to the Christians of Corinth certainly preached resurrection. To that church, in which there were doubters of this central Christian truth, he said plainly: "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . and ye are yet in your sins."

Only believers in the resurrection make real Christian missionaries, or unfailing supporters of

Christian missions. It was the resurrection that made a mighty Gospel preacher of Peter, who before the resurrection made cowardly denial of his Lord. It was a face-to-face encounter with the risen Lord on his way to Damascus that transformed Saul, the arch-persecutor, into Paul, the apostle to the Gentiles. What a list of obstacles, hindrances and oppositions combined to thwart the first great Christian missionary to the Gentile world! Paul, what mighty motive kept you going when friends betrayed you and ignorant heathen stoned you and left you for dead! Let Paul himself answer in the words of his letter to the Philippians: "For Christ Jesus I have suffered the loss of all things, and do count them but dung that I may win Christ. . . . that I may know him, and the power of his resurrection. . . . if by any means I may attain unto the resurrection of the dead." Here are driving power and motive so mighty that no obstacles on earth and no powers of hell can stop the man impelled by them.

It was faith in a risen Lord and a "resurrection unto damnation" as well as a "resurrection unto life" that drove Judson, Rice and Newell to Burma, and held Judson to his task single-handed, during testing as by fire. It is popular in some circles today to despise other-worldliness. But the redemption of this world has always awaited the leadership of men who have known the reality of the other world. It still does. There is not power enough in this world, nor in all its philosophies and ethnic faiths, to redeem it. It takes resurrection power to break the bonds of sin.

The unparalleled opportunities of the mission field of today can be met only by believers in the resurrection. The giving both of life and of money that is now demanded is irrational except on the hypothesis of the resurrection. The desire to share the nobler things in our Western culture with the rich cultures of the East is a small and impotent motive compared with the dynamic enthusiasm of those who know a risen, living Lord and whose witness cannot be silenced either by the demons of depression or by the dalliance of prosperity. Resurrection truth is the very life of real Christian missions.

Do you ever think a moment
Of the men who light the way
For the vessels on the ocean,
As they leave their trail of spray
In the night;
Of their vigil through the hours
Dark and light;
Of their hardship and privation
In the times of storm and gale,
Of the lives that owe them safety,
How they never, never fail
Nor delay?
Surely they deserve remembrance
When we pray.

—B. J. Goldsmith Jones.

What Theological Schools Contribute to Missions

By the REV. WM. A. HILL, D.D., New York
*Secretary of Missionary Education, Board of Education
of the Northern Baptist Convention*

THE theological schools have naturally exerted a large influence on the Christian movement. In the furtherance of the missionary enterprise, where else could the churches look for co-operation with more assurance than to our seminaries? During the past century hundreds of missionaries have gone forth from these institutions to do pioneer work on far frontiers, and yet during the past few decades, the serious question has been asked: Are our theological schools offering their graduates a missionary preparation commensurate with the expansion of the missionary enterprise? It seems to have been true that Christian denominations, having a great missionary background and purpose, have not made adequate educational provision for the training of tomorrow's leaders in the missionary cause.

The Baptist Board of Education, through its Department of Missionary Education, has been studying this question for a number of years.

In 1926 a comprehensive survey was made and the findings were sent to the presidents of theological schools and to especially interested inquirers. This survey showed one outstanding fact: that while many courses were provided in the history of religions, comparative religions, and similar subjects, almost no consideration was given to the missionary training of the local church, and no courses were provided for pastoral leadership along missionary lines.

Interviews with theological students resulted in admissions of disappointment, and in some cases serious criticism of curriculum weakness was voiced. Graduates from these schools, after years of active ministry in the churches, have also lamented the lack of preparation offered them as they faced the difficult task of building their churches around the missionary purpose of Christianity.

A distinct change is noted in a recent survey made in 1932 by the Baptist Board of Education. This survey covered sixty-eight theological seminaries in the United States, essentially the same institutions studied in 1926. The results, set forth in a twenty-seven page analysis, are most encour-

aging. This analysis has been sent to the presidents of these sixty-eight institutions, from most of whom gracious acknowledgments have been received. The following questions were submitted to the schools:

1. Is there a member of the faculty designated as professor of missions giving his full time to that department?
2. How many members of the faculty are giving part time to missions?
3. How many courses in missions are offered by the seminary?
4. How many cognate courses, or courses closely related to missions, are offered by the seminary?
5. Is some work in missions required of all students for graduation? If not, are any courses in missions required of any group of students?
6. What has been the enrolment this past year in courses in missions?
7. How many students are preparing for foreign missionary service?
8. How many graduates or former students (*not including foreign students*) have entered foreign missionary service this past five years?
9. What provision have you for missionaries on furlough?
10. How many students from abroad, in countries usually thought of as foreign mission fields, have been preparing for service in their native land?
11. What provision has the library for purchasing new books on missions?
12. What mission periodicals are taken by the library?

The latest catalogs were secured, courses in missions were listed and classified, and the results were studied in the light of the reports received in answer to the questionnaire. Indisputably, the present curriculum provision for the study of the missionary enterprise has been greatly augmented during the six-year period under discussion. The increased number of courses, their strength and variety, seems to be in keeping with the general interest now awakened in the missionary program of the Christian church.

One part of the analysis attempts to show the missionary service which is made available to students through missionary periodicals and journals, and thus indicates the extension of library facilities in missionary literature. The survey also points out the extent to which students are required to take courses in missions for graduation,

and what provision is made by the theological seminaries for missionaries at home on furlough.

The following significant figures show what has happened in our theological schools during the six-year period from 1926 to 1932:

Summaries

MISSIONARY COURSES IN NINE NORTHERN BAPTIST THEOLOGICAL SCHOOLS

	1926	1932	Increase
Full-time professors of missions	2	4	100%
Part-time professor of missions	2	21	950%
Required courses in missions	18	18	.....
Elective courses in missions	45	156	249%
Total number courses in missions ..	63	174	176%
Courses in pastoral missionary leadership	4	41	925%
Students preparing for foreign service . . . . .	..	136	.....
Total number enrolled in missionary courses . . . . .	..	327	.....

Seven of the nine Baptist seminaries make missions a requirement for all students.

MISSIONARY COURSES IN FIFTY-NINE THEOLOGICAL SCHOOLS OF OTHER DENOMINATIONS

	1926	1932	Increase
Full-time professor of missions	22	20	.....
Part-time professor of missions	12	88	633%
Total number of courses in missions .	225	371	64%
Students preparing for foreign service . . . . .	..	415	.....
Total number enrolled in missionary courses . . . . .	..	1,883	.....

Of the fifty-nine schools other than Baptist, only six do not make missions a requirement.

MISSIONARY COURSES IN SIXTY-EIGHT THEOLOGICAL SCHOOLS

	1926	1932	Increase
Full-time professor of missions	24	24	.....
Part-time professor of missions	14	109	678%
Total number of courses in missions .	288	545	88%
Students preparing for foreign service . . . . .	..	551	.....
Number enrolled in missionary courses ..	2,210	.....	.....

In 1926 we did not record the number of students in seminaries preparing for foreign service, nor the total number of students enrolled in missionary courses, but the figures for 1932 showed 551 students (out of 8,003 students in seminaries reporting) preparing for foreign service, and 2,210 enrolled in missionary courses. Thus, twenty-five per cent of the students enrolled in these courses were preparing for foreign service. Seven of the nine Baptist seminaries were found to make missions a requirement for all, but the remaining two seminaries required missions for students majoring in the subject. Of the fifty-nine schools other than Northern Baptist, only six of the seminaries did not make missions a requirement.

The library facilities for missionary education in these fifty-four institutions reporting include a total of 187 different missionary magazines and

periodicals. Many of these periodicals come from foreign lands and thus represent the effort of these schools to bring the students into active touch with mission fields and problems. The total number of magazines subscribed to is 785, and the average number of missionary magazines and periodicals for each institution is fourteen and a fraction. Seventeen schools report less than five different magazines taken, and the following schools offer the largest facilities:

Union Theological Seminary	300	magazines
Hartford Seminary	74	"
Garrett Biblical Institute	49	"
Biblical Seminary, New York	42	"
Divinity School, U. of Chicago	42	"
Drew Theological Seminary	37	"
Southwestern Bapt. Theo. Seminary	25	"
Colgate-Rochester Divinity School	25	"

Princeton Seminary, Yale Divinity School, The Union Theological Seminary (Virginia), Moody Bible Institute, and Gordon College of Theology and Missions all report a large list without giving the actual number.

The Christian Education Handbook of 1931 gives a total of 9,213 students enrolled in these 68 institutions. The total number of students preparing for foreign service in fifty-eight of these schools reporting is 551. The enrolment in these fifty-eight schools is 8,003, and the percentage of students preparing for foreign service to total enrolment would seem to be 6.9 per cent.

This study furthermore reveals the importance of Christian missions as a subject for platform presentation. Since the courses in missions have been greatly increased, it is natural to expect a greater emphasis upon missionary lectures and addresses. Men of outstanding ability have been invited to present courses and lectures dealing with many phases of the world situation. This method tends to make more important the subject of Christian missions in the consideration of the students themselves, and seems to show that missions has been given its rightful place of primary importance in the programs of these institutions. A study of the subjects presented both in the class room and from the platform shows the tendency to recognize missions in its larger connotations of racial and international brotherhood and friendliness. A more detailed study of the results of this survey strengthens the conviction that the study of Christian missions is fundamental in our theological schools, and that the whole subject in the future will be approached and understood from a broad rather than a sectional point of view, and from the angle of world interest and need as over against local considerations. The larger missionary content in the curricula of our theological schools certainly gives promise of a ministry, better trained in the missionary out-reach of Christianity.

African Education—Old and New

By SEYMOUR E. MOON, Kimpese, Congo Belge

TWENTY-EIGHT years ago, on my way to the Congo for the first time, with my mind set on plans for a Central Training School for teachers and preachers, I could name a dozen "peculiarities" of the kind of training the African should have. But as the years have passed those things which I had thought clearly differentiated Africans from all others have blended into characteristics. I had thought of Hampton and Tuskegee as offering an ideal of education peculiarly adapted to the African, be he in America or on his own soil in Africa, but lo! these two schools with scores of others have become models for all education everywhere in the world. The emphasis on "Education for Life," "Manual Training," "Industrial Training," in connection with such literary training as is possible, considering the time, money, and intellectual ability available, is a commonplace in all educational work.

Before I came to the Congo I thought of the African as "children" grown tall, but I have had to revise that estimate and now must say that he is a man, even though he cannot read or write. When he was a child he thought as a child, spake as a child, felt as any child of all our race, but he grew up and put away childish things and began to think mature thoughts. That he has not yet thought our big modern mechanistic, or our scientific thoughts is small wonder. He is however a past master of "Behaviorism" and if he cannot yet think our scientific formulæ he can learn to handle with great skill our scientific machines. He is no mean philosopher, at least of the life he knows; he is an expert psychoanalyst; he probably knows the "White Man" better than the white man knows himself. No, the African is not simply a child grown tall and his education must take account of maturity with variability much the same as that found in any race with the exception of the range of ability commonly recognized as "genius." But here again it should be pointed out that owing to the prevalence of "witchcraft" the geniuses of the race have always been the marked individuals and have been cut off before they could make any great contribution to their race. That there have been great "souls" in Africa is beyond question. What a tragedy for a struggling race that Dr. Aggrey was cut off by swift disease just as he was ready

to make a signal contribution to African education on the West Coast.

Before the advent of the white man African education was primitive indeed. Without an alphabet, of course there were no books, but the great book of nature was wide open and a goodly portion of boys and girls, by the time they reached the ages of fifteen or sixteen, knew the plants, flowers, trees, birds, insects, animals of their locality and could tell the habits and distinguishing marks of different species. Many knew something of the stars and their movements. Boys learned to build a house, hunt and fish, trade wisely at markets and would be initiated into one of the secret societies, and in short would be prepared for assuming the life of a member of his tribe. Girls were taught to care for their baby brothers and sisters, how to cook the food, how to prepare the soil and plant a garden and probably would be initiated into a secret society, often with boys, where she learned the life she was to live as a prospective mother of children for the tribe. All learned the simple social customs of the family or tribe, respect for elders, obedience to clan dictates were strictly enjoined. Punishments were meted out for stealing (among the clan) and for failure to observe the customs and *tabu* of the family. The Chief's son who was in line for the chieftaincy was especially taught by the Chief all the secrets and customs, especially burial customs, with all the unwritten law from decisions of the Chief's court, so that he would be able to assume the duties of Chief and pass on the tribal laws. In short, preparation for life was the ideal of primitive education.

Education, in so far, was sound; it was the kind of law life, but it was the life the relatives and Chiefs knew and they know how to pass it on. Far from the popular idea that African boys and girls, like Topsy, "just grew up"; relatives took them in hand and trained them for the life they were to live. Any modern effort in the education of African youth, in so far as it fails to take into account the important influence of their relatives, elders, including the native Chief, is always precarious, for some time during adolescence they will step in and insist on their youths marrying whom they will and of entering into the life of the village.

This explains the success of mission schools

where their first pupils were redeemed slaves, orphans or children whose parents had definitely committed them into the control and care of the mission; it explains also the success of training schools where older men and women have been chosen, for they have been able to secure the hearty assent of relatives to take up the newer vocations or else have been strong enough to break with their people and act independently, more or less. Even the most independent and faithful native helpers of the mission feel they must maintain a native house in their birth town; deaths and even illness make a tremendous pull on the best of them to leave their work for indefinite periods. This pull of the native village life is especially strong in the women.

A New Era

A new era in education has set in on the Lower Congo. Parents are bringing their sons and daughters to the mission schools and are committing them to the discipline and training of such schools. They are following them up, and even in cases where severe discipline is necessary, come to the school and administer the punishment themselves. Parents and elders are recognizing the value of the white man's education. This gives great assurance that they will support and encourage their sons and daughters to live the new life in their villages. I hope African children were never left entirely to themselves without formative influence from relatives who aimed at some definite preparation for the life they were expected to lead, primitive though it was.

Christian education for the African was barely begun forty years ago. The first Protestant missionaries arrived in the Congo fifty years ago. The first decade hardly sufficed to reduce the native language to writing and for the winning of the confidence of a few orphans or slave boys and the personal helpers who came to work for the white man for a short period. Each decade since that time has seen an ever increasing amount of translation work and more and more boys and girls coming voluntarily to the missions' boarding schools. Boys and, latterly girls, trained at these schools have become teachers in their own villages until today there are comparatively few villages where there is not some sort of school. Most village schools are little better than primary grades where the alphabet is taught, addition and subtraction are attempted, and writing is learned by the brighter boys and some of the older men by the use of the slate pencil or with a sharpened stick writing on the ground. About a hundred thousand pupils are now learning to read in the heart of Africa in this great territory along the Great River which Stanley descended after nine hundred and ninety-nine days of travel. Recent-

ly the State has begun to take an active part in education for the Congo natives. In some of the eastern provinces they have been establishing overseers for schools in certain districts and not long ago an inspector of education was appointed for the Lower Congo region. A beginning has been made in textbooks in French grammar for use in elementary schools. One could wish that all this effort in the direction of more extensive training for Congo natives were organized on lines more adapted to the special needs of the African. Educational committees of the various mission societies have worked out a system of education for Africans in which it is hoped the State, following the recommendations of the La Zoute Conference, will cooperate.

First, *agricultural* education is one of the first needs of the African. The soil is preeminently the African's easiest available asset. The popular idea that the African can live on roots and fruits from the primitive forest should be forgotten; he can exist on roots, to be sure, but if the African is to live and take his part in the life of the world he must have more of the best tropical food products. The man, as well as the wife, must be taught to dig deep into the soil. Happily more attention is being given to this simple but characteristic kind of education for the African. Most boarding schools require pupils to raise a considerable share of their own food; training schools like Kimpese and others where men and their wives are brought for training together require the family to raise its entire food supply in gardens furnished by the school. One mission requires men to plant and properly care for a garden before they can join the church. And best of all this kind of education is taking hold and winning native support.

Second, *handcrafts* should have a large place in every school curriculum for Africa. Many of the native crafts, such as mat making, weaving the grass cloth, pottery, should be encouraged and reestablished wherever it is being superseded by European products. Other useful handcrafts should be introduced. Industrial education which will help the native to use mechanical power, especially water power for simple native mills for grinding corn, peanuts, etc., and for irrigation seems to me most important.

Third, since African youth must be prepared to enter into the tribal life, *social education* must be given a very prominent place in curricula for African schools. Missions have well nigh revolutionized most, if not all, native social customs, especially games, dances and nearly everything relating to marriage. It could hardly have been otherwise and missions will have done well if they replace all these with something better—something so good that it will divert attention from

the evils of the old but will inspire the same loyalties and the same social solidarity. Can such social education be given? Yes, I think it can. At any rate I feel sure it must be given. Something as gripping as any secret society must take its place; something that will inspire to as fine a loyalty as ever was shown to the family or tribe must be trained into the novitiates in the Christian society. Cannot the Boy Scout idea be worked out? Christian fellowship must be worked out as a native brotherhood if it is to function in the most solid way when the missionary shall of necessity turn over more and more of the responsibilities for propagating the Gospel to native leaders.

