

THE MISSIONARY REVIEW OF THE WORLD

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Dates to Remember

- February 2—Annual Meeting of the American Christian Literature Society for Moslems. 8 p. m., Marble Collegiate Church, New York.
- February 5-9—Founders' Week at Moody Bible Institute, Chicago.
- February 6-13—International Council of Religious Education, Chicago, Ill.
- February 12—Race Relations Sunday.
- February 14—Annual Meeting of the MISSIONARY REVIEW OF THE WORLD, 3 p. m., 156 Fifth Ave., New York.
- March 3—World Day of Prayer.
- April 19-21—Federal Council Conference on Evangelism, Pittsburgh, Pa.
- May 9—General Conference of the United Brethren in Christ. Akron, Ohio.
- May 17—General Council of the Reformed Episcopal Church, Triennial Meeting. Germantown, Philadelphia, Pa.
- May 23-29—Northern Baptist Convention, Annual Meeting. Washington, D. C.
- May 24-31—General Council of the Congregational and Christian Churches. Cleveland, Ohio.

Personal Items

Dr. Howard B. Grose, who for the past twenty-three years has been Editor of the American Baptist monthly, *Missions*, closed his active career with the December issue. He is now in his 82d year, and has had a long and exceedingly useful life of service. In the "unexplored realm of retirement," as he calls it, he will, as editor emeritus, continue to supply contributions from his richly-filled storehouse of reminiscences.

* * *

Dr. James H. Franklin, Secretary of the Baptist Foreign Mission Board, has recently completed a tour of twelve foreign fields. He made especial study of conditions among Baptists in Poland, Lithuania, Latvia and Esthonia.

* * *

Rev. William P. White has resigned the presidency of Los Angeles Bible Institute to act as Regional Director of the School.

* * *

Dr. John H. Finley has been awarded the American Hebrew medal for 1932, for contributing most toward the promotion of better understanding between Christian and Jew in America during the year.

* * *

Dr. Lapsley Armstrong McAfee who for many years served as pastor of First Presbyterian Church, Berkeley, Cal., has been honored with a bronze plaque, upon which are inscribed the names and places of service of 136 men and women who went out from First church as missionaries during Dr. McAfee's pastorate.

SOME SAID

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Dr. H. Namkung has been elected Moderator of the Presbyterian Church in Korea. As a sixteen-year-old boy, he walked 65 miles to Seoul in search of an education. He is now professor of New Testament Literature and Exegesis in Pyengyang Theological Seminary and holds the degree of Master of Theology from Princeton seminary.

* * *

Ward W. Adair, for 25 years executive secretary of the Grand Central Railroad Branch of the New York Y. M. C. A., has resigned after completing 40 years of service. During this period the organization has grown from a few isolated points to a recognized adjunct of railroad operation at 206 railroad centers.

* * *

William Travers Jerome, Jr., of New York, has been chosen Chairman of the Baptist National Council to succeed Mr. W. C. Coleman. Mr. Jerome has long been identified with many phases of lay religious activity.

* * *

Samuel E. Stokes, of Philadelphia, who was one of the Founders of "The Brotherhood of the Imitation of Jesus" twenty years ago, and later married an Indian woman and retired to a farm at Kotgarh, North India, has embraced Hinduism, with his wife and

six children. Mr. Stokes has been known to be devoted but eccentric and has passed through many stages in his varied career. He says that his new step does not imply that he "considers Christianity a false religion or Hinduism a true one." He has not been converted in a religious sense but has identified himself with Hinduism for the purpose of larger service. Whether this will result from his present step is a question. It is difficult to conceive of any one becoming a Hindu without denying Jesus Christ as the revelation of God and Saviour of men.

* * *

David Z. T. Yui, internationally known Chinese Y. M. C. A. worker, was taken ill January 4th at Washington, D. C., after a conference with Secretary Henry L. Stimson at the State Department. His right side was paralyzed.

Dr. Yui carried letters of introduction from prominent Chinese. He has been identified with the Young Men's Christian Association movement in China since 1916 and has traveled widely in Europe and the United States as a speaker. He was born fifty-one years ago at Wuchang, China, the son of Christian Parents. His father was connected with Boone College. The son was graduated from Harvard in 1910 and then returned to work in China.



GEORGE MEMORIAL BUILDING OF THE TAFARI MAKONNEN HOSPITAL, AMERICAN MISSION



ETHIOPIAN PRIESTS—THE HIGH PRIEST IN THE CENTER HAS ON HIS HEAD THE "ARK OF THE COVENANT"

PROTESTANT MISSIONARY WORK AND ETHIOPIAN RELIGION IN ABYSSINIA

(See page 72.)

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

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NUMBER TWO

Topics of the Times

A SPIRITUAL MOVEMENT IN CHINA

From recent dispatches received from China, as printed in the daily newspapers, it would seem that the only events taking place in that disturbed country have to do with disastrous floods, famine, banditry, revolutions, strikes, boycotts and international disputes. Disturbing as these are, they are in reality, largely surface eruptions, due to internal weakness and disorders.

There is a deeper life in China today; there are more significant events, about which the world at large knows little or nothing. They send their roots beneath the surface and do not center in port cities. In the midst of external trouble, involving poverty and suffering, the Christians are carrying on their work in the name and power of Christ. Many mission centers, with churches, schools and hospitals from which foreign help has had to be withdrawn, are now carried on entirely by Chinese Christians and effectively. Revivals and spiritual awakenings are reported from many different centers. A letter from a young missionary of the American Presbyterian Mission, written to his missionary parents, gives the following stirring facts:

At the recent annual meeting of our Weih sien Presbytery (Shantung) thrilling reports were received from the churches. Both pastors and elders speak for each church so that if there is any divergence of opinion it can be brought out.

Two years ago a revival, starting among the Chinese pastors and elders, began to sweep through this province under the name of the *Ling Eng Hui*, or Spiritual Grace Movement. There have been some excesses, but on the whole the movement has been a marvellous evidence of the work and power of the Holy Spirit—with many of the manifestations recorded in the New Testament times. These are so common, and evidenced in so many remarkable ways, that there is no more use in denying them than in denying half the scientific facts which we accept. At one meeting last year, the only foreigner there re-

ported that one of the uneducated country women, evidently under the influence of the Holy Spirit, rose up and started suddenly to sing. The missionary said that he never heard a voice more beautiful, and he felt as though he were in an electric circuit, tingling all over. The improvised hymn she sang was in perfect "*kuan hua*" and someone wrote it on the wall as she sang. It is still on the wall and is frequently sung all through this region.

Story after story was related of blessing that has come to churches after *Ling Eng Hui* meetings. The conversions and growth of the churches show in almost every case where these meetings have been held. There has been an increase of over 1,500 Christians in the Weih sien field—or 25% in two years. Church after church reported that, whereas formerly it had been cold, now prayer meetings are held every day—some daily before dawn for a year. Money has also come from the Chinese to build or enlarge the churches to accommodate the new members. One church that had taken in scarcely one member for twenty years has suddenly found itself growing rapidly.

Many Christians now are tithing. Sixteen years the presbytery debated the possibility of securing two coppers per member in place of one copper a member as it had been. Now the gifts average 15 coppers a member, and next year the Christians hope to make it 40 coppers per member. Some pastors voluntarily gave up the portion of their salary which came from the Mission—about half their income.

Many opium addicts have also been given freedom from their dope—one of these was a man who had been for 35 years an addict. A 53-year-old Taoist became a believer. Bandits have come forward to confess their sins.

The movement definitely insists on the public confession of sin, on restitution, on forsaking of sin. It is Christ and Cross centered, and is absolutely Biblical.

I went to the Presbytery meeting prepared to think that the foreigner must be the stabilizing influence, the guide and leader in these meetings to restrain them from emotional excesses. But every sermon by the Chinese was filled with the pointedness which only the Holy Spirit can give, in directing the people away

from excesses and the selfish side of the movement. No foreigner could have given as good a sermon.

If ever anything met the aim and motives of the Missionary enterprise, of a spiritual "self-supporting, self-propagating, self-governing Church," this movement fits the bill. It is a Chinese interpretation of Christianity. It is a movement of the Holy Spirit and breaks down denominational lines. The Chinese say: "When there is a revival the Baptists come and help us, and we go and help them. Where the Holy Spirit is working, one does not think of denominations."

This report is from only one of the thousand Protestant mission stations, from one district, one Presbyterian mission, in one province. Similar reports come from the Baptists and China Inland Missions, and other missions in other provinces. Far away as Yunnan mountain tribes are responding to the impact of the Gospel but lack teachers to lead them onward. In some centers different missions unite in the prayer and evangelistic services. At Shuntefu, North China, Chinese evangelists of the Bethel Band led the meetings in which the China Inland Mission and Presbyterians cooperated.

This spiritual movement seems to be real and widespread. Both missionaries and Chinese testify that the power of God is shown in radically changed lives. Several characteristics are noticeable. The Chinese preachers and elders, not foreigners, are the leaders; there is evident a deep sense of sin, confession, repentance and restitution; the emotions are stirred in a way that is unusual among Chinese; the work is practical in its outcome as is shown by the wrongs that are righted; the revival is marked by much prayer and Bible study; the churches are built up; liberality increases, and church members are enlisting in active evangelism and other forms of Christian service; above all a radiant joy possesses those who make the full surrender. The Chinese are beginning to see clearly that no Christian experience is real unless there is evidence of its vitality in right living, in joyous fellowship and effective service.

WHAT HOPE FOR JAPAN?

As in other countries, opposing forces are contending in Japan for control of national policies. On the one hand there is the strong militaristic, nationalistic party that is now in the saddle and has recently led to new invasions of China. These leaders seek to strengthen Japan politically and economically by keeping an army and a navy that can defy any opposition. They aim to keep in subjection all internal dissension and to extend Japan's control over sufficient territory to permit of expansion for colonization, for increased economic resources and for a market for Japanese prod-

ucts. This aggressive militaristic party is getting Japan into hot water with Europe and America, and with neighboring countries, is bringing poverty on her own people and is creating unrest, a spirit of rebellion among many anti-imperialistic Japanese. The weak central government in China, the internal disturbances and the disorganized bands of soldiers in Jehol and other districts of Manchuria have provoked the Japanese to suppress disorder with a strong hand. This gives greater prestige to Japanese militarism.

On the other hand a distinct and powerful spiritual influence is being felt in Japan. This is evidenced by such religious and educational work as is carried on by the missionary agencies, the various organizations for peace and the Kingdom of God Movement which is promoted by Japanese Christians. The third year of this Movement has just closed and the Central Committee plans to publish a report of what has been accomplished. A statement from the National Christian Council of Japan says that the main achievements have been:

(1) The movement has been of great value to the cause of interdenominational cooperation. In the Central Committee in Tokyo, and in the district committees all over Japan leaders of most of the Protestant churches have met together to plan and carry through a united effort to advance the Kingdom of God. These three years of praying, planning and working together cannot but have brought the goal of church union much nearer.

(2) The cause of Christ has been materially advanced. Large numbers of Japanese have heard the Message for the first time. Many have been added to the number of those who "are being saved." The churches have been quickened to new earnestness and activity. The widespread development of rural Gospel schools and training conferences for rural workers has been one of the notable achievements. Evangelism and character training in Christian schools has been stimulated. A beginning has been made in factory evangelism and city Gospel schools. The enlistment and training of lay workers has been notably advanced.