Fourth, *literary education* is all important in furnishing the African the tools with which to acquaint himself with the best of the past and the present good that the world is offering. We must not spend all our time on the mere mechanics of reading, writing and arithmetic so as to neglect drawing, music, art and beauty. Three R's one must do but one ought not to leave the others undone.

From a study of Congo children using standard tests, it was found that boys of an average age of thirteen or fourteen who have had no previous schooling can do third grade work in reading, writing, arithmetic and composition in fifteen months of training in a good boarding school. All who have had to teach young children maintain that they progress normally. It is a Congo characteristic to do most things slowly—the na-

tive has all the time in the world. Effort should be made to encourage speed in his work by holding out before him new studies and new interests.

In comprehension I think the Congo native is well up to the average. The Bible, at present the one important textbook, is learned very rapidly. Congo teachers have a rare understanding and appreciation of Bible characters. These pupils which I have tested, and found doing third grade work after only fifteen months of boarding school study, pass my Bible test with higher marks than college freshmen. Of one thing we can be reasonably sure Congo boys and girls can acquire a good working knowledge of any subject adapted to his needs.

Last, but most important of all, is the need of your African for *religious training*. Any scheme of education that neglects this is fatal. "Man is incurably religious," is certainly true of the African. He has a genius for it and he may some day make a real contribution to religion especially on the side of faith if he can be educated to the higher religious ideals of the Gospel. The African can teach us much about the meaning of forgiveness—he hardly knows how to hold a grudge. Religion of joy, goodwill, justice, and love is daily manifested by the African. Give him the best interpretation of the life of the great prophets and of the great Missionary Paul and of Christ Himself and the African will grow and take up his great burden. I fancy it will not be simply a burden of wood and water but a goodly share of the tasks of the world.

When Alexander Duff, the great Scottish missionary to India, returned to Scotland and made a tour, preaching in the churches, he found that money, although in abundance, was not finding its way into the Lord's treasury. He said: "It is invested in stately mansions, splendid equipages, extravagant furniture, costly entertainment, and idle and useless luxuries. The churches are treating the cause of Christ as Dives treated Lazarus."

Has not the same condition existed in America in the days of prosperity? Even in this time of depression much is wasted in useless entertainment and luxuries, and in a thousand different extravagances.

The outstretched hands of the heathen pleading for help are the outstretched hands of our Saviour, and shall He walk up and down the aisles of our churches in the attitude of a beggar calling for some of the crumbs of our plenty?

From all countries the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but cooperate with divine agencies, many, many souls would be won to Christ. But professing Christians have been sleeping over their allotted work, and in many places the need remains comparatively untouched. God has sent message after message to arouse us to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me."

We plead for the money that is spent on needless things. My brethren and sisters, waste not your money in purchasing unnecessary things. You may think these little sums do not amount to much, but many littles will make a great whole. Cut off every extravagant expenditure. Indulge in nothing that is simply for display. Your money means the salvation of souls. Let there be systematic giving on the part of all. Some may be unable to give a large sum, but all can lay aside each week something for the Master. Let the children act their part. Let parents teach their children to save their pennies to give to the Lord. The Gospel ministry is to be supported by self-denial and sacrifice. Through the self-denying efforts of God's people others will be brought into the faith, and these in turn will help to increase the offerings made for the carrying forward of the Lord's work.

Sir Wilfred Grenfell in Labrador*

By the REV. ARTHUR J. BROWN, D.D., LL.D.,
New York

*Secretary Emeritus of the Board of Foreign Missions,
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PROBABLY the best known Christian workers today are Grenfell, Schweitzer and Kagawa. All of them are working in what the average American regards as the far corners of the earth—Grenfell on the stormy, rock bound coast of Labrador; Schweitzer among the naked tribesmen in the jungles of Africa; and Kagawa among the slum dwellers of a congested city in Japan. The three men, although differing widely in many respects, are alike in their self-sacrificing devotion to Christ and their fellow men.

Sir Wilfred Grenfell has had so much publicity in the United States and Great Britain that his life and work have become familiar to English readers, but the story never loses its charm. He was born on February 28, 1865, in Parkgate, near Cheshire, England, the son of a clergyman of the Church of England. He was educated at Marlborough College, choosing the medical profession for his life work, and training for it in the London Hospital and University. He had no thought of special Christian service until, at the age of twenty, in the second year of his medical course, as he says:

Returning from an out-patient case one night, I turned into a large tent erected in a purlieu of Shadwell, the district to which I happened to have been called. It proved to be an evangelistic meeting of the then famous Moody and Sankey. It was so new to me that when a tedious prayer-bore began with a long oration, I started to leave. Suddenly the leader, who I learned afterwards was D. L. Moody, called out to the audience: "Let us sing a hymn while our brother finishes his prayer." His practicality interested me, and I stayed the service out. When I left, it was with a determination either to make religion a real effort to do as I thought Christ would do in my place as a doctor, or frankly abandon it. That could only have one issue while I still lived with a mother like mine; for she had always been my ideal of unselfish love. Later, I went down to hear the brothers J. E. and C. T. Studd speak at some subsidiary meeting of the Moody campaign. . . . Never shall I forget, at the meeting of the Studd brothers, the audience being asked to stand up if they intended to try and follow Christ. It appeared a very sensible question to me, but I was amazed how hard I found it to stand up. At last one boy, out of a hundred or more in sailor rig, from an industrial or reformatory ship on the Thames, sud-

denly rose. It seemed to me such a wonderfully courageous act—for I knew perfectly what it would mean to him—that I immediately found myself on my feet, and went out feeling that I had crossed the Rubicon, and must do something to prove it.

Grenfell at once decided to devote his life to Christian work, and when a call came for a Christian physician to care for sick and injured fishermen off the Dogger Banks in the North Sea, he volunteered to go. It was a rough experience on tempestuous waters, but it showed him the dire need of such men, and when, in 1891, he was asked if he would undertake similar service among the fishermen on the Labrador coast, he promptly responded.

Then began the career which has made him famous, although fame was the last thing that the young physician thought of, nor was there any place on earth where it seemed less likely to be achieved. He found rude, lonely, poverty-stricken fishermen and their families, without medical, educational or Christian facilities. Deeply moved, he went vigorously to work. Realizing the necessity for money, he made trips to the United States, Canada and Great Britain in which he presented the urgent need of suitable equipment, and he formed groups of supporters in the leading cities. Returning to Labrador, he built hospitals, established schools, inaugurated plans for social betterment, fed the hungry in times of famine, helped the children, counselled men and women in their hours of perplexity, comforted the dying, and in all and through all ministered to the soul as well as to the body, speaking and preaching in season and out of season of the Great Physician Jesus Christ.

He tells the story of his strenuous forty years in the autobiography which has just been published. Fifteen years ago, he published a smaller book, "A Labrador Doctor," in which he gave the main facts up to that time. In the present larger work, he has incorporated some material from the former volume, enlarged it, and brought the narrative down to date. He says that he hesitated to write again, but that he yielded to the importunities of his friends and supporters to give a more complete account than the earlier work and to include the more recent developments. There is a touch of pathos in Dr. Gren-

* "Forty Years for Labrador," by Sir Wilfred Grenfell. 8 vo. 372 pp. Houghton Mifflin Co., Boston. \$4.00.

fell's intimation that the toils and privations of forty years have begun to tell upon his body; "the color of my hair has become that of its winter environment, and for the last four years there have been increasing signs of wear in the faithful old pump. . . . We sense the approaching shadow of the inevitable last chapter." But his spirit is still buoyant and unconquerable, and his faith in Christ and his fellow men is as strong and serene as ever.

The world's honors have been freely lavished upon the devoted missionary. More than a dozen colleges and universities have showered degrees upon him. Cities have conferred their "freedom." The Royal Geographic Society of Great Britain, the Royal Scottish Geographical Society, the National Society of Social Sciences, the Royal Society of Medicine of England, the Fellowship of the College of Surgeons of America, and various other scientific organizations have elected him to membership or given him gold medals, and the King of Great Britain has made him a Knight Commander of the Order of Saint Michael and Saint George. Has any other missionary ever received so many of the world's honors? But he counts highest of all the honor of being an ambassador of Christ to needy men. After every visit to England and the United States, he turns eagerly back to his happy life work among the scattered hamlets of Labrador's rude fisher folk.

It is a moving story, told modestly but clearly, abounding in adventure, throbbing with human interest, disclosing the rich values of character

but for their spiritual welfare—a truly Christlike ministry of healing and love.

The volume, beautifully illustrated and well indexed, will interest and delight the author's host of admirers. Amid the raucous voices of greed



Wilfred Grenfell

and selfishness and jealousy, which are making such a clamor in the world, it is encouraging to think of men like Grenfell and many other missionaries, less widely known but equally worthy, who count not their lives dear unto themselves for the joy of following in the steps of Him who sought to rescue the farthest out and the deepest down.

IN THE "GOOD OLD (LIQUOR) DAYS"

Here's what the interested parties got:

From a bushel of corn, in the "good old days," the distiller got four gallons of whiskey. This retailed at \$16.50. Here's what the others got out of it:

The Farmer got	.....\$ .25
The United States got	..... 4.40
The Railroad got	..... 1.00
The Manufacturer got	..... 3.70
The Drayman got	..... .15
The Retailer got	..... 7.00
The Consumer got	..... Drunk
The Wife got	..... Hungry
The Children got	..... Ragged

Will there be much difference in "these days"?



LABRADOR ORPHANS IN WINTER DRESS

under the rough exterior of the humble people who wrest their scanty living from the wild shores of Labrador and icy waters of the North Atlantic. The story is pervaded throughout with sympathetic appreciation of their physical sufferings and with zeal not only for their material

Truths and Half Truths About Japan

A Review of the Supplementary Volumes III and VI of the Laymen's Foreign Missions Inquiry

By EDWARD M. CLARK, Ph.D., Kobe, Japan

THESE volumes which relate to Japan reveal strikingly little which is new to anyone who has read "Re-Thinking Missions." Additional material is found in the supplementary volumes but, good as much of that material is, there does not seem to be much vital relation between the facts given and some of the conclusions drawn.

These reports contain certain fundamental, although perhaps unavoidable, defects. To state this is not to underestimate the earnest attempt of those who conducted the inquiry. They probably did all that could be expected of a group of busy people who attempted in less than a year (in some cases only a few months), to ascertain all of the important facts regarding a broad field of activities and amid surroundings with which they were not very familiar.

Had these inquirers been able to give several years to active missionary service in Japan, as a background for their investigations, they would have gained a more accurate knowledge of facts and would doubtless have reached somewhat different conclusions. The Director of the Fact Finding Staff, although at one time resident in Japan, had not been there for the past decade or two and so was not acquainted with recent changes in life and evolving methods. Many sidelights reveal attitudes and ideas now long outgrown in Japan.

For example, we find the suggestion that missionaries should recognize that Christianity is only one of a number of religions in Japan. If missionaries are not aware of these other religions why have they gone to Japan?

The statement is also made that Japanese resent being "patronized" or referred to as "heathen," and desire rather to be considered as "partners" of the foreign evangelistic agencies.

In the remote past there probably was a tendency on the part of missionaries to have more or less of a patronizing attitude toward the Japanese Christians, but no missionary today refers to non-Christians in Japan by the use of any Japanese word which has not wide acceptance in referring

to those outside the Christian faith. Any "patronizing" attitude toward Japanese Christians, pastors, evangelists or churches, must be an echo of days long passed.

It is unfortunate that both Fact-Finders and Appraisers have apparently failed to extricate themselves from narrow nationalistic conceptions which have no recognized place in this day of international thinking. Both missionaries and their Japanese colleagues have been disappointed at the Fact-Finders' and Appraisers' apparent lack of grasp of the international aspect of Christianity as embodied in the foreign missionary enterprise. The frequent references to "Japanese" and "foreign" elements in this great program, and the distinctions made in favor of the one or the other of these two divided elements, give rise to a question as to the presence or absence of an adequate comprehension of the real unity of Christ's followers who labor together in this world-wide enterprise. There is no New Englander or Westerner, American or Japanese; a worker in God's Kingdom on earth should be chosen for his fitness for the position, not because of his birthplace.

Dr. Toyohiko Kagawa, often referred to as the leading spokesman of Japan, and sometimes as the outstanding Christian leader in the world, criticizes this attitude on the part of the investigators as "the retreat from Christian Internationalism,"* and states that "since this report has forgotten the Cross it still differentiates between 'home' and 'foreign' missions." He reminds us that "Christ belongs to all nations," and that "we who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of Christ-Spirit, forgetting the distinction between 'home' and 'foreign.'"

Probably the Fact-Finders did hear some criticisms from the lips of "influential Japanese" and "leaders of the Japanese churches," but a few such expressions cannot be considered representative

* See his criticism of "Re-Thinking Missions" as it appeared in *The Japan Christian Yearbook* (1933) and again in the *MISSIONARY REVIEW OF THE WORLD* (October, 1933).

of any considerable body of thinkers either within or without the Christian Church. The attitude of Dr. Kagawa is more representative of the attitudes of the real leaders.

There is in these volumes a wealth of statistical material which may be used as a basis for further investigations by those familiar with the details of the work.

An Appealing Challenge

Meanwhile we should face seriously some of the appealing challenges presented in the reports. One major challenge may be taken as in illustration of others which might be selected.

One diagram (Vol. VI, page 17) portrays the standing of Christianity in relation to Buddhism and Sectarian Shinto. This shows that the number of Christian Sunday school teachers is more than those of Buddhism, which did not begin to establish Sunday schools until comparatively recently.

The real challenge comes in the lower half of the diagram which visualizes the almost imperceptible place that Christ holds in the Japanese Empire. Out of a total of 93,172 religious propagation centers only 1,708 are Christian; and among the 250,198 professional religious workers only 2,348 are representatives of Christ. This becomes the more amazing when it is observed that of 58,686,852 "believers" connected with all of the religions, only a little more than 254,000 are believers in Christ and these present all branches of Christians, including Roman and Greek Catholic. At best we can estimate not more than one Christian amid every 260 people in Japan.

A more or less accurate distribution of this infinitesimal number of Christians is portrayed on page 27 of the same volume. The figures reveal the percentage of Christians in each Prefecture, but the size of the rings in the diagram are not related to the size of the map.

A similar diagram might have been drawn to show another challenging situation in the fact that even the small Christian population and the few centers of propagation are located largely within the cities and great centers, leaving the rural people, fifty per cent of the population, as yet untouched by direct Christian influence. The table on page 28, although it reveals a striking shortage of churches in rural districts, does not present a complete picture in that so large a unit as 10,000 population is used as a basis for the comparison. Had the unit of 5,000 or less been chosen the proportion of unchurched units would have been still more appalling. Even so, out of a total of 10,002 townships 9,955 are without the privileges of a Christian church.

On the basis of the facts pointed out in the

above diagrams it is difficult for ordinary readers to comprehend how, from these premises, the conclusion can be drawn (page 84 of Volume III) that "in confidential interviews, however, most of the leaders of the Japanese churches declared that no more missionaries should be sent for evangelistic work." The number of these confidential interviews" should have been sufficiently augmented to include some who had a wider vision of the unfinished task; some who were experimentally cognizant of the facts; men and women sufficiently Christian in spirit and Pauline in evangelistic fervor to be more deeply concerned about the still untouched rural half of Japan's population and the still unreached 259 out of every 260 of her people. It is not easy to understand how a few "confidential interviews" could have been accepted as a basis for the deduction of a conclusion regarding so astounding a problem.

Let us accept the challenge of these facts and, making our own appraisal, draw our own conclusions! Let us, in drawing our conclusions, seek "confidential interviews" with Him who called Paul of old, who has called thousands since, and who today is calling many more to march out on the 12,000 trails leading to the 12,000 unevangelized villages of Japan, with their 40,000,000 waiting souls!

Rise up O men of God! Have done with lesser things;
Give heart and soul and mind and strength to serve the
King of kings.

Rise up O men of God! His kingdom tarries long;
Bring in the day of brotherhood and end the night of
wrong.

Rise up O men of God! The Church for you doth wait,
Her strength unequal to her task; Rise up and make her
great!

This still untouched rural half of Japan is not the only challenge which may be seen by the close observer of the facts discovered. The field of education still needs the Christian spirit and the Christian message which can not be embodied in the government school system. The social implications of the Gospel need a much fuller and a more varied expression in Japan than they have yet received.

Lift high the cross of Christ! Tread where His feet have
trode;

As brothers of the Son of Man, Rise up O men of God!

EVERY NATION'S NEED

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office cannot kill,
Men whom the spoils of office cannot buy,
Men who possess opinions, and a will,
Men who have honor, men who will not lie,
Men who can stand before a demagogue
And damn his treacherous flatteries without winking,
Pure men, sun-crowned, who live above the fog
In public duty and in private thinking.

—J. G. HOLLAND.