(3) The whole church has secured the invaluable services of great leaders. Dr. Ebina, after ten years of service as President of the Doshisha University, addressed crowded meetings from Kyushu to Hokkaido. Prof. Iwahashi, the blind philosopher, stirred audiences all over Japan by his powerful and thoughtful preaching and by his own personal fortitude. A host of pastors, teachers from Christian schools, and consecrated laymen, travelled thousands of miles and brought fellowship and inspiration to churches in remote places.

Mr. Kagawa, chief founder of the whole movement, has given practically full time service. He has given not a mere flying trip but an intensive campaign to every prefecture in Japan together with campaigns in Formosa, the Loochoo Islands, Hokkaido and Saghalien. While the Central Committee has adminis-

tered over Y25,000 each year, Mr. Kagawa has not received a cent of remuneration beyond his travel expense and this in the face of falling income from America for the extensive social work for which he is responsible. While upholding sound Christian faith and teaching, he has persistently and fearlessly proclaimed, with James, that "faith without works is dead." He has preached the Gospel and has led in the organization and maintenance of various important cooperative enterprises.

The sympathy and prayers of Christians all over the world should be with the Japanese in this hour of crisis. Pride is leading her statesmen in the way of destruction but her people have the ability and the opportunity to lead Asia into peace and prosperity.

ENCOURAGEMENTS FROM INDIA

Fifty years ago if Christian missionaries had seen the signs of change that are clearly manifested in India today they would have been overwhelmed with astonishment. Miracles fail to make an impression when they become common or when they take place gradually and by recognized forces. They may be miracles none the less. The education and freedom of woman in India is a miracle, when we realize that woman has always been looked upon there as lower than a beast. To find six million Christians in India is a miracle when we consider the forces in opposition to every conversion. The movements within Hinduism to break down the ancient barriers of caste and to admit untouchables to temples and to government offices indicate a miracle when we consider how the system is entrenched in India. The growing influence of Christ and of Christian ideals in the thought and life of Indians is a miracle when we consider that fifty years ago everything Christian was anathema. The social and religious reform movements in India, looking toward the lessening of immorality and cruelty in temple worship and in family life are miracles when we consider the power of the priesthood and the strength of long established customs. The growth of the Christian church is a miracle, when we consider the material of which it is built.

A recent letter from Dr. A. E. Harper of Moga gives other encouraging signs. He writes:

Mr. Gandhi's ringing call to Hindus to "remove the last vestige of untouchability" has roused many to a determination to do away with this shame of injustice. Orthodox Hinduism is aroused to contend for the religious tradition of caste, but there is a strong tide against the whole system. An increasing number of courageous men and women are determined to give the full rights to the outcastes. The day is coming when Christ's conviction of the worth of every human personality shall be shown so clearly by Christ's Church in this land that "untouchability" shall pass.

The Christians of India, in spite of the fact that they are a minority community and stand to gain much by being represented separately in the national and provincial governing bodies, have declared for the principle of Joint Electorates, thus showing their desire to throw in their lot with the majority communities, trusting them to respect their rights, and devoting themselves to the public good. This is the Christian contribution to Indian nationalism, and it is a modern interpretation of the meaning of the Cross in politics.

There is much which should encourage Christians in the American church, in the spirit of the Christian brotherhood in India. In India prayer, humility and devotion are very real. The Church here is stirring with new life and a new passion for winning India to Christ. It is a joy to see courage and enthusiasm grow, and results shown in a strong Christian witness to the town and the district and the nation.

CHRISTIANITY AND COMMUNISM

There are many lessons that Christians can learn from Communism. This social and economic movement is a protest against selfish accumulation of wealth and the unjust distribution of power and of material things. It has come to be a social passion and has taken the place of religious belief and fervor. Some of the most ardent and unselfish "missionaries" today are Communists. They are working for what they believe to be the good of humanity rather than for personal gain. Mistaken as they are in many of their beliefs and practices they show a definite aim and an energetic and fearless activity which the church of Christ may well emulate. But all the good characteristics of Communism are found in New Testament Christianity—social justice, unselfish sharing of goods with the poor, refusal to lay up wealth, work for all at a living wage, no seeking of personal preferment, service to our fellow men as the highest ambition, earnest spreading of truth.

But Communism has denied God and Jesus Christ as the Way of Life. The Communistic leaders have mistakenly linked capitalism and earthly imperialism with Christianity. This is the fault of those who have failed to follow Christ in His life of self-denial. Today Christians need to manifest more consistently the life of Him who came "not to be served but to serve and to give His life as a ransom for many." In America and in Europe, as well as in China, many Christians are living this life as a witness to offset Communism and to win Communists to the way of the Cross. A recent editorial in *The Sunday School Times* (based on articles in the *Allgemeine Evangelisch Lutherische Kirchenzeitung* and *Licht und Leben*) gives an interesting account of the Christian efforts to reach the Communists in Germany:

The influence of atheistic Communism is powerfully felt in Germany. In 1910 there were but 39 registered members in the German Freethinkers Union. By 1918 the number had risen to 3,322; today there are nearly 800,000.

These figures signify large income for propaganda. Something like a million dollars poured into the anti-God movement last year. It centers in Berlin and without doubt receives large subsidy from Russia.

Subsidiary movements also hostile to Christianity include the so-called Tannenberg Alliance led by General and Frau Ludendorff. This calls for "redemption from Christ" and looks for salvation to nature, to "the German God," and to the god in man. Pastor Müller-Schwefe calls for an effectual mobilization of Christian forces to meet this situation. He asks for "a large scale scheme of enlightenment, for thousands of lectures on Bolshevism and the Free Thought movement, to present the Christian point of view."