William Henry Grant—A Friend of Christ

His Contribution to Christian Missions

By ROBERT E. SPEER

THE death of William Henry Grant in Orange, New Jersey, on November 3d, has taken away one of the most devoted and best loved servants of the missionary cause whom our generation has known. One of the most gentle and modest of men, he has been at the same time one of the most efficient and creative personalities of our time.

He was born in Philadelphia in 1858 and when a boy of thirteen sailed from New York around Cape Horn to California on the famous clipper ship "Captain Burgess." After his return in 1872 to Philadelphia he attended the Pennsylvania Military Academy and then the University of Pennsylvania from which he was graduated in 1878. For some years he was in business and then made a trip around the world, visiting both the Near and the Far East, in company with Luther D. Wishard, who was at that time active in promoting the work of the Young Men's Christian Association in the foreign field.

On returning from this trip Mr. Grant turned to distinctly Christian service. He was deeply interested in the newly developing movements among the young people of the churches and soon became attached as an honorary worker to the Presbyterian Board of Foreign Missions, for many years acting as the Librarian of the Board, reorganizing and developing the work which was rich in early missionary literature. But he made this simply the base of his larger service of missions in promoting missionary zeal among the young people and missionary cooperation among the Foreign Mission Boards of the United States and Canada.

He was present at the first meeting of the Foreign Missions Conference of North America in New York City on January 12, 1893, and soon became the secretary. He acted as secretary and treasurer until January 15, 1918, when he was made honorary secretary for the remainder of his life. The Conference owes more to him and to his successor and dear friend, Fennell P. Turner, than to any other men. He was one of the chief executives of the Ecumenical Missionary Conference in New York in 1900 and of the Edinburgh Conference of 1910. These Conferences owed as much to him for their arrangement as to anyone.

Mr. Grant had a wealth of friendships among missionaries all over the world. His judgment of character and capacity was unfailing, and he trusted and was trusted by the ablest men in Christian missions throughout the world. This faculty of discernment and trust early brought him into contact with some of the strongest missionaries in China, interested in the development of Christian education, such as Dr. Mateer in North China and Dr. Happer and Dr. Henry in South China. When Dr. Happer made generous provision in his will for the establishment of a Christian college in Canton, many problems were involved in the initiation and development of the institution. Mr. Grant at an early stage became involved in these and the establishment and development of the institution, first as the Canton Christian College and now as Lingnan University, is chiefly due to his wisdom, unselfishness and quiet but unyielding tenacity of purpose. No one will ever know the difficulties which he surmounted with unfailing wisdom and patience.

Mr. Grant made a number of visits to the mission field. He and I had rare experiences together in 1897, both in China and in Japan, but especially in Korea. In Japan we made a memorable visit to Mr. A. G. Jones, who was

spending the summer in the mountains in the Island of Kiushiu. He was an English Baptist layman of ample means, who gave his life to work in Shantung and who was one of the most remarkable missionaries of his time. He and Mr. Grant had great community of thought and spirit, and that visit with him in the little Japanese village in the mountains is never to be forgotten.

There were at that time no railroads in Korea and all the means of transportation were crude and primitive. We made our way from Chemulpo to the Tatong River on the only vessel flying the Korean flag—a small steamship carrying coal and having a constant list, with a Japanese captain and Korean crew, no edible food and no endurable cabin. We were nearly wrecked in fog among the islands but survived to reach Pyengyang and saw the beginnings of the Christian Church there. Then we walked overland to Seoul and then to Chemulpo, with horses carrying our luggage, and sleeping in the streets of the Korean villages in the hot summer. Mr. Grant was adaptable to all conditions, full of ingenuity and good cheer. He had an amazing memory for past incidents and experiences, which enriched his conversation and made him one of the best of traveling companions.

His supreme missionary interest, of course, was China and he loved the country and its people with an absorbing love. The only time that I ever saw him angry and indignant was at the time of the Treaty of Versailles, when Shantung was not given back unconditionally to China. The Chinese returned his love and students of Lingnan were continually coming to see him in New York or welcoming him with deep affection when he met them in Hawaii or Japan or China. He made several trips in connection with the college and each time was greeted as in a true sense the chief founder and benefactor of the institution. Many of the gifts which made its development possible were secured by him and one building given by Mrs. Kennedy and Mrs. Schauffler was named, at their insistence, Grant Hall.

Henry Grant was a great lover of the out-of-doors life. For a long time he was afflicted with hay-fever in the summer time and was obliged to find regions in which he would have relief. While never physically robust, and obliged always to exercise the greatest care, especially as to diet, he traveled everywhere fearlessly and met all conditions and did his work with extraordinary endurance. He was in character a man of stainless purity, high-minded, self-forgetful and generous without limit, delighting to give to the full measure of his ability. He was one of the cleanest-minded men that I have ever known, wholly inaccessible to ribaldry or vulgarity—totally unresponsive to anything that was unworthy or low. No one could ever have spoken to him otherwise than he would have spoken to a woman or an innocent child. Full of humor, of generosity, of happy regard for others, of shrewd sense and of rare distinctness of personality, he was the best of companions and of friends. He was a Christian man of simple and steadfast faith, knowing his Bible thoroughly and living by prayer. For many years he was the center of a little Fellowship Group of a dozen friends who met annually for a quiet day and received from him monthly a prayer list in which each friend shared with the others his experiences of life, his grounds for thanksgiving and his requests for prayer. He was a beautiful and a lovely spirit. All who knew him are immeasurably richer for his life and poorer for his death.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

MERRY CHRISTMAS WITH A MISSIONARY MESSAGE

A CHRISTMAS PRAYER

We open here our treasures and our gifts;
And some of it is gold and some is frankincense and some is myrrh;
For some has come from plenty, some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of goodwill.
Accept the gifts and all the life we bring.

Christmas Gifts

Why wait until the last few days before Christmas and then plunge into an orgy of gift-buying — often of things unwanted, unneeded and of doubtful value to their recipients? What could be of greater sentimental or intrinsic value to Christian friends and relatives than a subscription to a missionary magazine or the gift of a choice book? A dear friend of the writer — one of world-wide heart and penny-sized pocketbook — makes it her invariable custom to send the Book of Remembrance (the birthday book of missionaries of her denomination). Each day as the readings were conned their triple reminder was of the donor, the Christ she loved and the missionaries carrying the message of that Christ to the uttermost parts.

Another friend wrote last year: "I subscribed for THE REVIEW as a Christmas present for my sister — and how our whole family does enjoy it!" There are also the magazines in your own denomination — junior and senior — and the delightful reading and study books for the current year, for the folk of all ages. How the

wee tots would enjoy "The Call Drum"; "The Children of the Chief"; "If I Lived in Africa"; "Wee Wong's Chopsticks"; "Kembo, a Little Girl of Africa"; "Child Neighbors in America"; "The Yellow Friendly Book," etc. Older young people would find these fascinating: "Pioneers of Goodwill"; "Good News Across the Continent"; "Meet Your United States"; "Follow the Leader"; "Builders of a New World"; "Young America Makes Friends"; "How Far to the Nearest Doctor?" "So This Is Missions." Don't forget your pastor as you choose among "The Never-Fading Light"; "The Christian Mission in America"; "God's Candlelights"; "We're Craftsmen All"; "The Christ of the Christian Faith" (MacKenzie); "The Finality of Jesus Christ" (Speer); "Out of My Life and Thought" (autobiography of Albert Schweitzer) and a host of others you may select from "Our Missionary Bookshelf" in THE REVIEW. If still in doubt, send to your denominational headquarters for suggestions as to magazines, pictures and attractive missionary books. Put "Christ" back into "Christmas" this year, as the most important move in banishing the depression.

A Good Christmas Program

This plan, used by the women of the First Baptist Church of San Diego, California, a few years ago may easily be adapted for children, grown-ups or young people. It evidently carried its own dynamics, for the reporter said: "One dear little old lady who has almost nothing with which to purchase material gifts thanked me with tears in her

eyes because it had been such a comfort." The story runs:

The poster advertising the meeting was a gay sketch of a Christmas tree with the announcement that there would be gifts for all present. A beautifully decorated little tree stood upon the table at the service, and among the branches was a gift for each person taking part on the program. The gifts were stars, candles, stockings, etc., of bright paper, each containing a typewritten slip. As each recipient's name was called, she came forward, received her gift and shared it with the audience by reading her slip and rendering her number on the program. The first six gifts gave the Scripture lesson as follows:

First Gift: "And the angel said unto them, 'Fear not, for behold I bring you good tidings of great joy which shall be to all people!'" This Christmas gift of joy is for each of us from our Father. Let us take it and be happy. (Response from audience with bowed heads, "For this gift of joy we thank Thee, our Father.")

Second Gift: "For unto us is born this day in the city of David a Saviour, which is Christ the Lord." (Similar prayer-response by audience.)

Third Gift: "Glory to God in the highest, on earth, peace, goodwill to men." For each one of us this Christmas time our Father has the beautiful gifts of peace and goodwill. (Prayer-response.)

Fourth Gift: Mat. 2:11. The Christmas gift that affords us the most joy is the pleasure of giving to our King. (Response.)

Fifth Gift: John 3:16. The paramount gift of eternal life is the one which makes all else worth while. (Thanks for eternal life.)

Sixth Gift: This gift which I am to share with you is better than anything that gold can purchase, and it is for all of us whether of low or of high estate. 1 John 4:7-11. ("For thy gift of love, we thank Thee, our Father.")

Following this were glowing sketches of the lives of several missionaries who had conferred priceless gifts not only upon the peoples they ministered to but upon us at the home base — David Brainerd, Livingstone, Paton, Carey — the selection might be optional, and either world-wide or of any specific denomination.

Instead of announcing a solo in the usual manner, the music was rolled in

white paper, tied with a red ribbon and given to the musician from the tree, as a gift that she might share with the whole audience.

Any missionary program may be arranged in the form of Christmas gifts, since everything we have is a gift from God and should be shared. This program had not only the charm of novelty but emphasized afresh at the Christmas season the fact that the best gifts are not material and are for everyone.

Bringing Joy to All the World

Each year adds to the number of churches that recognize the supreme fitness of translating the "Glad Tidings of Great Joy" into a missionary message for the Sunday school, the woman's society, the whole congregation. A symposium was compiled for *Missions* by Rev. William B. Lippard presenting a review of Christmas celebrations and festivities on the mission fields of the Baptists. Any subject matter gathered from mission board correspondence in any denomination will be equally effective. A few titles from Dr. Lippard's may be suggestive and give the flavor of the symposium:

Christmas Amid Rumors of War (Burma); Christmas Tree Among the Indians; Christmas Feasts at Banza Manteke (Africa); Christmas Journeys in Nicaragua; Christmas Contrasts in Oklahoma; Christmas Gifts Appreciated, in India; With Christ No East Nor West (in China); Christmas Everywhere (brief extracts from correspondence in eight different fields).

The author adds: Although a strain of similarity runs through all the accounts, since children are children everywhere and react in similar enthusiastic fashion to the receipt of gifts and likewise enjoy the same carols, the same Christmas pageantry and the eternal story of the Saviour who lay in a manger in Bethlehem, yet there is a uniqueness in each which gives freshness to the narrative as a whole and indicates again how Christmas is universal in its appeal and in its heart interest.

Carrying Christmas to Shut-ins

Have you a Courtesy Committee, an Extension Department or something of the sort in your church? Why not enliven the homes of the dear old shut-ins with tiny trees decorated simply with inexpensive trinkets, powdered snow and candles, messages of cheer from absent friends being neatly written and

attached to the branches as gifts? The caller or group of callers brings a fitting devotional message and words of love and good cheer. This is Home Mission service.

PLANS FOR A NEW YEAR

It may be a new calendar year or a new organizational year or just a fresh, inspirational beginning at any season; but make it hopeful and courageous. The latest ailment is "depression psychosis," from which many good folk are suffering. We have dwelt on retrenchments and losses until the emotional outlook bids fair to become chronic. The women's society of the Granville, Ohio, Baptist church recently inaugurated a series of rainbow topics to carry through the entire church year as their "code" to combat the depression psychology. Taking as their keynote the opening paragraph of this department in the October number of *THE REVIEW*, the devotional leader was introduced as the key-woman, her theme being, "The Bow of Promise Appears" (Gen. 9: 14, Mat. 24: 35, Ps. 148: 1-6). The Christian optimism of her address was not inspired by amiable Pollyannaism or prosperity ballyhoo (of which we have had too much), but by confidence in the everlasting promises expressed in God's Word.

The rainbow was then presented on three different horizons: (1) In the home church, where a new set of consecrated, able officers were about to assume their duties in the society. An installation service was conducted, investing these officers with the colors of the bow, the president having pinned on her a very large violet crepe paper chrysanthemum with long streamers, emblematic of the ultra-violet rays that quicken the processes of growth in the same way she must endeavor to awaken the organization to new life and activity; the first vice-president, responsible for the missionary features, received the indigo emblem because, though clouds of the deepest dye

had overspread the foreign mission field, she embodied the faith in the everlasting promises that would eventually chase all gloom away; the second vice-president accepted the blue symbol as indicating that in her work as social leader, she would be due to chase away gloom and bring loveliness into the workaday lives of the audience; the third vice-president, responsible for the White Cross (mission hospital) work, was given the green as emblematic of the growth of the Kingdom that her practical ministrations would promote, as she supplemented the missionaries' gifts of the Leaves of Healing to the nations; the treasurer wore the yellow insignia to typify her custody of the gold which, whether expressed in money or service, represented that which was the most precious gift of the membership to the Lord; the recording secretary wore the orange emblem as indicating the words of wisdom, worth and cheer in which she must gather up and store away the golden treasures brought forth in the meetings; the corresponding secretary completed the rainbow with the cheery red showing the "rosy hue that must run through all her correspondence, especially with the sick and the shut-ins." The singing of "Showers of Blessing" completed this investment.

(2) The Home Mission Rainbow proved to be a colorful visualization of the splendid new study books for use this year, the exercise given on page 325 of the June *REVIEW* being used, followed by the singing of "Fling Out the Banner" as the Christian flag was borne on the platform, the impersonators grouping themselves around it.

(3) The final rainbow was that of the Foreign Field where clouds have been the darkest but through whose very storms we are beginning to glimpse the Bow of Promise, this proving to be an inspirational address on the ways in which difficulties and obstacles on the mission fields may be turned to advantage. At the close, "samples of the rain-

bow" were passed out to the audience in the way of tiny rolls of inspirational leaflets tied with the prismatic colors. The effect of the program was optimistic, constructive and stimulating to service, as it was stated that all which was necessary to realize the rainbow thus exploited was cooperation with God, in earnest faith.

Suggestions for Pastors

The growing tendency toward mission study—either continuous or periodical—is one of the most hopeful indications of a revival of interest in the world-wide spread of the Kingdom. Since concern for the non-Christian world is no longer motivated by emotion, loyalty to Christ may well be linked up with informed intelligence. Grace W. McGavran says in *The Reading World*: "Windows for the soul someone has called books. Where else can one so quickly and easily find transportation to other lands, to other peoples, to other times and even into the inmost thoughts of people whose lives if we knew them might be 'open books' to us. We widen our sympathies, enrich our understanding, reach out in friendship, bind ourselves inextricably to a world of living, aspiring, suffering people like ourselves through our reading."

Three types of mission study, representing the activities of one woman—a minister's wife—Mrs. A. P. Cameron, of the Memorial Christian Church in Tulsa, Oklahoma, are described in *The World Call* and may well serve as models:

(1) *The Continual Study Class*. Beginning with October, each Thursday morning finds this group meeting at 10 o'clock to study under direction of some capable and prepared leader. The group is permanently organized and officered. *The Christ of the Mount* attracted many visitors, many of whom continued to attend. This study, while not announced as "mission study," was most devotional in character and effect and contained an abiding missionary motive. The method of presentation was that of an informal lecture in which the leader held up the intent of the author by outline, thus getting at the chief point of interest, while the minor things grouped themselves as such.

(2) *The Small Afternoon Class*. A type of class that accomplishes much

for the individual member is that conducted in six sessions, one each week, members being assigned sections of the book to report upon. The leader, for the most part, guides discussion, introducing something to arouse interest and closing with spiritual application of the day's theme.

(3) *The Evening Mixed Class*. One of the most delightful classes from the standpoint of fellowship and inspiration had a study of "Roads to the City of God," in six evening meetings. The class was in lieu of a Church School of Missions and was open to young people and adults. Families attended and in most cases possessed a family book. The leader brought each evening a well prepared outline of the chapter, presenting it in the form of an informal lecture, which permitted questions, contributions of thought and brief guided discussions. In spite of extreme cold weather the average attendance for six evenings was 51, with a large per cent of men.

Monthly Meeting of Prayer

Pastors everywhere may well consider this action of the General Assembly of the Presbyterian Church directing the using of the last mid-week prayer service of each month with the exception of July and August to present the work at home and abroad alternatively.

Get acquainted with our Home Mission city problem. . . . in New York; with the missionary in our fields abroad; with our Home Mission problem—an intensive study of how in Los Angeles our church took care of its share of the unchurched area of the expanding city; with the convert in our fields abroad; with our rural church problem—an intensive study of the country churches in one synod; with the mission in our fields abroad; with our Negro work (intensive study of one college); with the Church in our fields abroad; with the relationship between Home Missionary service and the highest patriotism; with the responsibilities of the home Church in her fields abroad.

Any one of these subjects would furnish a good theme for a dynamic sermon on Sunday.

PROGRAM POINTERS

How We Give. (1) The careless way: To give something to every cause that is presented without inquiring into its merits.

(2) The impulsive way: To give from impulse—as much and

often as love and pity and emotions prompt.

(3) The lazy way: To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

(4) The self-denying way: To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, rich or poor, and gifts would be largely increased if it were generally practiced.

(5) The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

(6) The heroic way: To limit our own expenditures to a certain sum and give away all the rest of our income.

ARTHUR T. PIERSON.

Turning in the Gold. Last April, the committee on promotion in the General Assembly of the Presbyterian Church called for a "Missionary Treasure Hunt" to be designated a "gold-gathering campaign" for missions. Each bit of precious metal or jewelry not in use but having intrinsic worth was to be gathered up and forwarded to the committee for use in raising an emergency missionary fund. Many sacrificial responses were reported.

A Fleet of Ships: These may be used as topics for toasts at a missionary banquet. (1) Lordship—a recognition of the authority of Jesus Christ in every interest and problem of life. (2) Stewardship—a sense of God's ownership of personality and possessions. (3) Worship—a quiet listening for God's voice; a grateful outpouring of the heart to Him; fellowship with his spirit. (4) Partnership—a realization that God requires our cooperation in making the whole world His. (5) Companionship—a faith that One walks alongside through every happy and every trying hour of the day. (6) Friendship—a sharing of life with others, both giving and finding riches.*

* Leaflet of Baptist Board of Missionary Cooperation.

BULLETIN OF The Council of Women for Home Missions

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

Deep peace of the running wave to
you,
Deep peace of the flowing air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the watching shepherds
to you,
Deep peace of the Son of Peace to you.
—*Old Gaelic Rune.*

Jesus, born in poverty,
workman at Nazareth,
lover of all the children of
God,

Teach us to love one another.

Jesus, in whom all the nations
of the earth are one,
in whom is neither bond
nor free, black nor
white,

Teach us to love one another.

Jesus, friend of the poor,
feeder of the hungry,
healer of the sick,

Teach us to love one another.

Jesus, forgiving them that love
much,
drawing all men unto
thee,
calling them that labor
and are heavy laden,

Teach us to love one another.

Jesus, who camest not to be min-
istered unto, but to
minister,
who didst talk with the
despised Samaritan
and commend the
hated Roman,
loved by the common peo-
ple,

Teach us to love one another.

Jesus, who hast called us to the
fellowship of thy
Kingdom,
in whom is no respect of
persons,
who wilt know us by our
fruits,

Teach us to love one another.

—*Source Unknown.*



"The Christ-Child Comes!"

Most of the German families begin preparation for the celebration of the birth of the Christ-Child, four Sundays before Christmas Day. Before the first Sunday in Advent, fir branches are brought from the forests. Wreaths are made—large ones for chandeliers in home and church, smaller ones for tables, and wee ones to be sent in greeting to friends.

Old and young sing Christmas carols through all the days preceding Christmas. Stories and legends are told in the family groups, usually while the Advent candles are lit—one during the first week, two the second, three the third, four the week before Christmas; and finally, the Christmas Day tree is lighted with many white candles. The Mother Mary and the Babe are given the central place in stories and in the familiar manger-scene showing the Holy Family surrounded by angels and the

shepherds and sheep and often the faithful donkey who is to serve the Family in their flight to Egypt.

In the stories, Joseph is not neglected. Rilke, in a poem called "Joseph's Jealousy," has an angel say to Joseph,

Carpenter

Because you make boards, in your
pride

Do you really wish to question
Him who modestly out of similar
wood

Causes leaves to grow and buds to
swell?

We are told that the carpenter understood. As he lifted his eyes, the angel had vanished. And Joseph pushed slowly his thick cap from his head, and sang praises.

Advent Supplication

Father in Heaven, we live in a time full of unrest and strife. Our homeland lies in bonds, our church is in danger, anxiety prevents peace of heart. And so from our souls' depths we yearn for peace, for Thy Kingdom in which Thy holy will governs all and Thy ordinances are kept; we yearn for Thy Prince of Peace who anew reveals to us unbounded Love, and in whom we can hope with full confidence. Lord, fulfill this our hope! Let us not be confounded! Hear us, gentle Lord God.

Strengthen Thy church, that Thy word may be faithfully and purely proclaimed. Bless the education of youth that the good buds which Thou hast put in human hearts may open and bear noble fruits. Make plain the differences between individual circumstances and callings and build the bridge of love from class to class, from heart to heart. Hear us, gentle Lord God.

Give wisdom to our magistrates that they may care to do that which serves us best. Give us that which is necessary for our daily sustenance so that we through worry about the needs of our outward man may not forget to care for our eternal happiness. Let each honest undertaking, each good business enjoy the fruit of its labor. Hear us, gentle Lord God.

And because Christmas Eve stands at our door, because Thine only begotten Son knocks again at our hearts asking entrance, give us open minds and hearts so that we and all the world may be filled with comfort and power, with joy and the hope of Thine eternal Kingdom. Hear us, gentle Lord God. Amen.—*Translated from the German.*



Indians in C. C. C. Camps

Miss Edith M. Dabb, Chairman of the Committee on Reforestation Work of the Joint Committee on Indian Work of the Home Missions Councils reports that the Emergency Conservation Work on Indian reservations being carried on by the United States Indian office is going forward with much enthusiasm.

Some of the kinds of work being done are: fire protection, trail making, erosion control, rodent (especially prairie dog), poisonous plant and insect control, work on reservoirs, dams, springs and wells, telephone lines and fences. The number of men employed exceeds 14,000 on 68 reservations.

Much besides the earning of money is being accomplished for the Indian people. There is an increasing pride and enthusiasm in being self-supporting; a chance to make use of that for which the schools trained them,

for they are truck and tractor drivers, mechanics of various kinds, et cetera; a new self-confidence because of the assurance of the faith of others in their ability to work and to direct the work of others. In most of the places responsible positions, such as foremen, camp managers, et cetera, are being held by Indian young men who in school were trained for such work but have never before had a chance to show their capabilities.

Splendid social work is being carried on among the men at work and the families which often accompany them. All that goes to make up a well-rounded life for individual, family or community, is being tried out in one place or another.

The Joint Indian Committee has cooperated with the missionaries located near the camps and with the Government in the work of maintaining the spiritual morale of the boys. The requests for good reading material for the camps, and for hymn books and for portable organs have embarrassed the committee because of its limited financial resources. Since the work continues, suggestions for ways of meeting the needs will be welcomed by the committee.

EARN, SAVE AND SHARE

Save to Give
Give to Save

*By your Thrift give others a Lift
Not less spending, but more intelligent and unselfish spending*

INTERNATIONAL GOLDEN RULE WEEK

December 10-17, 1933

The Save-and-Share Program

It is proposed that the entire nation be challenged to a week of economy and thrift during Golden Rule Week, December 10-17. Those in more fortunate circumstances will be asked to practice some measure of self-denial in order to share more generously with others who may be suffering for lack of the necessities of life.

Gifts resulting from individual and group use of The Golden Rule Book and the observance of

Golden Rule Week may be directed through any institution or agency in which the donor is interested. Gifts each year are sent toward maintenance of the work for the children of Farm and Cannery Migrant families, and also for the Religious Education Work in government Indian schools.

Use by Local Societies

The following suggestions are made for the consideration of women's societies or committees in churches, clubs, schools or benevolent organizations which may wish to employ The Golden Rule Book as a means of securing increased support for local relief and welfare work or Church benevolences:

(a) An initial source of income will be from profits on the sale of The Golden Rule Books to all their members, who presumably will value the book highly for practical use in their homes.

(b) A second source of income may be derived from profits on a preliminary church or community Golden Rule economy dinner.

An appropriate educational program on the subject of stewardship and the distinctive work of the society may be arranged at this preliminary Golden Rule economy dinner, and a special effort made to enroll the entire membership in a covenant to observe Golden Rule Week as a Save-and-Share period in their homes.

(c) A third source of income to the society may be the gifts by its members of the savings resulting from the use of The Golden Rule Book as a practical guide to economy during Golden Rule Week. Although a portion of the gifts from Golden Rule Week may well be used for local unemployment relief or other approved benevolences, it will be urged that some substantial portion should be made available for those less fortunate and neglected areas, where there are no community chests, no well-to-do neighbors, and where the entire community is so impoverished that one family cannot help another.

India's Christians in the Census of 1931*

Christian Literates by Age

	<i>Total Christian Population</i>	<i>Christian Literates</i>	
		<i>5—20</i>	<i>20 and over</i>
All India	6,296,763	511,993	884,338
British India	3,866,660	246,805	476,825
Ajmer-Merwara	6,947	1,844	3,160
Andamans and Nicobars	1,461	520	(all ages)
Assam	202,586	13,441	26,935
Baluchistan	8,044	1,140	4,229
Bengal	180,299	21,807	46,780
Bihar and Orissa	341,894	16,379	24,513
Bombay (Including Aden)	317,042	33,107	75,069
C. P. and Berar	50,584	10,415	16,019
Coorg	3,425	270	781
Delhi	16,989	1,760	5,593
Madras	1,774,276	116,836	205,722
N. W. F. Province	12,213	2,078	9,966
Punjab	414,788	10,842	24,588
United Provinces	205,006	16,886	33,740
Indian States	2,430,103	265,188	407,513
Burma	331,106	.....	.....

Civil Condition of Christians by Age†

	<i>0—15</i>	<i>15—50</i>	<i>50 and over</i>
Unmarried, Males	1,242,181	476,651	7,175
Females	1,172,564	200,453	6,128
Married, Males	18,783	983,093	217,545
Females	52,495	1,064,631	96,249
Widowed, Males	615	50,901	57,636
Females	1,295	157,857	157,747

Civil Condition Under 15 Years of Age Among Other Religions

	<i>Unmarried</i>	<i>Married</i>	<i>Widowed</i>
All Religions, Males	63,397,795	5,525,228	136,253
Females	52,493,031	12,253,559	320,326
Hindus, Males	43,599,559	4,288,575	111,171
Females	36,235,079	9,049,079	253,036
Moslem, Males	15,643,127	1,087,775	21,210
Females	12,500,501	2,876,801	58,777
Tribal, Males	1,590,198	83,857	1,816
Females	1,499,686	161,225	4,928
Sikhs, Males	898,505	24,135	847
Females	720,677	62,594	794
Buddhist, Males	88,354	1,785	49
Females	81,121	4,414	233
Others, Males	335,871	20,318	545
Females	283,403	46,951	1,263

Population According to Religions

	<i>Per 1,000</i>	<i>% of increase or decrease since 1921</i>
Hindu	682	+ 10.4
Moslem	222	+ 13
Buddhist	37	+ 10.5
Tribal-Animist	24	— 15.3
Christian	18	+ 32.5
Others	18	+ 38

* From the *National Christian Council Review*.
† Excludes Burma.

Our World-wide Outlook

A Missionary Newspaper of Current Events

EUROPE

An Outstanding Achievement

The Church of Scotland has not had a missionary deficit this year. At a time when British and American missionary societies have been struggling with increasing deficits, the Church of Scotland has actually increased its income by £18,000 over the previous year. During 1932 money was set aside in order to reduce the small outstanding debt of the Missionary Society.—*United Church Review*.

Jews in Portugal

The Maranos of Portugal are Jews who in the fifteenth century were forced by the Inquisition into the Church of Rome. They have secretly treasured Jewish traditions, and when they were freed by the revolution in Portugal, missions were sent by the Jews of America and Europe to recover them to the Jewish faith. A synagogue was built for them, and forty thousand turned their backs on Rome but refuse to give up their faith in the Lord Jesus Christ. They attend neither church nor synagogue. Sir Leon Levison says in *The Hebrew Christian* that among the many deputations which came to him in Jerusalem was one in behalf of these Maranos, urging the Hebrew Christian Alliance to give them instruction. They said that of the nine Jewish missionaries sent to convert these Hebrew Catholics to Judaism four became Christians, and the other five have given up the task.—*S. S. Times*.

Among Russian Refugees in France

The Russian Refugee Mission (1 Rue Jaques Offenbach, Paris XVI), of which Mr. George Urban is superintendent, is doing a good work helping the needy

and preaching the Gospel. The workers meet opposition and indifference from many but others are eager for Christian literature and recently listeners have increased and twenty-six openly confessed Christ. They testify to changed lives, new outlook and a purpose to serve God and their fellow men. Many also testify to physical healing in answer to prayer. Some were formerly atheists, materialists, communists, or formal Christians without vitality. Many were converted through the reading of the Bible for the first time. This work is carried on, not only in Paris, but in Brussels, Sevres, Mendon, Aix-les-Bains, Marseilles, Nice, Lyons and elsewhere. A paper, *The Prisiv*, and other Christian literature are published.

"Russian Missionary Service"

"Russian Missionary and Relief Service" is a new organization under the direction of Rev. I. V. Neprash, who spent nine months of last year working in five countries in Europe. He found 80,000 of the former Russian intelligentsia in Paris alone, and 340,000 in France, also about 10,000,000 Russians and Ukrainians in Poland. All of these constitute a large field for missionary effort. The Executive Committee includes leaders from all sections of the United States. —*The Pilot*.

Missionary Bandit

A visiting pastor of the Nismes prison in France writes to the American Bible Society:

My attention had been directed to a man, sentenced to penal servitude—a real bandit, from his antecedents—who listened always attentively and composedly, and every Sunday asked for a New Testament. One day a guard said to me: "You just watch that fellow. He slips secretly into the effects of those that leave for the

penal colonies, one of those little books that you are distributing."

Here is a bandit with the true missionary spirit.

The Paris Mission Centennial

The Paris Mission this year celebrates the centennial of its missionary work in Basutoland, its oldest field. Last year the number of baptized rose to 3,000 over against about 2,000 in other years. More than two thirds of the country is comprised in the hill country of Malutis, where the population increases greatly every year. Up to the present the work was conducted entirely by native ordained pastors; but the rapid increase of the population has given rise to problems which now necessitate the placing of a European missionary.

Leipzig Mission Anniversary

On October 5th the Leipzig Mission observed the fortieth anniversary of its work in Africa, that being the day when four new missionaries under the guidance of an India missionary of the same society laid the foundations to the work. The beginnings were made at Nkarungo in the district of Madjame near the Kilimanjaro. The Leipzig Mission looks back upon the history of its African mission with great gratitude to God, since He has blessed the work with notable success, notwithstanding great difficulties especially in the war period and the succeeding hard years.

Zionist Congress in Prague

The eighteenth Zionist Congress has been concluded in Prague, Czechoslovakia. The delegates numbered 316, elected by over half a million Zionists in 46 different countries. The opening ceremony of the Congress was attended by some 4,000 persons. Present conditions in

Germany gave added importance to the proceedings. The Jewish situation was dealt with in two addresses, one on "The Position of the Jews in the World" and the other on "The Settlement of German Jews in Palestine." Trenchant indictment was made of Hitler's policy regarding the Jews.

Much of the time was taken up with a consideration of ways and means to secure the opening of the gates of Palestine to a greater immigration of Jews, and the consummation of the National Home.

—*Evangelical Christian.*

Achievements in Bulgaria

While the American Board is withdrawing its missionaries from Bulgaria, work begun has not been abandoned. The four outstanding achievements of the work of the Board in Bulgaria are:

1. The translation of the Bible into Bulgarian language.
2. The founding of churches and Sunday schools throughout the country.
3. The publication of *Zornitsa*, a weekly periodical now in its 52d year, the oldest newspaper now published in Bulgaria.
4. The founding and development of the Samokov Schools.

This work was initiated in 1859.

AFRICA

New Church at Bibanga

In its fifteen years, Bibanga, mission of the Congo Protestant Council, has had five or six structures for worship, each larger than the last, but all built of mud, grass and sticks. A great missionary center like this needed a substantial building, an inspiration to the natives and an example for other churches. Under the skilled hands of Rev. Earl S. King and a large group of native workers, a beautiful stone church has been erected, the consummation of years of labor. It was first necessary to build a road over twelve miles of steep hills and deep valleys. Ten men working from 7 a. m. to 7 p. m., carrying 2,400 pounds of rock on pushcarts over these miles received about 14 cents each per day. Women carried

heavy stones on their heads for a few coppers each, walking the 25 miles.

The church is in Gothic style, with two types of stone, red brown and gray limestone. A tower can be seen for miles, and it will contain a clock and bell. At the dedication 2,500 people crowded in to thank God that such a house of worship had been made a reality.