More interesting is the report of things done. "In 1923 for the first time in Westphalia we succeeded in getting together some thirty brethren from the wage-earning class for an eight-day conference. The time was spent in earnest study of burning questions from the Christian standpoint. Year by year the number has grown. Other provinces and areas of Germany have followed. In 1931 our department for apologetics reported sixty-one group conferences. Many declare that here first have they learned what true Christianity is, here first found themselves face to face with God. It is deeply moving to see how wholly hostile newcomers capitulate before the Gospel.

"Out of these group-meetings a training system has grown. The especially gifted are developed by different methods in a four-weeks' people's normal course. As a rule we recognize five stages of missionary activity,—first, among family and relatives; secondly, in workshop and factory; thirdly, in the parish by house-to-house visitation; fourthly, by witness and discussion in freethinkers' meetings; fifthly, by missionary polemic."

Others are laboring along similar lines. Dr. Hans Berg is an attorney who for a dozen years has worked as a volunteer evangelist among the alienated wage-workers. He depends much on discussion meetings, for these crowds don't want to be preached to merely; they want their doubts and questions answered.

A locksmith near Berlin began work among the de-Christianized villages at the gates of that city. He put together a gypsy-wagon and invited a Lutheran pastor to join him in circuits. In it they cooked and slept and from its steps preached the Gospel.

TWENTY-FIVE YEARS OF COOPERATION

The Home Missions Council and the Council of Women for Home Missions have this year impressively celebrated their silver anniversary in interdenominational cooperative work in behalf of home missionary work. The Home Missions Council was organized in March, 1908, with a few societies and now includes over seventy denominational boards. They set before them the

ideals of closer cooperation, the survey of occupied fields with a view to the elimination of wasteful denominational rivalry, the examination of unoccupied territory for the purpose of assigning responsibility for putting the Gospel within reach of all, the establishment of cooperative interdenominational councils in various states and the holding of national and local conferences, the production and distribution of more adequate Home Mission literature and more effective Christian work for new Americans.

The Council of Women for Home Missions was established in November, 1908, and emphasized united prayer, cooperation and conferences among women's boards, the preparation of mission study books, the holding of Home Mission conferences and summer schools and also undertook to carry out definite administrative missionary projects for immigrants, for migrant workers and for American Indians in schools.

Great progress has been made in carrying forward the work along all these lines. There is today much less denominational rivalry, there are few unoccupied fields, many community churches have been established, there is real fellowship and cooperation in Home Missions, and the work among rural pastors has been greatly improved. The principle has been adopted to refuse missionary subsidies to any churches that are located in over-churched districts. The Home Mission task before the Christian forces today is to join in the evangelization of the land and to promote vital Christianity in all phases of American life. One of the newer interests of the Council is a deeper sense of responsibility for the 4,000,000 Jews in America that are fast becoming a people without vital religion.

The two Councils that unite Home Mission forces enter on a new era of activity, facing many difficulties and problems but ready to undertake new tasks to meet old situations and new needs. Their success depends, not on extensive surveys and elaborate technique, more extensive organization or larger financial resources, but on an increase of spiritual power all along the line, a clearer vision of human need and of God's provision to meet that need, and a greater, more sacrificial, devotion in uniting all our energies to make Christ dominant in American life.

After several years of effective service, Dr. John McDowell has retired from the presidency of the Home Missions Council and is succeeded by the Rev. Charles E. Schaeffer, D.D., the honored secretary of the Board of Home Missions of the Reformed Church in the United States. The Rev. James S. Kittell of the Reformed Church in America is the new vice-president.

A Remarkable Letter from China

林森

REV. JAMES P. LEYNSE
PRESBYTERIAN MISSION
PEIPING, CHINA
北平長老會

Christmas 1932.

聖誕之喜

Dear Friends,

We have had a glorious preparation for the Christmas season. The Lord has wrought new wonders in bringing into new birth many lives in this ancient city. As part of a spiritual movement that is spreading over North China, a crowning revival has come to Peiping.

During a month of revival meetings we have seen audiences of 1000 to 1500 kneeling in united prayer, spontaneously praying together ALOUD, "lifting up their voices with one accord"; pleading like "the sound of many waters". Never before have we known of so many people going to four meetings a day. Never before have we heard such inspiring congregational singing. Never before have we seen our Church members so burdened with a passion for souls.

Hundreds confessed their sins, and publicly took a stand for Jesus Christ. A large number promised to return money acquired in a dishonest way. A rich old man gave up his young concubine; another, his opium pipe; an old lady, who had smoked since she was nine, her cigarets; a college student renounced his anarchistic intentions. Servants confessed their "squeeze" habits, and dignified officials their false pretensions. Deeply hidden sin was revealed and the cleansing power of the blood of Christ made evident through joyous tears and beaming faces.

Church members, formerly cold and critical, have been gloriously transformed and filled with a new fire. Their ringing testimonials have showed real manifestations of divine energy at work. Pastors and evangelists alike have newly dedicated themselves to their calling, followed by volunteer Church workers. At one Sunday morning service 80 of our Church members knelt on the platform to be consecrated to evangelistic activities.

At the conclusion of the special services in our Presbyterian Church the movement spread to other sections of the city and 32 days of meetings were held. All together 76 volunteer evangelistic bands have been formed, each consisting of 3 to 5 persons. The eagerness of the people to follow the banner of the Cross has been inspiring to behold. Dignified old gentlemen in silk and satin, ladies

CHRISTMAS
GREETINGS



affording motor-cars, boys and girls of the mission schools, college students, and illiterate men of the back alleys all carried flags and banners in their zealous determination to spread the Gospel.