—*Congo Mission News.*

A Modern Miracle

Dr. Tom Lambie, a medical missionary in Abyssinia, tells of the following modern miracle:

On Sunday, January 22, 1933, we were visiting the Soddu, Walamo, Mission station in southern Abyssinia, a devil worshipping tribe. Our message was from Mark 2: 1-12, the healing of the paralytic who was let down through the roof. Emphasis was placed upon the two miracles. First, the forgiving of the man's sins, and second, his healing from paralysis. Almost at once a sad-faced man said: "Does this mean me? My son is at the point of death. Will Jesus raise my son as He did the one you have told us about? I have been to all the witch doctors and have prayed and sacrificed to devils and he is no better. If I bring him to Jesus, will He heal him?"

"May I ask you a question in reply," while the congregation waited in dead silence, "If Jesus heals your son will you and your house turn from these devils and follow Jesus with all your hearts?" "I will," was his earnest reply. "You are all witnesses of his words" was said to the congregation. "We are," they replied.

"After the close of the meeting Dr. Hooper and Miss MacGregor, our nurse, went to the home of the boy, and found him, humanly speaking, quite hopeless. Prayer was offered.

"We had to leave for another province but a letter from Miss MacGregor dated January 29th was received, saying, 'You will be delighted to hear that the boy who was so ill, and whose father promised if he were healed to

follow Christ, is alive and well again, and all the people say, 'Jesus has healed him.'"

—*Evangelical Christian.*

Across the Sahara

Mr. Dugald Campbell, F.R.G.S., has recently completed his second great journey as an agent of Scotland's Bible Society to circulate Scriptures in African territories hitherto practically untouched. His journey from Kano in Nigeria to Algiers was attended with the greatest danger. Near Tessaoua the carburetor of his car caught fire, and only after a desperate struggle was the fire extinguished by throwing on sand. After passing Aderbissinat he ran into a raging sandstorm, which was followed by a cloudburst. Between that and Tamanrasset he almost despaired of life, and for nine days was in the utmost peril. At one spot he had to jettison much of his goods, including a case of Scriptures, the only way of escape from death in the desert. He has now reached Glasgow, and though much shaken by his hazardous experiences, he hopes to tell of the wondrous ways in which over 30,000 Scriptures have been circulated throughout the Sahara.

—*National Bible Society of Scotland.*

Christians in Nigeria

The Tangales are an unreached tribe of Nigeria, 1,000 miles from the coast in West Africa's interior; in the main, a friendly tribe, 40,000 of them, almost universally unclad. Their covering, if any, is raw hide and green leaves. They have lived in complete illiteracy, with no records of their past. The British and Foreign Bible Society made a beginning in 1917; by 1920 the Gospel of Luke was made available in their strange tongue. By degrees ten other books of the Bible were prepared, and by 1930 the whole New Testament was translated.

In the two church groups over 1,000 persons gather each Sunday. Each group supports a native leader. There are thirty "out schools," whose thirty lead-

ers are self-supporting from their own farms. All the buildings are erected at the believers' expense. These Tangale Christians have their own Bible School, with two large rooms, furnished with desks and seats for 200 men and 100 women.

—*The Bible in the World.*

Okrika—"Never Changing"

Okrika is a little island in the swampy delta of the River Niger, in Africa. On this island is a town by the same name, Okrika, which means "Never Changing," so called because the people declared that nothing would ever alter their customs. When Archdeacon Crowther, the son of the "Black Bishop" so well known in early missionary labor in West Africa, first came to Okrika, he was warned that every stranger who went to the town was killed and eaten. On the very site where once a huge *juju* house was the scene of all sorts of sacrifice, there now stands a splendid new church.

—*Forward.*

African Women's Work

The Women's *Manyano* in the Methodist Church of South Africa parallels a Woman's Auxiliary, and to inaugurate any work without its organized support is to court failure. It has a history of fifty years, and is found in almost every circuit. It is when a new building must be erected that the *manyano* distinguishes itself. Being fully organized, each community is given a bag and on a given day the following ritual is observed: the women go outside, then reënter, headed by the minister's wife, or the most respected member of the church, and as they pass the table they place the bags on it. Some of the bags are closed by having money put on top of them; it may be 2s 6d or £1, and then the meeting must give more than £1 0s 6d, and often when that is given, someone, or a combination of persons, will give 30s to keep it closed. And then of course, more than 30s must be given to open it, and so the fun goes on.

—*Christian Advocate.*

WESTERN ASIA

Turkey's Creed

According to *Current History*, every elementary school child throughout Turkey must recite the following creed every morning:

I am a Turk, honest and industrious. My duty is to protect those weaker than I, to respect my elders, to love my country sincerely. My ideal is to raise myself higher and to continue in the path of progress. I make a gift of my existence to the existence of Turkey.

Gedik Pasha School Closed

At the 1933 annual meeting the Near East Mission the American Board was obliged to end the work of Gedik Pasha School in Stamboul, a work that has continued for nearly half a century. Urgent financial stringency necessitated this step. No free students were received, but throughout the school's history, applicants able to pay full price have been turned away for lack of room. Attendance averaged 200 from 1895 until the Great War. Through revolutions, Balkan wars, even through the World War, the school kept right on.

Technically, the school has been merged with the one at Scutari, and the Gedik Pasha Sunday school, which has continued uninterruptedly for fifty-one years, is not stopped by this move, being held in the Gedik Pasha Church as formerly.

—*Missionary Herald.*

Wanted—Education

Apparently no country in the world is more interested in lowering its percentage of illiteracy than is Turkey. The minister of education is taking measures for the education of the peasants and wandering tribes. A special committee has been appointed to propose definite measures for the villagers. Provisions have been made according to which each village will have a person to serve as teacher, doctor and leader. There will also be movable schools, which will stay for four months in each village. They will teach boys in the morning, and men and

women in the afternoon. Night schools are also being established in many places.

According to a Turkish periodical, the *Jumhuriyet*, of forty thousand villages in Turkey only four thousand have schools. In thirty-six thousand villages many millions of peasants have no means of learning to read and write.—*Congregationalist.*

Syria Mission Moves Forward

The ability of Syrian Christians to keep up payments to their preachers has been growing less and less. Unfortunately, a low state of spirituality has followed. Recently some forward steps have been taken. Without any suggestion from the missionaries a small group of Syrian workers asked permission to solicit gifts from their own number to help the mission keep in operation the schools threatened with closing. Another group among the preachers in the churches arranged for a gathering of their own number before the meeting of presbytery to prepare for it spiritually. Their main topic was "What is the matter with us that our churches are so spiritually cold?" They got together on Monday and cleared up various misunderstandings among themselves and the result was a brotherly spirit to face serious problems. A general reduction of 40 per cent in salaries was accepted without murmur.

—*Presbyterian Advance.*

INDIA AND BURMA

Plague Increasing

Plague, bubonic, in places also pneumonia and smallpox, are on the increase in western India. In spite of all that the government has done and is doing, these epidemics are spreading. Villages that have been free from these plagues for several years have become reinfected, and people are growing careless because the situation seems hopeless to them. Medical missionaries in this area are fighting a hard battle.

—*Presbyterian Advance.*

Infant Mortality

According to the *Bombay Chronicle*, India has the highest death rate in the world, with one exception — China. Compared with the leading countries of the world, India has the highest infant mortality. Out of every thousand children born, 265 die within their first three years. Read "Mother India" to learn some of the reasons:

True Indian Stewardship

During the second week of July there was held in Ludhiana a five-day school for Lamberdars. Each afternoon for an hour and a half "Christian Stewardship of Money" was discussed. The teachers had prepared this subject before the opening of the school. After the five groups had studied for a half-hour period all joined in a conference for one hour. At the close of one of these conferences a village elder offered the following prayer: "O God, shut off the American money and then make it possible for the Indian Church to carry on the Christian work, also make it possible for us to retain the American missionaries." In another conference a village elder remarked that pastors must have their salaries from one source only. On still another occasion one of the elders made the request that such a Stewardship of Money Conference should be held in their local circle so that all members of the church may be invited and taught.

—*Indian Witness*.

Challenge to Villages

Taking India as a whole, according to the Director General of Indian Medical Service, only 39 per cent of the people are well nourished; 41 per cent are poorly nourished and 20 per cent are very badly nourished. The average span of life—now fallen from 25 years to 22—is less than half of what it might be. One of every five villages has perpetual scarcity or famine, and epidemics of cholera, plague and smallpox are commonplace occurrences.

This British official describes the future in store for India: "The outlook is gloomy to a degree not only for the masses of the people who must face intensified struggle for bare subsistence, but also for the upper classes whose incomes depend on the production of surplus of crops and other commodities. If the entire product of the soil is needed to provide for the urgent needs of the cultivators, nothing will be left for the payment of rents or revenue, nothing to exchange for other commodities or even for the purchase of railway tickets, and the whole social structure of India must inevitably be rudely shaken, if not completely destroyed."

—*Agricultural Mission News*.

"Three to One"

For more than twenty years "Sam" Bawden has been superintendent of the Criminal Settlement at Kavali, South India. This notable piece of social and moral reconstruction has not escaped the blight of depression, and both its supporters — the British Government and the Baptist Mission—have been compelled to reduce appropriations. Mr. Bawden was transferred to Madras to become treasurer of the South India mission and pastor of the Vepery Baptist Church. In addition he takes charge of the Madras-Telugu field evangelistic work. Thus three large tasks are assigned to one man. Mr. Bawden has trained two native workers who will continue at the Kavali Settlement on the reduced budget.

—*Missions*.

Street Sweepers of Calcutta

A special committee appointed by the Government to formulate schemes for improving conditions among the sweepers of Calcutta reports the estimated number of sweepers as about 14,000, of whom 2,000 are housed in barracks. With a few exceptions, conditions are said to be deplorable; as an instance, sweepers attached to the Sir Stuart Hogg Market, at a distance of a few hundred feet from the Central Municipal Office,

live in huts which can pass for heaps of old packing cases and bamboo crates. In other places, "filth and squalor defy description." Women are employed as well as men, and are equally neglected. Medical relief and educational opportunities are seriously inadequate, with no provision at all for welfare work.

The committee recommends that benevolent missionary bodies be invited and given monetary help and facility for improving moral conditions, and for educating and training them and their children.

—*Indian Witness*.

Religious Population in Burma

The following table shows the religious distribution of the population of Burma. The total population is 14,647,497, an increase of 11.2 per cent since 1921, and is distributed as follows:

		Per 1,000
Buddhists	12,348,037	843
Animists	763,243	52
Mohammedans	570,953	39
Hindus	584,839	40
Christians	331,106	23
Others	49,319	3

There has been a continuous decline in the proportion of Buddhists since 1931, and a corresponding increase in the number of Hindus, Mohammedans and Christians.

The Christian population is made up as follows:

		Per 1,000
Baptists	212,990	643
Roman Catholics	89,678	271
Church of England	22,853	70
Presbyterians	1,031	3
Methodists	1,982	6
Others	2,572	7

Among the races of Burma, the animists or spirit worshippers have been most receptive to Christian truth.

—*Burma News*.

CHINA

Associated College Boards

A new organization, the Associated Boards for Christian Colleges in China, the outgrowth of more than a decade of efforts to unify the program of Christian universities and colleges, closed its first fiscal year in June. The Council of Higher Education, the Permanent Committee for

the Coordination and Promotion of Christian Higher Education in China, and a group of the larger union and interdenominational universities were combined October 27, 1932, in the Associated Boards. Ten colleges and universities are served; during the past year they enrolled nearly 4,000 students, about one-fourth being women. Their more than 5,000 graduates are serving in every province of China, many occupying high positions in state affairs.

The executive officers of this new organization receive, hold and disburse, keep records, and carry on all necessary correspondence between the home base and the field. They purchase supplies, handle transportation and salaries of Western staff on furlough, and invest and reinvest funds of the several colleges. They also enlist interest and support in North America.

—*Missionary Herald*.

Christian Higher Education

The number of students in the Christian colleges and universities has risen from 4,710 in 1931-32 to 5,638 in 1932-33. In spite of the necessity of rigid economies, the colleges are succeeding in maintaining themselves, and in some instances continuing to grow. About 1,000 students, or one in five, come from Christian homes. About one-half received their education from Christian middle schools, and nearly one-half are professing Christians. An analysis by a Chinese newspaper shows that out of about a thousand names appearing in China's *Who's Who*, not less than 175 were those of Christians.

—*The Church Overseas*.

Strengthening Rural Churches

The National Christian Council, at its biennial meeting last May, reaffirmed its conviction that one of the most valuable contributions which Christians can make to China in this period of reconstruction is a thoroughgoing strengthening of the rural work of the churches along the general lines laid down at the Jerusalem meeting of the International Missionary Council in

1928 and in the later Butterfield report. The Council urged each of its constituent churches to experiment in at least one rural community parish, and to help its workers to obtain specialized training to enable them to meet more adequately the demands of rural ministry. It also recommended a "pool" of expert personnel for the service of all the rural parishes in the area, through the formation of a rural service union to consist of representatives of regional rural service unions and of the more important institutions engaged in the training of rural leaders with others chosen at large by the executive committee of the Council.

—*Agricultural Mission Notes*.

School Health Exhibit

Crowds totalling 25,000 persons attended the first school health education exhibit, held this summer in Shanghai. It was prepared by 205 schools and was housed in Nantao Christian Institute, a settlement house in a crowded part of the city. The displays, mostly posters and models, manifested great ingenuity on the part of teachers and pupils. A constant succession of plays, motion pictures and stereopticon lectures was given, either in the auditorium or in a large mat-shed erected in the courtyard. The mat-shed theater was always crowded. The mayor of Shanghai, Wu Teh Chen, opened the exhibit, and Chinese boy scouts kept order.

—*Presbyterian Banner*.

Fact Finding

Although centuries ago the Chinese invented census-taking, today the population of China is quite as uncertain as the membership of the Christian Church. Estimates run from 350,000,000 to 500,000,000. If 400,000,000 is taken as a conservative estimate Protestant church members constitute about 0.1 per cent of the population, and the total Protestant community about 0.19 per cent. If some 2,489,000 Catholics are added, the total Christian body reaches 0.8 per cent of the population.

Assuming a present church membership of 400,000, there has been a decline of from 50,000 to 75,000 in recent years. The share of the Church in the awful vicissitudes of China in recent years admittedly accounts in part for the high ratio between losses and gains. Another recognized factor is the definite anti-Christian movement and a deliberate attempt to overthrow the Church.

—*Presbyterian Advance*.

Shanghai's W. C. T. U. Settlement

The only charitable work in China started and maintained by Chinese women is the Settlement Center in Shanghai under the W. C. T. U., of which Mrs. Herman C. E. Liu is president. She writes:

At the beginning of the new year there were in Shanghai twenty thousand flood refugees, camped on the northern side of the city, among them five thousand children. In cooperation with the local government and different charity organizations we sent workers down there daily to help care for the little ones. Thousands of homes have been destroyed by the war, so we opened as a refugee camp the Shanghai Woman's Temperance Hostel in the French Concession for this class of young women. Now this "camp" is constantly in demand, for it has become known as one of the safest places in China for young women. Here we find girls who work for different firms, in schools, in private homes as tutors and nurses; those who are waiting for jobs; those who come from abroad to enter schools; and broken-hearted young women who have been deserted by their husbands. In this big family we prohibit drinking, smoking and gambling, and teach them high ideals by lectures, personal talks and reading in our little library.

—*Christian Advocate*.

Moslem Tribe Discovered

To the list of strange peoples periodically discovered in north-west China is now added another—a Moslem community from Samarkand, Central Asia, which for six centuries has been in the region of Kansu, on the south bank of the Yellow River, west of Lanchow. The people speak Turkish as it was spoken when the Turks first crossed from Asia into Europe, and dress in the costumes of that day. They call themselves Salar. Their records have been

brought to light by G. Findlay Andrews, an American missionary, who found that prior to the arrival of a "descendant of the Prophet" in Samarkand, the Salar dominated the country. After his arrival, as they declined to accept the moral precepts of the Koran and followed only its predatory teachings, he commanded them to seek an abode elsewhere, and was able to make them obey.

On the eve of their departure he gave them a copy of the Koran, a white camel, a bag filled with the earth of Samarkand and a cruse of its water. They were to travel toward the rising sun. The white camel was to guide them to a place where the earth and the water were identical with the earth in the bag and the water in the cruse. There they were to build their homes, and be guided by the passages carefully marked in the Koran. Their arrival in the Kansu region was near the end of the 14th century.

—*New York Times.*

A Pioneer Doctor in Yunnan

A doctor has unusual opportunities as an evangelist. His care for men's bodies opens the door to minister to their deeper needs. But not all doctors enter this door. Dr. Charles E. Parke, a medical missionary of Yuankiang, Yunnan, who died in the isolated station in far western China on August 17, was one who magnified his office as a missionary physician of the Presbyterian Church, U. S. A.