Pastor Kung, whose relatives were martyred and who himself bears a scar on his head since the day when he was nearly beheaded because of his faith, testified that in the 40 years of his service he has never seen such a deep and moving spiritual manifestation.

It started with the Presbyterian Mission. For years we had felt the need for a fresh revelation of spiritual power, labored for souls, and have been vaguely conscious that the Spirit was moving. For months there has been a willingness on the part of the church members to dedicate themselves, as shown by frequent gatherings together for prayer and fellowship. We heard of the Bethel Evangelistic Band of Shanghai and invited them to come to Peiping. Five Chinese young men arrived. Dr. John Sung and Rev. Andrew Gih as preachers, Mr. Frank Lin as interpreter and Mr. Philip Lee and Mr. Lincoln Nieh as song-leaders and student-workers. By the second day we realized that in these young men we had with us the presence and power of the Holy Spirit. They were singularly fitted for their difficult task.

They preached in arresting simplicity, with a definite aim in mind, in a complete surrender to the Spirit, and with full assurance of victory. Their sermons were a revelation of the Chinese application of evangelistic methods. They did not snatch Bible texts from here and there but explained the Scriptures in words and pictures on the blackboard, paragraph by paragraph, and chapter after chapter. A whole chapter was put into a sermon, so that the harmony of the Word became clear to the audience somewhat unfamiliar with the Bible. The people read the verses or paragraphs aloud while the sermon progressed. The preachers stressed cooperation in worship and made the meetings less minister-centric. They had everybody praying together and aloud in accordance with Chinese tradition and custom. They taught the people to sing catchy choruses. A new one each meeting was repeated over and over all through the sermon and again was sung while the congregation was leaving the auditorium. Often the singing was continued as the people walked down the street. Sometimes just before the sermon there was a rapid succession of sentence-testimonials; at one meeting almost a hundred in fifteen minutes.

The preachers also showed their understanding of the Chinese mentality in their emphasizing of the priestly phase of the ministry. Confession of sin seemed at once essential to many. Between meetings our livingroom, diningroom, hall, study, even upstairs bedrooms were converted into sanctuaries where burdened souls knelt to find salvation. Humphrey and Waldo back from school, wandered sometimes in awe and fear among those who wept and pled while waiting their turn to see Dr. Sung or Pastor Gih for a personal interview. The



Bethel Evangelistic workers gave themselves so completely to their calling that we often experienced the situation described in Mark 3: 20: "'And the multitude came together so that they could not so much as eat bread'".

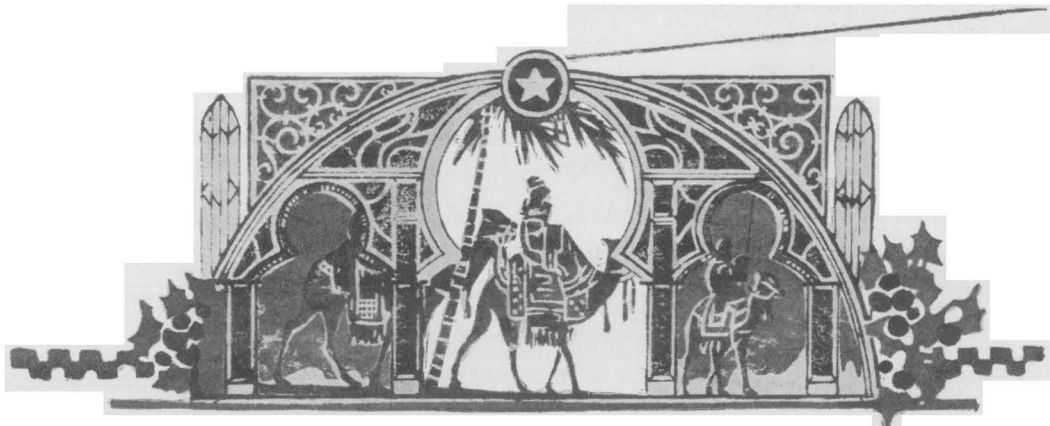
All during these weeks a large number of Church members brought small packages of food to the afternoon meetings so that they could keep their seats for the evening gathering. Some of those who live in the neighborhood kept open table for those living at a distance; others had a number of friends staying overnight. Every night a number of people slept on benches and doors in the Chapel so as not to miss the seven o'clock meeting. An old woman, on tiny bound feet walked four hours a day so as to be at all the gatherings. A man walked each morning two hours from, and each evening two hours back to his house. Mothers rose at four A.M. so as to have household duties taken care of in time for the morning session. Fathers took their turn in looking after the children, and whole families decided to do without warm meals so that the mothers could go to every meeting.

The send-off on the last evening was most impressive. Hundreds of people lined the dark street in front of our mission compound, carrying lighted lanterns. The band, the singing, a last word of prayer in the open, and the students pulling the motor-car made an unforgettable sight. Also at the station a large crowd was gathered. Women wept and men sang as the train pulled out. We are all praying that the glad tidings will be spread to other places by these faithful servants of the Lord.

Pray for us at Peiping. Committees arranging for city-wide follow-up work are already busy. Volunteer workers are "'preaching the word'". Bible classes and volunteer leaders study groups have been formed. The "'watch tower'", a prayerroom in the back of our Church, is occupied for ten hours of each day. Special weekly prayer and report meetings are arranged for. Cottage meetings have been started and "'family-altars'" established. We are counting on your cooperation in prayer. May the Holy Spirit lead us to full victory this coming new year.

With the season's greetings,
Yours for Christ and China.

James P. Heyman.



Healing the Woes of Ethiopia

By STUART BERGSMA, M.D., Addis Ababa, Ethiopia

Missionary in charge of the American Mission Hospital of the United Presbyterian Church of North America; author of "Rainbow Empire: Ethiopia Stretches Out Her Hands"

“**W**OE to Ethiopia!” cried Isaiah the prophet of Judah. No one sees more of the woe in any benighted land than does the medical missionary. This challenges his medical and surgical skill.

At an altitude of almost two miles above sea level, on the high plateau which forms the most inhabited and most healthful part of Ethiopia, stands a modern, fully-equipped mission hospital. It has been erected in Addis Ababa, the capital city of Ethiopia, to show the love of Him who “was moved with compassion” by the sight of the neglected multitudes.

This hospital, with a staff of two missionary doctors and four missionary nurses, with seventy-five beds constantly occupied and 10,000 outpatients a year, is alleviating some of the woe of this ancient land, the traditional home of the sons of Solomon and the daughters of Sheba. Through its relief of some of the physical and spiritual woe so prevalent in this isolated land, the missionaries are beginning to see a fulfillment of the prophecy of the Hebrew Psalmist: “Ethiopia shall soon stretch out her hands unto God.”

The George Memorial Hospital of the American Mission stands, like one of the few watchmen on the walls of Zion, in the land best known as Abyssinia. On all sides arises the cry, wrung from the souls of ten million people whose physical and spiritual needs have been untouched for nearly fifteen centuries: “What of the night? How much of the night is past? When will the day dawn?”

A rapid survey of Ethiopia reveals the great physical needs of the land and people. A small railroad, narrow gauged, a single pair of rails for most of its 487 miles, with a small engine which wheezes at every hill, takes us from Djibouti, the seaport in French Somaliland, to Addis Ababa, the capital. It requires three long days to traverse this distance, but the railway represents an incalculable blessing to the people when we consider that the only alternative would be muleback or camelback ride for thirty days across a grey desert of volcanic ash. Addis Ababa is al-

most in the center of Ethiopia. From this vantage point let us look about us.

Compared with the remainder of this mountainous country, Addis Ababa is almost overwhelmed with blessings, physical and spiritual. Any tourist, content with having seen the capital city, but failing to make a tour of one to three months’ duration on muleback through the interior, has an entirely wrong idea of Ethiopia. The country consists of two parts, there is first the capital city, Addis Ababa with its railroad to the Red Sea, all rapidly being modernized by the introduction of automobiles, aeroplanes, Paris styles, and foreign luxuries implanted bodily on the old Ethiopia. A second and even more interesting section of the land is the great ninety-nine per cent outside of the capital city. Here we find people still living in the middle ages, with only footpaths or mulepaths for roads; with land tenure under a feudal system; with interesting customs dating back to Solomon’s day; with life reduced to bare existence amid poverty, superstition and fear of the witch doctor; and with nothing to relieve the untold physical suffering except the ministrations of the ignorant *galla* medicine man.

Addis Ababa is still a place of great need. It has a native Ethiopian population of 80,000 and a foreign population of 10,000 (chiefly Hindu and Mohammedan tradesmen from India, Arab merchants from Arabia, and various peoples from adjoining lands and European countries. But nevertheless the capital has been singularly blessed above the remainder of the land, for here are centered the headquarters of the various mission organizations, with at least one-third of the total missionaries resident in Ethiopia.

There are in all Ethiopia only eight hospitals and all but three of these have less than a twenty-five-bed capacity. Four are government hospitals and four are mission hospitals. There is also a clinic at every mission station in Ethiopia, most of them having either a doctor or a nurse in charge. The government is beginning to establish dispensaries in certain districts, but at pres-

ent there are not more than ten missionary physicians and ten reputable government physicians in all of Ethiopia—for 10,000,000 people. The total bed capacity of all hospitals is not above two hundred and fifty beds, or one hospital bed for every 40,000 inhabitants! Each doctor in Ethiopia can claim half a million people as his personal clientele!



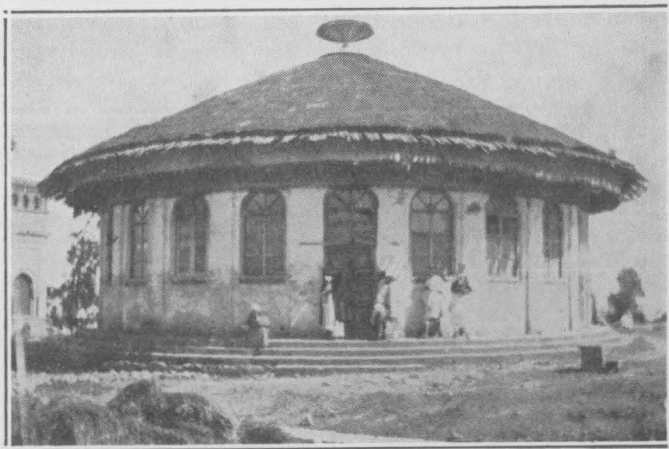
AN OLD MUD HUT IN ETHIOPIA

To show the great need in the outlying parts of the country, let us set out for a journey on muleback from the capital city. To the east lies the railroad, giving easy access to the capital with its relatively good medical facilities. There are three doctors in all the eastern part of the country. To the north you must travel for twenty days on muleback before you meet the first and only doctor. Setting our faces toward the south, we must journey for three days on muleback to the first mission station with its Swedish doctor and his small, newly-built hospital. We can continue to travel for a month on muleback to the south, or southwest, all the way to Kenya Colony, without meeting another doctor in the entire area. To the west, twelve weary days on muleback bring us to our first doctor, a Swedish missionary with his forty-bed hospital at Nakempti. Eighteen days farther brings us to the second doctor and his dispensary at Sayo in the United Presbyterian mission. Another trail to the west, sixteen days from the capital, leads to the third doctor in Western Abyssinia in the United Presbyterian dispensary at Gorei. There are no other qualified doctors or hospitals in all of Ethiopia, except for the capital city. Patients have reached our United Presbyterian mission hospital in the capital city after having traveled two weeks or even a month, to receive medical or surgical help.