He was born on July 23, 1881, at Canonsburg, Pennsylvania. From boyhood he hoped to be a missionary and after study at Wooster College, the Moody Bible Institute at Chicago, the University of Pittsburgh and the Chicago College of Medicine and Surgery, he was appointed in February, 1913, as a medical missionary to North Siam, where he and his wife rendered devoted service at Prae until 1920. In that year they joined the company of ardent pioneers from the Siam Mission who had recently opened a new station at Chiengrung among the Tai people

over the border in the Yunnan Province, China. Finding that the Tai people in a large area of Yunnan and elsewhere in South China were responsive to the Gospel a large mass movement started among them, though wide and vigorous itineration in spite of hardships and privations. A second station was soon established in Yunnan at Yuankiang, and Dr. and Mrs. Parke went to reside there in 1922. In 1923 these two stations were set up as the Kiulungkiang and Yuankiang Stations of a new Yunnan Mission of China.

Dr. and Mrs. Park devoted their energies chiefly to Yuankiang and to the large unevangelized regions to the north and south. They did not merely the work of hospital and dispensary, but engaged in enthusiastic evangelism, in the development of schools for boys and girls and of young Chinese churches.

Dr. Park was not a robust man but a brave one. One of the ruling principles of his life was to reach with the Gospel those who were not likely to be reached by others, and not only to lead them to Christ but to make them missionaries to their fellow tribesmen among the multitudes of illiterate people held in bondage by fear of evil spirits. He took his share also in introducing Christian literature in the Tai language. Ready to endure hardship, and carrying on his medical work in quarters which would be considered impossible by an American doctor, he longed for more adequate facilities and larger opportunity to minister to the physical and spiritual needs of the people. At times he found it difficult to be patient with what seemed to him the failure of the American Church to realize and respond to the tremendous appeal of thousands ready to give up their idol worship and fear of malevolent spirits in response to the redeeming Gospel of Jesus Christ.

Becoming a Model Province

A Presbyterian missionary in Siangtan writes:

Hunan has long had the reputation of being one of the most disturbed and radical provinces of China, rather

unsafe for foreigners. The past two years have shown wonderful changes here, so that we have become a model province in many respects. Chiang Kai Shek paid us a visit this fall, and on leaving complimented the governor. Our roads are models for other provinces. That does not mean that we are seething with automobile traffic; for we have only two or three good roads, simply connecting the main cities; but these are fine, and would pass as excellent anywhere. There has been very little trouble from Communists, save on the eastern border, where they seep in from neighboring provinces. The attitude of the people toward us as foreigners is very much better than it was formerly. In fact, prospects in Hunan are bright in every respect, and not least as regards our opportunities as workers with Christ.

The chief educational center of southeastern Hunan is Hengchow.

JAPAN-CHOSEN

Sunday Schools in Odd Places

A Christian worker at Hakodate superintends seven village Sunday schools which are taught by high school juniors and seniors. She writes:

Every Sunday about one o'clock twenty-five Christian schoolgirls suddenly change into teachers and set off in all directions to their tiny buildings. One is in a near-by village where no other service is held, so much out of the world that even lepers live with other folks there. One school is held in a room used at night by a fencing club. The fierce masks and chicken-breasted protectors hang all around the walls and the children worship in the middle. One school is in the town fire house—the engine has the front half and the children the back. It must be a strain on fifty boys and girls to worship with a fire engine, but although lions and lambs have not come to live together this other miracle does happen every Sunday.

Twice a year all the children big enough to travel gather at school and have a service. Three weeks ago there were four hundred of them.

—*Forward.*

Against Alcohol

Temperance sentiment is making gains in Japan. The economic crisis, instead of hindering the work, has rather given it fresh impetus. The National Temperance League which met in Kochi was able to register the affiliation of 3,216 societies. The League decided to organize a woman's section and to endeavor

that each local society have a women's group.

The National League organized every year a so-called law enforcement week, insisting especially on the enforcement of the law which forbids the use of alcoholic beverages by minors.

—*Indian Witness.*

Education Promoted

A wealthy Tokyo broker, retired from active business for sixteen years, has made a contribution of one million *yen* toward education in Japan. The fund will be administered by a foundation, and will be used to provide education in colleges and universities for children of poor parents. A part of the fund will also be used to feed 10,000 undernourished children attending the 490 primary schools in Tokyo. Donations of this character are becoming more and more frequent. Not many years ago they were practically unknown. Christian influence is undoubtedly one contributing cause.—*Christian Graphic.*

New Life in Korea

The National Bible Society of Scotland reports a sweeping revival in Korea. Many churches have enormously increased their membership. One church with 80 members has advanced to 250, others from 150 to 250, and others from 250 to 500. Four churches in Pyengyang district hired special preachers for one, two or three months each. Three new church buildings are being erected and a fourth has greatly increased its number of helpers. The 41 churches supervised by Dr. C. A. Clark with a total baptismal roll of only about 1,000 are now superintended by five pastors, five helpers, four Bible women, and four preachers. The men's Bible Class enrolled 1,300 in the day time, and from 3,000 to 5,000 at night. The city class for women enrolled 971. The men's Bible Institute enrolled 253, and the women's Bible Institute had 168 for a ten week's session.

From farther afield people are clamoring for workers to come and teach them the Way of Life.

The sale of Christian literature has been greatly increased.

—*National Bible Society of Scotland.*

Getting Results

The Korean Methodist Church has published broadcast a list of the districts (26 in number), with the names of the superintendents, and seven tabulated items regarding the evangelistic work accomplished last year. In all but four Districts new groups were instituted, 48 in all; 343 special meetings were held, at which 9,028 professed conversion. Kangsuh District led with 833 converts, 650 of whom are reported as making good. Under the heading "Backsliders Reclaimed," 1,098 are reported.

More Than Alphabet

Mrs. Pak Induk writes of her work among rural women in the *Korea Mission Field*.

After much prayer, and thinking how a large number of women and young girls could be reached, I started a "traveling school." I selected a center with a twenty-mile radius as one working unit, and started schools in three villages. The procedure is like this: I get acquainted with the leading family in that village. We talk about some familiar topics which create a common interest and discover needs. The object of visiting is to stimulate their desire for learning a better, happier and richer life than they now have. We set a time to meet once a week.

On the date set from twenty to fifty women and children get together, under a tree in late fall or early spring, or in any large house in winter. We start the class by singing. It is the first time in each woman's life that she has tried to sing. She can hardly produce any voice at all, but she gradually learns how to sing and enjoys it.

Next comes the Bible story. I wish you could see their faces glow when I tell them how Jesus frees women. They ask: "Is that your religion? Is that why you learned? Do tell us more about Him. From today, we, too, determine to start a new life according to His teachings."

Then we play games. As with singing, it is the first time for them to learn to play games, since they were married. They run, jump and scream like children when they play games. Once again they all become children and forget their sorrows and troubles. Through playing games they learn to work together.

After games, we talk of how to make a home and community a better and happier place. A very practical

subject is chosen and studied each week. Some of the subjects are sanitation and health, child care, food, clothing and education of children. If they want to learn the alphabet we teach that also.

Returns on Investment

Jacob Memorial Methodist church in Chinnampo, Korea, built twenty years ago, is the mother church of eight others, and of four self-supporting circuits. Recently a new parish house, roadway to the church and memorial gate have been dedicated. They were all the gift of Mrs. Chung, 83-year-old Korean woman, who gave 700 *yen* out of her total wealth of 1,000 *yen*, saying the remainder would supply her needs while still on earth.

—*Christian Advocate.*

ISLANDS OF THE PACIFIC

Papuan Leaders Conference

Mr. Russell W. Abel of Kwato, Papua, writes of a Leaders' Conference at Koeabule, with about 180 Christians, prominent in their local communities, present. They were divided into small groups of about twelve in each, and led by Kwato Mission workers. Both white and Papuan workers were kept hard at work until late at night—with private interviews without number, and the all-important work of prayer. The first great step was reached when people realized that they were clinging to, or hiding behind, the things they were asking God to remove from their lives. The Holy Spirit had many elemental things to teach that were new to these Papuan Christians, about love and Christian marriage. After the conference nearly every one went away with a conviction of a definite work to do. The new obedience had to be translated into daily practice; confessions and apologies must be made; past sins must be put right; testimonies must be given in the village. The climax occurred early on the last morning, in the intense calm in which day dawns in Papua. All gathered by the water's edge to witness fifty men follow their Sav-

jour to the Cross and to be identified with Him in baptism. This was followed by an open air communion service, at which 300 people were present.

Bontoc Mission's Church

Almost thirty years ago Bishop Charles Henry Brent and the late Rev. Walter C. Clapp decided upon Bontoc as the station for the pioneer work they planned. They went to be companions to people who fled at their approach, a savage, naked people, feared by all their neighbors on the mountain-tops. It was then the duty of the Bontoc to take the heads of his enemies. So fiercely did they wield the head-axe that in this present year, nearly two generations later, the people of Sagada and Besao keep off the trails after dark at the seasons when the Bontocs used to go raiding for victims. Even in this Christian generation the head hunting instinct would not be denied. A missionary tells of her consternation at finding a volume of Doré's illustrated "Life of Christ" sadly mutilated. Only by degrees was the truth learned. The children had cut out the heads of all who had anything to do with the crucifixion of their Lord!

In 1908, Rev. Edward A. Sibley joined Mr. Clapp and continued until his death in 1931. Through their faith and labor a church has been built up and a new building was consecrated last year.

—*Spirit of Missions.*

NORTH AMERICA

Spiritual Recovery Crusade

A Spiritual Recovery Crusade is being launched throughout the United States by the Presbyterian General Council. At a September conference of committee chairmen the mobilization of the entire Presbyterian Church for a spiritual recovery crusade in the near future was recommended. The intention is to urge the conviction that the spiritual leadership of the Church, interpreting the program of Jesus Christ, is of su-

preme importance to the individual and the nation in these critical times. An enrolment of church members who will pledge a readiness to "Do Their Part" is recommended. Ten thousand Presbyterian ministers are being enlisted as leaders in the crusade.

Union Considered Again

The Joint Committee on Organic Union of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America have completed the formulation of a "Plan of Union," which will be distributed to those interested on, or before January 1st. If the 1934 General Assemblies of the two churches vote to submit the Plan to their constituents, the votes of said constituents will be reported back to the 1935 Assemblies. At the earliest, therefore, the proposed organic union cannot become effective before 1936. Obviously, the Plan calls for some concession on each side, but in no particular is there any surrender of anything essential in doctrine, government, discipline or worship.

Newspaper with a Unique Record

The *Christian Observer*, Presbyterian publication of Louisville, Ky., is the only weekly religious newspaper in the world that has completed 120 years of continuous publication. When the nineteenth century began there was not a single religious paper published in the world. The writings of Hume, Voltaire, and Thomas Paine were then commonly read. Under such conditions the *Christian Observer* was founded. Some two score families have been subscribers during the entire 120 years; forty-five families during 100 years; while seventy-four families are on the roll of subscribers for seventy-five or more years.

—*Watchman-Examiner.*

D. V. B. S. Movement United

The World Association, and the International Association of the Daily Vacation Bible School

have united to form the Daily Vacation Bible School Council, with headquarters at 100 E. 42d Street, New York. Mr. Russell Colgate, closely associated with this movement since its founding in 1901, is president of this Council. This cooperative plan was decided upon in the interest of greater unity in administration and the further extension of a foreign program.

Down in Kentucky

The whole nation was shocked early this year by the tragedy of an aged mother in Kentucky brutally slain by her son. The incident led to the sending of an American Sunday School Union colporteur to investigate conditions in that community. His discovery that there had been no religious instruction or Bible teaching there for a generation, led to an enlistment of the better element for the formation of a Sunday school for Bible study. Few Bibles were owned, poverty was great, so the colporteur offered a New Testament to all pupils under twelve, and a Bible to all over twelve, who attended every Sunday for the first quarter. He found, at the end of the quarter, that this offer called for 20 New Testaments and 50 Bibles. A donation solved his problem and cheered the recipients. The attendance of the Sunday school had risen to over 100. The superintendent writes that "we are making up money to build a new church house and Sunday school." The atmosphere of the place has decidedly changed.

—*Bible Society Record.*

Christians and Jews in America

Negotiations for a merger of the two large interdenominational agencies for the Christian Approach to the Jews in America are under way. These agencies are the North American Section of the International Committee on the Christian Approach to the Jews and the Joint Department of Cooperating Boards. These two bodies are aiming at fusion in order to avoid misunderstanding among

supporting agencies and a seeming duplication of effort, as well as to secure a unified presentation of the work, a unified approach to the Jews by Christian forces of America and united action by them. This will involve the creation of one central agency where there are now two. The Home Missions Council—including the Council of Women for Home Missions—and the International Missionary Council are concerned in this action.

Facing a New Challenge

The Women's Missionary Magazine contains a comprehensive survey of the contributions which Protestant missions have made toward fitting the American Indian for positions of useful service, and points out that the Government's Indian policy since 1870 is a "by-product of Christian missions." These are the achievements in the past:

Christian forces have served in the *building of communities*, in conserving cultural values, in making the Indian literate, in establishing cooperation with the Government, in improving health, in providing recreation, and in reaching the neglected. They are now venturing into a new field—that of religious teaching in government schools, and are formulating new educational policies. There are now eighty-four government boarding schools for Indian pupils—fifty-one reservation schools, twenty-one nonreservation schools, twelve sanatorium schools, eighty-two government hospitals, and fourteen sanatoriums, all of which are open to the ministrations of Christian workers. Character training among pupils of government schools is practically a new opportunity, and one method of meeting it is the provision of Christian homes for children attending government schools, especially those whose homes are distant.

LATIN AMERICA

World Cross Roads

Many churches use the title "Church at the Crossroads,"

but very few can add "of the World." The Union Church in the Panama Canal Zone is correctly described by that title. Six thousand four hundred and thirty-two ships passed the doors of the Union Church in 1929, flying the flags of twenty-one nations. There are four civilian communities of Americans in the Canal Zone—Balboa, with the government offices; Cristobal, the commercial center; Gatun and Pedro Miguel, the settlements by the great locks. There are 8,109 Americans among the 24,056 people reported in the census. There is a congregation of the Union Church in each community.

The major denominations joined forces with the Canal Zone builders in the Union Church, and \$200,000 have been invested in adequate church buildings in Cristobal and Balboa, given by seven denominational boards and citizens of the Zone. The people on the Canal Zone raise locally all money to meet current expenses, having a budget of \$8,000 at Balboa and \$6,000 at Cristobal.

—*Federal Council Bulletin.*

Cuba's Extravagance and Poverty

Out of Cuba's less than 4,000,000 population, over 2,000,000 are actually on the verge of starvation. Yet the republic recently completed a \$16,000,000 capitol building. Its presidential palace is three times the size of the White House in Washington, and in recent years all the business buildings nearby have been razed and a great tropical park spreading over many acres has been developed around it. A highway the whole length of the island was recently completed at a public cost of \$100,000,000 and more. The great mass of the people are illiterate. Even twenty years after the establishment of an educational system, over half of the Cubans can neither read nor write. Radical, communistic and trade agitators take advantage of this situation to stir up hatred and suspicion, and may, conceivably, make Cuba a base for

throwing all Latin America into confusion.

—*Christian Advocate.*

In Surinam

A little known, but especially remarkable mission field in Dutch Guiana, is Surinam. Here the Moravian missionaries, about sixty Germans, are working among the most varied races. The great mass is that of Creoles and the descendants of runaway Negro slaves, who live in the jungles. Besides these the missionaries are serving the East Indians and Javanese who were brought here for coolie labor. Under the economic pressure which for the last ten years has been disabling the population it is no wonder that the questions which agitate the rest of the world are also being discussed here and so also red communism is making great strides among Creoles, East Indians and Javanese. At the same time the old forms of heathenism are being revived, animism is again rampant and morality is going to pieces. The churches in the country however are awake and are pushing their work. In many instances the population is even inviting their services.

Gospel Launch on the Paraguay

Paraguay has a population of about a million, including civilized Spaniards and wandering tribes of Indians. It is a bilingual country, the official language being Spanish, the national tongue being Guarani, spoken by Paraguay's original inhabitants. Since 1921 missionaries associated with Christian Missions in Many Lands have systematically evangelized a stretch of the great Paraguay River by means of a motor launch. The vessel carries a rowing boat and small launch on deck. It has sleeping accommodations for eight persons, is lit by electricity, and the galley is fitted up for cooking operations. A number of voyages have been made from Asuncion, the capital, northward to the city of Corumbá in Brazil, a distance of

about 850 miles, each voyage requiring about twelve months. Nearly 130 ports are visited, also cattle ranches, farms, sugar plantations, lumber camps, tanning factories, meat packing plants and garrison towns. In these are represented nearly all European races, but with a naturally predominating element of Paraguayans and Brazilians. Indians roam on the banks or paddle on the wide waters in their frail dug-out canoes.

Traveling thus up and down the river, the launch brings the Gospel to the very doors of the people; it is literally preached from "house to house." Many hundreds of Bibles and Testaments have been placed in the hands of the people, while thousands of Gospels have been distributed. These are eagerly received by the people and treasured by many. At last, seed is springing up in many places.