His Majesty, the Emperor Haile Selassie I, is making every effort possible to bring about reforms in the fields of public health, handicapped by many ultra-conservatives who oppose such re-

forms, and by limited funds, so that the condition is still lamentable. Public health measures are practically nonexistent. There has never been a census, there is no birth registration, no death registration, no sewage-disposal regulations, no controlled water supply, no swamp drainage and malaria control, no child welfare work, no women's welfare work, only a beginning of maternity and prenatal work, and no control of epidemics or isolation in contagious diseases.

Due to the ignorance of the mothers, there is a high infant mortality rate. The huts of the people are unhealthful and unsanitary, usually being without windows and without chimney, although a fire is frequently smoking within the hut. Among the more common diseases are tuberculosis, dysentery, smallpox, typhus fever, malaria, relapsing fever, pneumonia, intestinal worms and venereal diseases. A glance at this list will at once convince us of the need for public health measures in better housing conditions against tuberculosis; controlled sewage disposal and drinking water supply against dysentery; isolation of smallpox patients and compulsory vaccination; measures aimed at extermination of mosquitoes, lice and ticks, respectively against malaria, typhus fever and relapsing fever. Surgically, the medical missionary encounters tumors, large ulcers, goiters and many injuries from falling trees, rocks and quarrels.



TYPICAL NATIVE CHURCH IN ETHIOPIA

In general the attitude of the native is one of indifference, apathy, or fatalism. "It is the will of God" is commonly heard concerning diseases, so that disease and death are taken for granted. The "evil eye" is blamed as the cause of much disease. In their ignorance and superstition, the natives put faith in worthless amulets and charms tied about their bodies and trust for relief in the superstitious rites of the witch doctor and the merciless ministrations of the *galla* medicine man.

To our mission hospital came a man who had

suffered with a peculiar itching of one leg for twenty years. Many years before, soon after the beginning of the disease, he had gone to a *galla* medicine man and had described his disease, in his own superstitious way, as consisting of ants



ETHIOPIAN HAIRDRESSING

and other insects crawling beneath his skin. The medicine man had decided that the treatment was clearly indicated. For ants crawling beneath the skin there is but one thing to do—bore holes into the leg and permit the ants to escape! That was done. No ants crawled forth. It was repeated. Still no therapeutic results. After much suffering the man abandoned all hope of being cured or relieved of the intolerable itching. He finally heard that there was a possibility of relief in the mission hospital. He came, and was cured of his illness within two weeks. Being curious to know how many times this man had been willing to endure the boring process without any anæsthetic, I counted the scars remaining as a reminder of the medicine man's work, and found that the man's leg had been bored into, incised, or burned in ninety different places!

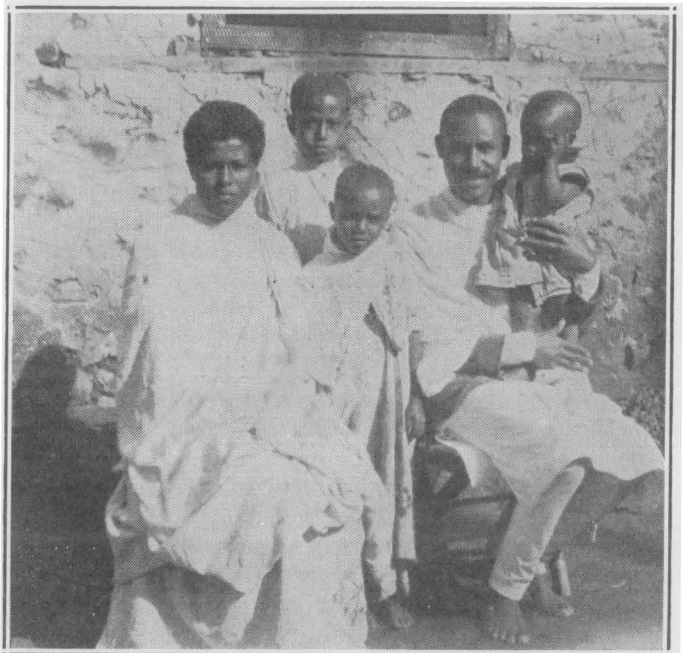
A native, afflicted with some disease, will frequently ascribe the symptoms, such as pain in the abdomen, to natural phenomena. Thus a young man, having suffered abdominal pain for six years, assured me that he had a fish swimming about in his stomach. Six years before, as he was drinking from a stream, he had swallowed a minnow. This minnow had since grown into a large fish and was daily cutting his stomach with its fins as it swam about. No arguments would change this young man's opinion and he departed with a very poor opinion of the doctor and his advice as to treatment.

Another patient complained that while he slept with his mouth open a snake had crawled into his stomach and was now biting him. The patient was sure that he could see its tail if he looked into a mirror with his mouth open and said "Ah!" After examining the man, and finding little amiss, we tried to convince him of the absence of a snake by washing out his stomach. The man maintained, however, that the snake had crawled far back and was hanging on with its teeth!

While the history of medical missions in Ethiopia covers approximately only ten years, they have been a powerful opening wedge in Ethiopia, a firm anchor, a forceful evangelizing agency, and a contributing factor in breaking down prejudice, superstition, fear, and the grip of the medicine man and witch doctor in certain localities.