MISCELLANEOUS

Giving in Prosperity and Depression

Total contributions to Protestant churches of the United States in 1932 were \$378,000,000 in round numbers, according to a study made for the conference of the promotional executives of the principal denominations, held in New York under the auspices of the Federal Council of the Churches on September 27. This was approximately forty per cent below contributions in 1929, as compared with a larger drop of fifty-four per cent in the national income during the same period. The fact that the giving to the churches had declined less than the income of the nation during the depression was interpreted as an exceedingly hopeful sign. The 1929 contributions to the churches were reported as \$581,000,000, falling to \$378,000,000 in 1932. The 1929 national income was eighty-five billions; the 1932 national income was set at forty billions. It is noted that the churches' share in the national income during these years was not quite one per cent.

Commenting on the significance of these figures Dr. Samuel McCrea Cavert says:

It is highly significant that in the so-called "era of prosperity," when the national income was shooting upward to its highest peak, none of the increased resources flowed into the channels of Christian service. The people had more money but apparently the surplus was spent for personal indulgence and the satisfaction of material wants. But when the period of the depression came the people stood by the Church with noteworthy loyalty. Hard-pressed though they were, they did not—in the aggregate—curtail their gifts to the Church as much as their income had been curtailed. This is most heartening evidence of the hold that the Church still has on the hearts of the people.

—Federal Council Report.

Sunday School Missions

With a force of 139 workers, a reduction to the level of 12 years ago, on a salary scale below that of the years before the World War, the work of Sunday school missions has gone forward during the past year. These missionaries have under their care 3,064 mission Sunday schools with a total enrolment of 133,000. A number of these points are also preaching stations. Each Sunday school is located in a community where there is no other religious organization of any denomination. Last summer 1,777 vacation Bible schools were conducted through their efforts, the highest record ever reached.

Hebrew Christian Creed

The quarterly magazine of the International Hebrew Christian Alliance last January published eleven proposed *Articles of Faith* for the Hebrew Christian Church. They are:

Article 1. I BELIEVE in God the Source of all being, the Covenant God, the Holy One of Israel, our Heavenly Father.

Article 2. I BELIEVE that God who spake at sundry times and in divers manners in time past to the fathers through the prophets promised to redeem the world from sin and death in and through His Anointed, Who would be a light to lighten the Gentiles and the glory of His people Israel.

Article 3. I BELIEVE that in the fullness of time God fulfilled His promise and sent forth His Son, His eternal Word, Jesus the Messiah, Who was born by the power of the Holy Spirit, of the Virgin Mary, who was of the family of David, so that in Him the Word was made flesh and dwelt among us full of grace and truth.

Article 4. I BELIEVE that Jesus the Messiah is in very truth the Shekinah, the brightness of the Father's glory, the very impress of His person, that He was made unto us wisdom from God, and righteousness, and sanctification, and that by His Life, Death on the Cross and glorious Resurrection, He has accomplished our Reconciliation with the Father.

Article 5. I BELIEVE that the Father sealed all that the Son was, did and taught, by raising Him through the Holy Spirit from the dead, and that the Risen and Glorified Lord appeared to many and communed with them, and then ascended to be our Mediator with the Father and to reign with Him One God.

Article 6. I BELIEVE that the Holy Spirit, the Paraclete Who proceeds from the Father and the Son, was sent to be with us, to give us assurance of the forgiveness of sin and to lead us unto the fulness of truth and the more abundant life.

Article 7. I BELIEVE that the Holy Spirit, Who beareth witness with our spirits that we are the sons of God, will quicken us in the resurrection when we shall be clothed in the body which it shall please the Father to give us.

Article 8. I BELIEVE that the Church of the Messiah is the family of God in heaven and on earth, the sanctuary of the redeemed in which God dwells and of which the Messiah Jesus is the only Head.

Article 9. I BELIEVE that the Old and New Testaments are the divinely inspired records of God's revelation to Israel and the World and are the only rule of life and faith.

Article 10. I BELIEVE that it is the will of God, Who has graciously brought us into the new Covenant that we should strive to be His witnesses, making the teaching and life of the Messiah our standard and example, till He comes again to reign in power and glory.

Article 11. I BELIEVE that the Church visible maintains unbroken continuity with the Church in heaven by partaking of the same blessed Sacraments of Baptism and of Holy Communion and by confessing the same Father, Son and Holy Spirit, One Godhead.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

The Word of the Cross to Hindus. By Edgar W. Thompson, M.A. 800. pp. 327. 7s. 6d. The Epworth Press, London.

Mr. Thompson was for 25 years a missionary in India and has now been for 14 years Secretary of the Wesleyan Missionary Society in London. This book illustrates the way in which such a very thoughtful and devoted man represents the Gospel to India. The first half is an "historical inquiry" and the second an "interpretation." It is another evidence of the illimitable riches of Christ; others might construe His teaching and His work with a different proportion and emphasis and appraisal, but this account of the mission and the salvation of Christ is full of freshness and true significance. The latter half of the book is a commendation of Christ to India in terms of India's own consciousness of need and as transcending all that is evil and imperfect in Hinduism and fulfilling all the true longings and desires of Indian hearts. It is a very interesting and profitable and worthy book.

R. E. S.

The Never Failing Light. By James H. Franklin. 207 pp. Cloth \$1, paper, 60 cents. Missionary Education Movement, New York. 1933.

The well-known Secretary of the American Baptist Foreign Mission Society has put into six vigorous chapters a sincere effort to "interpret the mind of Christ for our modern world with all its confusions and baffling problems." The figure of the title is not carefully maintained throughout, but the mind can travel back to it from any point in the discussion. The treatment involves much adverse analysis of present facts and conditions but there is no note

of despair nor of doubt regarding the outcome of the effort to make Christ known as the Light of the world. The chapter on "Modern Trends Toward Paganism" uses the term in a popular sense, since "paganism" is not irreligious, but in so far as it is coarsely secular society deserves the rebuke here administered.

A vigorous chapter deals with change and enlargement in the missionary movement. So vital a movement cannot be stagnant. Dr. Franklin quotes with approval the saying: "The Christian statesman of today is the one who looks for no stereotyped program, slavishly copied from the past, but who studies the relationship of the mission enterprise to a world which is a very different world from the one which our fathers and our grandfathers knew." This is a commonplace to missionary leaders like Dr. Franklin and can seem strange or striking only to new and unformed missionary students. A considerable bibliography closes the book. It is a foremost mission study book of the coming year and suggests many lines of thoughtful consideration of the missionary enterprise. CLELAND B. MCAFEE.

Reminiscences of Seventy Years, an Autobiography of a Japanese Pastor, by the Rev. Hiromichi Kozaki, D.D., 406 pp. Christian Literature Society of Japan, Tokyo. \$2.00.

It is a familiar axiom of missionary policy that the ultimate aim of foreign missions is to establish in each country a national church that shall be self-supporting, self-governing and self-propagating. It is equally axiomatic that if this aim is to be achieved, there must be competent national Christian leadership. From this viewpoint, the

churches in Japan are worthy of special study, and the autobiography of such a leader as Dr. Kozaki is of large significance. His activities were varied and important. On graduating from the Doshisha University, he went to Tokyo and organized the first Congregational churches in East Japan. He was one of the original organizers of the Young Men's Christian Association of Tokyo and was elected its first president. At the same time he published a monthly magazine and several weekly Christian newspapers. When Joseph Hardy Niishima, first president of the Doshisha, died, Dr. Kozaki became his successor. He was one of the founders of the Japanese Sunday School Association and was its president for seventeen years, and was Chairman at one time of the National Christian Council of Japan. He was repeatedly honored by the Government as a Christian representative. He was invited to attend an imperial wedding, the coronation ceremony of the Emperor, at which, with six Buddhist and Shinto dignitaries, he was given a gold cup, and was a guest at the imperial banquet.

Dr. Kozaki was involved in occasional controversies, a man with a strong will, a thorough going independent, and one of the first of the Japanese pastors to accept the theory of evolution and the conclusions of the higher criticism of the Bible, the advocacy of which brought him into conflict with conservative missionaries. But his sincerity and consecration as well as his ability won universal respect and he was everywhere recognized as an influential factor in the Christian movement in Japan.

In this autobiography, written in 1926 at the age of seventy,

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

Dr. Kozaki tells the story of his life and the numerous changes that he has witnessed, in many of which he was an active participant. The volume was published in the Japanese language in April, 1927, and has now been translated into English by his brother, Nariaki Kozaki, professor in the Seventh College, Kagoshima. It is an account of a remarkable life. The reader will easily see that foreign missionaries have to "watch their step" in dealing with Japanese of that type. While many will not concur in some of the opinions freely expressed, we recognize the fact that Christians in Japan have leaders who stand upon their own feet and are determined that their churches shall be but thoroughly Japanese.

ARTHUR J. BROWN.

Broken Bonds. By K. S. Malden. The Society for the Propagation of the Gospel, London. 1933.

This history of the slave trade in the West Indies and its abolition was compiled by Miss Malden from records and reports in the archives of the S. P. G. It gives full credit to the Society of Friends for the general movement for abolition and states definitely that while the S. P. G. as such took no prominent part in the movement, individuals connected with it did. Among these is included no less a man than Wilberforce himself. It emphasizes the fact that the Society, in the course of its work in the North American colonies and the West Indies, prepared the way for the movement.

The book supplies a very elucidating chapter on slavery in earlier days, one on slavery in the plantations, one on the S. P. G. and slavery, one on the S. P. G. and emancipation and then the aftermath and a conclusion. The chapters on the spread of slavery are most informing and the chapters bearing on the S. P. G. give a splendid review of the efforts made in the direction of abolition. The value of the book lies in the fact that it presents the result of research in the records of the Society, and gives material that is not easily accessible elsewhere.

C. T. BENZE.

Protestant Home Missions to Catholic Immigrants. By Theodore Abel. \$8.00. Institute of Social and Religious Research, New York. 1933.

Professor Abel presents a brief study of the work of Protestant churches among foreign-language Catholic groups in America. The study contains no "revelations" of hitherto undiscovered facts. It is rather a compilation of items with which Protestant workers have long been familiar. Its real contribution is the evaluation of this material by a presumably disinterested party.

The author undertakes the difficult task of analyzing the motives which have dominated Protestant missionary enterprises among Roman Catholic immigrant groups, and he arrives at the general conclusion that Protestant churches set out, some fifty years ago, to win Catholic immigrants to Protestant Christian faith with the idea that something corresponding to a "mass" movement would develop. Since such a movement has not developed he concludes that these missions have failed in their purpose. Our own judgment is that Mr. Abel's interpretation does not do justice to the facts. While the motives that Mr. Abel mentions may have been present at some times or in some places, and may be in operation in certain places even today, yet no one could have sat through the myriad denominational and interdenominational conferences of the past twenty years dealing with this missionary work and receive any such impression as Mr. Abel has gained from his study. There have been sharp differences of opinion, but the expectations of promoting a mass movement of Roman Catholics into the Protestant Church in America has not played a large part in this work, certainly not in the past generation. The widely extended foreign-language work of Protestant churches among Catholic groups has grown up largely in response to the moral, spiritual, or social need of neglected groups. Work among these Catholic groups naturally increased during the past fifty

years, but the work itself goes back for over a century. At least one great denominational board sent its first home missionary to work among Roman Catholics in the United States 113 years ago.

We doubt the validity of Mr. Abel's conclusion that Protestant missions among Roman Catholic immigrants have failed of their major objective. It would be difficult to find any field of missionary endeavor where the results have been more satisfactory and gratifying. The churches are aware that foreign-language work in the United States is in process of transition, and great ecclesiastical bodies have set up machinery for assisting churches during this transition period. In most foreign-language churches, a large proportion of the work is now carried on in the English language, many such churches have already been merged with English language churches.

Within a few months it has been my privilege to visit some of the foreign-language churches among Roman Catholic immigrants in points extending from Boston and New York on the East to the Pacific Coast and the Mexican Border. In practically every case, we found good sized congregations, large and active Sunday schools and alert and intelligent and consecrated Christian pastors. In some cases the buildings available could not contain the people who wished to attend the services. There was every indication that these churches were leading intelligent people to a real worship of God; that they were training hundreds of boys and girls in the Christian Way of Life; that they were providing interests and social activities for young folk who might otherwise have become hoodlums, law-breakers, and gangsters, and that they were making many other contributions to the welfare of the communities in which they existed. These churches should be judged on the basis of their contribution to the lives of the people they are serving. One foreign-language pastor within a period of ten months recently gave 429 letters

of introduction to persons returning to Mexico from his community, yet his institution still has a substantial following.

The Protestant missions among so-called "Catholic" groups in America have won thousands of individuals to Jesus Christ. They have helped millions of boys and girls into lives of usefulness. They have made the population of jails smaller. They have, in idealistic terms, interpreted America to multitudes of bewildered and lonely strangers. They have broken down prejudice between Catholic and Protestant groups, and they have set in motion spiritual influences, the results of which have not yet been tabulated and which, unless we develop spiritual perceptions somewhat more acute than anything at present known, will remain untabulated so long as the world shall stand.

JAY S. STOWELL.

The Directory of Foreign Missions.

Edited by Esther Boorman Strong and A. L. Warnshuis. 8 vo. 278 pp. International Missionary Council. New York and London. 1933.

The foreign missionary enterprise is the greatest business and benevolent enterprise in the world—as this Directory will prove. It lists the names, officers, addresses, incomes, objects and work of some 250 boards, missions and societies engaged in the work of presenting Christ and His Way of Life to the peoples in non-Christian lands. The statistics are very incomplete but the North American societies spent in this enterprise in 1931 over twenty-seven millions of dollars and British, European, Australian and South African societies as much more. The number of Protestant "native" Christians now enrolled in these "younger churches" in foreign lands is said to be about 4,000,000 but this volume gives figures only for Japan (218,000); China (500,000, or 289,547 communicants); Korea (143,912); India (909,804 communicants and 1,761,732 other Christians); Netherland Indies (437,898); South Africa (497,542); South America (about 900,000 Protestant communi-

cants). This leaves out most of Africa, the Moslem World, and the Islands of the Pacific.

It is illuminating to study even the incomplete statistics offered by the report of the National Christian Council of China. We note, for example, that in the ten years from 1920 to 1930 the communicant Protestant church membership increased from 243,479 to 289,547 or nearly twenty per cent. This growth is in spite of—or because of—the difficulties due to anti-foreign and anti-Christian agitation, internal warfare, communistic and governmental changes. The 1930 "Directory of Missions" in China shows 765 cities occupied—247 more than in 1929 and 452 more than in 1928. In 1932 the Church of Christ in China (the union of sixteen denominations from six countries) included 821 organized Chinese churches and 1,204 other preaching places, with 334 ordained Chinese pastors, 1088 evangelistic workers and 120,676 members.

India, the Dutch East Indies and South Africa also offer opportunity for a study of the results of Christian missions.

But the chief value of the Directory is the up-to-date list of missionary organizations at work for the promotion of evangelical Christianity. The organizations are listed with names and addresses of officers, the object of the society, the annual income, the fields occupied, official periodical, and additional explanatory notes. While not complete it is the most complete available.

The United States of America leads with the largest number of denominational societies (114) and the most cooperating agencies and union efforts (47). England and America are about equal in the undenominational missions conducting foreign work (49 and 51 respectively). It is interesting and instructive to note the number of Protestant missionary societies in Germany (46), in the Netherlands (23) and in South Africa (20). The mission fields themselves report a large number of denomina-

tional societies, independent missions and union undertakings. There are some eighty Christian societies working in behalf of the Jews.

This Directory gives the total population of the world as 1,958,213,801. Of this number the religious affiliations are as follows:

Christians	588,027,965
Protestant	132,969,616
Eastern Orthodox	127,295,825
Roman Catholics	297,762,524
Mohammedans	218,982,875
Jews	15,029,638
Others (Non-Christians)	1,166,173,323

The largest Protestant group is the Lutheran with 62,218,785, with the Presbyterians second (16,191,468), Methodists third (15,704,800) and Baptists and Episcopalians about equal (11,610,065 and 11,691,364).

Eastern Women Today and Tomorrow. By Ruth Woodsmall. 221 pp. \$1. The Central Committee on the United Study of Foreign Missions. Cambridge, Mass. 1933.

This volume is the Central Committee's foreign mission study book for women for 1933-34. But this is not a book for women's missionary societies, nor alone for women in general, but for all who wish to understand the great sociological facts of modern times—the emergence of woman throughout the world.

The authoress is preeminently qualified for making this survey through a long residence, with organizational responsibility, in the Near East and through membership on the Commission on Higher Christian Education in Japan and on the India Fact Finding staff of the Laymen's Missionary Survey and later as one of their appraisers. As a result of these first-hand contacts with the Near and Far East the treatment is objective, and yet the factual material is constantly interspersed and supported with incidents and gleamings from interviews full of human interest.

The first eight chapters deal with the present position of Eastern women, for it is vital that all concerned should be aware of the new interests and activities of Eastern women. The reader sees how the range

of these activities is steadily extending from personal problems and social reforms to the fundamental social and scientific problems of national life.

The last four chapters deal with the relationship of Christian missions to the development of women in the new day. These chapters maintain a fine balance between appreciation for the great and varied contributions of missions to Eastern womanhood in the past and constructive criticism for the future. The rapid forward movement of an educated minority in each country of the East necessitates a reorientation in point of view. No longer can the primary emphasis be put on the differences between the women of the East and the West. Over and over again attention is drawn to the fact that religious work for women cannot meet the present need or future opportunity without radical adjustment. Education must be related more closely with life. The old style "Bible Women" should be replaced by trained leaders. Devotion should be encouraged, permitting Eastern women to assume major responsibilities as rapidly as possible. Fundamental values in racial and cultural assets are to be recognized.

A large place for the foreign missionary of the future is envisioned. But the missionary of the future should be fitted by training and by personality to carry on work cooperatively and to call out creative leadership. The technical qualifications of such women will be higher than in the era that is closing. There will be much more non-institutional work and more recognition of the values inherent in normal friendly, human relationships. The position is taken that Christianity must base its case, not on a destructive, undermining attack on other faiths but on a positive emphasis on its own deep spiritual meaning of the life abundant.

It has long been the conviction of the reviewer that in the long run the best promotional literature for missions will acquaint

supporters with all the facts. This book ably meets this condition within the compass of its pages.

DANIEL J. FLEMING.

America Revolucionaria. By Samuel Guy Inman. 8 vo. 340 pp. \$1. Javier Morata, Madrid, or Committee on Cooperation in Latin America. New York. 1933.

Here is a new book, in perfect Castilian, from the Executive Secretary of the Committee on Cooperation in Latin America. Dr. Inman has a long list of books in English to his credit, on various phases of life in Latin America and Inter-America friendship. This is his second venture in Spanish, both having been issued by publishers in Madrid.

This recent work is a collection of addresses delivered in universities and other cultural centers of Latin America, and admirably sums up present-day revolutionary tendencies, also explaining certain causes that lie back of extensive unrest in the republics to the South.

Dr. Inman is at home in any one of the Latin American republics, and has many friends among all classes of society. He was once introduced to an audience as "a friend to Carranza and other bandits," but not all his friends belong to the banditry. A leading Argentine author in a beautiful introduction to this volume, has written, "In every country he has friends, in every home his place at the table."

"*America Revolucionaria*" proves that its author has an intimate and sympathetic understanding of present-day political and social conditions in Latin America, and an affection for our neighbors to the South, as they gradually free themselves from their inheritance of monarchic-ecclesiastical government and wrestle with tremendous modern economic and social problems.

The book gives much information which people need to give us a clearer understanding of the problems that vex our friends to the South of the Rio Grande. Within the twenty republics of Latin America there is being built up a great population, and

in order to be neighborly, as well as for our own future protection, we ought to form bonds of sympathetic understanding with the peoples of those republics.

Those who read Spanish will find in the volume an interesting and colorful setting forth of present conditions and their causes. He who reads it will be more knowing in regard to Latin America, from a more exact knowledge there will come sympathy, and from a deeper sympathy a kindlier understanding.

The chapter titles will awaken interest: Attitude of the Liberal Facing Revolution; Suggested Roads for a New Order; Causes of Recent Revolutions in Latin America; In an Airplane Over the Andes; Modern Hispanic American Society; Some Social Experiments—Mexico, Uruguay, Student Movement, Communism, etc., in South America; The Economic and Spiritual Crisis; The New International World; The United States Facing the New Order; Three Types of Candidates in a Revolutionary world—Hoover, Stalin, Gandhi; Engineers versus Poets—a study of Anglo Saxon and Latin Attitudes.

WEBSTER E. BROWNING.

Child Neighbors in America. By Elsie G. Rodgers and Dorothy F. McConnell. 120 pp. \$1. Friendship Press, New York. 1933.

This is a complete, comprehensive and thoroughly practical course of study for use among primary children. Three units of study are introduced—mountain children, the second generation of the foreign born (including the problem of child labor), and Negro children. The plan is to present the problems and conditions of these groups and to give practical suggestions for awakening interest and arousing a desire toward friendliness for these "neighbor" children. The information about each group is concise and complete in its characterizations.

There is an abundance of material for the leader to work with, including source material for further study. Programs and activities are suggested for each group and period and sev-

eral fascinating stories are related for retelling to the children during the study periods.

The purpose of the course is to create a Christian attitude toward children of other classes and it offers wide opportunities for instilling this sympathy and understanding in their hearts and minds.

ELSIE LARSON.

Ann H. Judson — The Missionary Heroine of Burma. By E. R. Pitkin. Pickering and Inglis, London. 1933.

This is one of a series of missionary biographies written especially for younger readers.

Nancy Hazeltine, who became the wife of Adoniram Judson, is a character to awaken wonder and admiration. The Judsons were pioneer missionaries to Burma in days when such an enterprise was a desperate adventure which only the stoutest of hearts could have endured triumphantly.

Against hardships due to climate and life lived amid primitive people; against persecution by a hostile government which cast her husband in prison and gave her no provision or protection; against illness and unbelievable privation, Nancy Judson showed a strength of character and a loving devotion to her husband and to the cause of the Kingdom that makes her one of God's noble women. Her zeal for helping others in the Master's name knew no bounds. Though the years brought great hardships her strong faith in Christ brought her through triumphantly.

Her death came soon after the British Army entered Burma bringing security and protection to the missionaries. This offered an unprecedented opportunity for missionary effort for which the Judsons had long prayed.

In this brief account of a remarkable career the author quotes largely from Mrs. Judson's diaries and letters. The style is somewhat stilted and the author uses a religious phraseology which needs to be interpreted to many modern youth. A richer background depicting Burma and her people would

have made the book more interesting.

Nevertheless, the story does contain much that is thrilling and any contact with such a life is a tonic. Nancy Judson should inspire her young readers to be "up and doing in this" needy world of ours—a world which desperately needs such a strong faith.

FRANCES S. RIGGS.

A Book of Instruction for Catechumens: Section I, The Life of the Lord Jesus Christ. By W. H. T. Gairdner and Constance E. Padwick. 168 pp. S. P. C. K. London. 1933.

Canon Gairdner left a large legacy to missionaries among Moslems in his published and unpublished writings. The present volume most admirably meets the need of a systematic handbook of lessons for Christian Catechumens in Mohammedan lands. Earlier sections have appeared in Arabic dealing with the Commandments, the Creed, and the Sacraments, and can be obtained through the S. P. C. K. The book is admirably suited for translation into other languages and in its English form is well-nigh indispensable to all who deal with Moslem inquirers. Every lesson on the Life of Christ has, in addition to the Scripture references, comment and a special prayer for the use of the pupils. For example, in Lesson XX on the Lord's Prayer we have a pattern prayer given as follows:

Our Father which art in heaven—
my Father and the Father of my little son.

Hallowed be Thy name—in the life and thought of my child. May he reverence Thee, keep Thy name holy, and learn to worship Thee with awe and love.

Thy kingdom come—through the life of my little son may men learn to make Thee King.

Thy will be done, as in heaven so on earth—by my little son in all his thoughts and words, his play and his work, may Thy will be done as gladly and perfectly as by Thy holy angels.

Give us this day our daily bread—grant to my little son bread for body, mind, and spirit, suitable for his age and strength and growth. (Here pray for his teachers who supply bread for his mind.)

The authors know from their own experience what difficulties

a convert from Islam has to meet. The remarks, therefore, are never commonplace but illuminate the passage in the Gospel by applying it to present-day conditions.

Jesus said: If anyone would come after Me, let him deny himself and take up his cross and follow Me.

What does this mean to me?

Clearly Jesus foresaw public disgrace and a hard life for those who followed Him. A criminal carrying his cross could not also carry his purse or the honors of this world.

Lord, help me to account Thy reproach greater riches than all the treasures of Egypt.

To those who desire to know how missionaries deal with Moslem converts, this book supplies the answer.

SAMUEL M. ZWEMER.

Zanahary in South Madagascar. By Andrew Burgess. Illus. 12 mo. 250 pp. Lutheran Board of Foreign Missions. Minneapolis, Minn. 1933.

Zanahary — Creator — is the old Malagasy for God. This volume describes the island and people of Madagascar and tells something of their history, beliefs and the Christian mission work of the L. M. S. and Norwegian Lutherans. Little is said of the work of the S. P. G. (Anglicians), the Friends or the French Evangelical Mission. The Norwegian Lutherans entered Madagascar in 1866 and settled in the South and the American Lutherans took up work in 1887. Now the total number of baptized Christians is 321,325, of whom the Lutherans have 128,325.

The story of early Protestant missions in Madagascar — from 1818 — is full of interest. Tradeters declared: "You might as well try to teach the monkeys as the Malagasy" but David Jones found the people both able and eager to learn. He used for "slates" pieces of wood, smeared with grease and dusted with ashes; for pencils he used sharpened sticks. The language was reduced to writing and the first portion of the Bible was printed on a hand press in 1827. The period of persecution began in 1831 and missionaries were banished in 1835. A period of martyrdom followed for thirty

years until Queen Ranavalona died in 1861. More than 10,000 Christians were sentenced but the number of believers multiplied fivefold. Now under French rule and Roman Catholic influence the work is difficult but continues. Papal missions have increased.

Many thrilling stories are told in this brief history. It is worth reading.

The Ambassador Supreme. By Edward D. Grant. Paper. 152 pp. Presbyterian Committee of Publication. Richmond, Va. 1933.

This is a modern presentation of the missionary enterprise as seen in the missionary himself. Humanly speaking, he is the key to the situation. If he fails to represent Christ the enterprise fails, the Church contributions are wasted, the work on the field is fruitless and Christ himself is disappointed. The author is a Board Secretary and knows whereof he speaks. What he

writes is given in direct popular form that makes the book readable and suitable for young people who may consider devoting their lives to missionary work. It is based on the New Testament and on history but would be strengthened by more concrete illustrations from missionary experiences.

The Epistle to the Ephesians. An Exposition. By Charles R. Erdman. 12 mo. 130 pp. \$1. Westminster Press. Philadelphia. 1933.

Dr. Erdman, the Professor of Practical Theology at Princeton Theological Seminary, has already given us valuable expositions of the Gospels, the Acts and most of the Epistles. They are clear, scholarly, spiritual and practical. This Epistle to the Ephesians deals particularly with the Church of Christ—its origin, power, and destiny. It is addressed by the Apostle to the Gentiles, the members of the Christian brotherhood, and re-

veals the inexhaustible riches found in Jesus Christ. We know of no more simple, devout, helpful and practical exposition than these expositions of Dr. Erdman.

Joseph Jackson Fuller. By Robert Glennie. 64 pp. Paper, 6d. Carey Press. London. 1933.

This booklet is one of the Torch Bearer series of biographies. It tells the story of a remarkable Negro who was born in Jamaica, took high rank as a student in the local schools, gave his heart to Christ, became a Baptist missionary to the tribes on the West coast of Africa, endured many hardships and dangers with unflinching fortitude, preached the Gospel of Christ with joyous zeal, inspired with his eloquence great audiences during his furloughs in England, and died December 11, 1908, at the ripe age of eighty-three. It is heartening to read this excellent account of a noble life nobly lived.

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New Books

Agricultural Missions: A Study Based Upon the Experience of 236 Missionaries and Other Rural Workers. Arthur L. Carson. 110 pp. Agricultural Missions. Foundation. New York.

Analytical Questionnaire for Course in Systematic Theology. Lewis Sperry Chafer. 50 pp. Evangelical Theological College. Dallas.

Address on the Song of Solomon. H. A. Ironsides. 137 pp. 50 cents paper; \$1.00, cloth. Loizeaux Bros. New York.

The Church and the Great Tribulation: What Is the Outlook. William R. Newell. 32 pp. 20 cents. Scripture Press. Chicago.

The Finality of Jesus for Faith. Alexander Martin. 217 pp. \$2. T. & T. Clark. Edinburgh.

Laymen's Foreign Mission Inquiry—Home Base and Missionary Personnel—Fact-Finders Reports. Orville A. Petty, Editor. 199 pp. \$1.50. Harpers. New York.

Life Indeed—The Victorious Life in Four Aspects. J. Russell Howden. 133 pp. 1s. 6d. Pickering & Inglis. London.

The Original Jesus. Otto Borchert. 478 pp. \$3.50. Macmillan. New York.

Review and Reward. Harold P. Barker. 94 pp. 1s. Pickering & Inglis. London.

The Story of the Brethren Movement. T. S. Veitch. 108 pp. Pickering & Inglis. London.

Whither Asia—A Study of Three Leaders—Gandhi, Huh Shih, Kaga-wa. Kenneth Saunders. 220 pp. \$2. Macmillan. New York.

Everyday Tales of China. Colored illus. 60 pp. 1s. C. M. S. London.

Facets of the Faith. W. Graham Scroggie. 192 pp. 2s. 6d. Pickering & Inglis. London.

The Inadequacy of Evolution. Chester K. Lehman. 255 pp. \$1.25. Menonite Pub. House. Scottdale, Pa.

The Meaning of Right and Wrong. Richard C. Cabot. 460 pp. \$3.50. Macmillan. New York.

Obituary Notes

Dr. William Summerill Vanneman, for over forty years a Presbyterian medical missionary at Tabriz, Persia, died there of pneumonia on October 29th, at the age of 70.

Dr. Vanneman was in charge of the Presbyterian Mission city dispensary at Tabriz where he gave effective service to the city of 200,000 inhabitants, where there are few trained doctors, and to patients from villages and towns that had no physicians.

His patients included the beggars in the street and the wealthiest men in the city. The diseases included all kinds of common ailments as well as typhoid, measles, whooping cough, scarlet fever, diphtheria and small-pox.

Dr. Vanneman was born in Penns Grove, N. J., on Jan. 5, 1863, was graduated from the University of Pennsylvania Medical School in 1888, and was sent out to Persia in 1890 by the Presbyterian Board of Foreign missions.

* * *

Dr. Inazo Ota Nitobe, a well-known Christian Japanese author and statesman, died of pneumonia in Victory, British Columbia, on October 15th. Dr. Nitobe had undergone an operation soon after attending the Pacific Institute of International Relations at Banff, where he was chairman of the Japanese delegation. He was formerly editor of *The Tokio Nichi Nichi*, a professor in the Imperial University, a member of the Japanese House of Peers and undersecretary general of the League of Nations. He was an earnest and influential Christian and a pacifist, much honored and beloved. He was born August 3, 1862, in Morioka, the son of one of the Samurai, a chancellor of Lord Nambu.

Dr. Nitobe was graduated with honors from Johns Hopkins University in 1886 and in 1890 married an American, Mary P. Elkinson of Philadelphia. He studied in Germany and upon his return to Japan, was appointed professor of Political Economy in Sapporo College. In 1911 he was the first exchange professor to lecture in American universities. Last year he returned to America to attend the Institute of Politics at Williamstown. He was a loyal Christian and a loyal Japanese but was opposed to Japan's recent military policies.

* * *

Rev. Joseph W. Kemp, who succeeded Dr. R. S. MacArthur as pastor of the Calvary Church, New York, died in Auckland, New Zealand, on September 5, at the age of 61. Before coming to New York, Mr. Kemp was for fourteen years pastor of Charlotte Chapel, Edinburgh, Scotland, during which time the membership of the church grew from less than fifty to more than 800. In 1920 he became pastor of the Tabernacle Church, Auckland, and was the organizer and president of the New Zealand Bible Training Institute from which hundreds of young men and young women have gone into Christian work. Mr.

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Kemp was also president of the New Zealand Baptist Union. He was an outstanding Christian evangelist. Bible teacher, pastor, author and organizer of religious work. His memory will be honored by friends all over the world.

* * *

John White, Methodist missionary in Rhodesia for forty years, died recently. Like Sir Wilfred Grenfell, in addition to being a missionary, he was dentist, doctor, lawyer and magistrate. He taught agriculture, brick making, carpentry. Where only a few mud huts had been, he built up a school where 400 Christian youths are now being trained.

* * *

Dr. John Francis Thomson, pioneer Methodist preacher in the Spanish language in Argentina, died in Buenos Aires, February 28th. Dr. Thomson was a native of England, born in 1843, removed in his boyhood to Buenos Aires, where he later organized the first Spanish church in that city.

* * *

Rev. William Thomas Mitchell, for 35 years a missionary in India, died in Wooster, Ohio, on May 1. Besides his widow, he leaves two sons, and a daughter, Miss Rachel Mitchell, since 1928 a missionary nurse at the Presbyterian Hospital, Fatehgarh, India. Mr. Mitchell was born in Hamilton, Ohio, was graduated from the College of Wooster in 1893 and from McCormick Seminary in 1896. He was honorably retired, when he returned to America from Mainpuri, C. P., in 1931.

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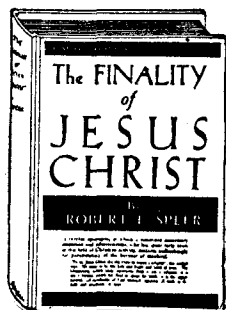
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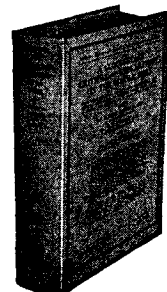
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