While the physical needs of the Ethiopian are indeed great, the spiritual needs are even greater. Approximately one-half of the people of the land are pagan. The natives worship the spirits of mountains, rivers, trees, and all the things of nature. There are also Mohammedans, nominal Christians and a small remnant of Jews.

In all of these needs medical missions can be of great service by reaching those who come to the hospitals and dispensaries; serving as an object lesson of the love of Christ; spreading the fame of that "Name that is above every name," in whose sacrificial blood alone is salvation. Patients return to their near or far-off homes many days' journey away and tell the story as they go. These Christian doctors and nurses hasten that day when "Ethiopia shall stretch out her hands unto God."



CHRISTIAN EVANGELIST AND FAMILY

Are We Stockholders or Ambassadors?

By the REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.,

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Author of "Across the World of Islam," Editor of
"The Moslem World," etc.

THE choice of words in a Christian's vocabulary is not of minor importance. Archbishop Trench says, in his classic, "On the Study of Words," that there is a moral element in words themselves.

They are enough to make us feel about them, that they do not hold themselves neutral in the great conflict between good and evil, light and darkness, which is dividing the world; that they are not contented to be the passive vehicles, now of the truth, and now of falsehood. We see on the contrary, that they continually take their side, are some of them children of light, others children of this world, or even of darkness.

Christian terms have a Christian lineage that should not be heedlessly disregarded. There is a flavor about old and well loved words that make one hesitate to adopt substitutes without good reason. A new word cannot easily be filled with the historic and characteristic content of the old.

"Sharing" is a modern word in the modernized vocabulary of missions. Though in itself a good word with an honorable history, it has begun to usurp the place of ideas and ideals that are vitally related to the work of evangelism. Many "ways of sharing with other faiths" are advocated, differing in degrees of aggressiveness.*

* Daniel J. Fleming: "Ways of Sharing with Other Faiths," New York, 1929.

† H. A. Popley: "Sharing with Other Faiths as an Evangelistic Method," in *Indian National Christian Council Review*, Oct., 1932.

‡ We read "The fundamental motive, the imperative of sharing whatever certainties we have in the field of religion remains,"... this tends "to lessen the apparent need and certainly the insistent urgency of haste of the work of the foreign preacher and philanthropist" (Chap. I).

"As Christianity shares this faith with men of all faiths, they become changed into the same substance. The names which now separate them lose their divisive meaning and there need be no loss of the historic thread of devotion which unites each to its own origin and inspirations" (Chap. III).

"Ministry to the secular needs of men is evangelism, in the right use of the word" (Chap. IV).

"The aim of Christian missions today in our conception would take this form: To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to His spirit in the life of the world" (Chap. XIV).

Since the Jerusalem Council meeting some claim that the proper terminology of missions centers around the idea of sharing.† We read:

The International Missionary Conference at Jerusalem gave indications of a new trend of thought which is of profound significance for missionary work. Just as the Edinburgh Conference struck the note of sympathy and was followed by an era of endeavor to understand other faiths and to appraise their values sympathetically, so the Jerusalem Conference struck the note of sharing, and will, we hope, be followed by many different experiments in the method of sharing religious values and experiences with members of other faiths.

The same idea is prominent, not to say dominant, in the recently published Laymen's Appraisal of Foreign Missions.‡ The use of this word without careful definition is to be deprecated for four reasons: (1) It is not Scriptural, (2) it is subject to many and very loose interpretations, (3) its careless use shifts the very basis and aim of Christian missions, and (4) the idea of sharing our human thought and experience is not the central idea of evangelism.

1. To share the Gospel is not biblical terminology. In relation to the Messiah of the Old Testament and the Gospel message of the New Testament the words used more than one hundred and forty times are: *basha'ra*, "to tell good tidings"; *diagello*, "to announce"; *kataggello*, "to tell thoroughly"; *evangelizo*, "to spread good news"; *laleo*, "to talk or preach" and (most frequently) *kerusso*, "to herald or proclaim." The idea of "sharing" is foreign to the New Testament vocabulary in relation to the message of salvation. The Apostle Paul, did not merely bring his own experience to the Gentile world, but he proclaimed the atoning death and life of another. "We preach not ourselves." How incongruous it would be to use the

Is it true, as some today claim, that religion is merely a common human experience or search for God and that Christianity is merely one of these religions which has reached a higher stage than other religions? According to this belief, the best that Christians can do is to share the results of the search with seekers in other faiths. Dr. Zwemer, Professor of the History of Religion in Princeton, clearly shows that Christianity, according to the New Testament and the Founder, is a revelation from God and that Christians are witnesses, ambassadors of Christ, to give God's message of Life to others of every race and nation.

word "sharing" in place of "preaching" in passages such as the following:

They repented at the *sharing* of Jonah.

It pleased God by the foolishness of *sharing* to save them that believe.

Whom we *share*, warning every man.

How shall they *share* except they be sent?

It is not an earthly message or experience that Paul brings as the subject of his preaching. He proclaims the fact that the reconciliation of God and man in the death of Christ brought a new epoch and produced a new creation. The individual soul is bankrupt, no less than the wisdom of the world, before the fact of Christ.

A recent book by the leaders of German evangelical missions, entitled "Botschafter an Christi Statt," contains a paper by Inspector Karl Hartenstein of Basel on the authority and aim of Christian missions. He bases the whole of his argument on the statement of Paul in 2 Cor. 5: 20. "Now, then, we are ambassadors for Christ, we beseech you, in Christ's stead." In these words, says he, Paul proclaims the duty, the basis, and the essence of evangelical missions. Missions have only one ground and the missionary message one great content, namely, "Be ye reconciled to God." The subject of missions is God Himself, whose message comes through His ambassadors. The object of missions is a lost world. The missionary is the envoy of Christ. He comes not as Lord but as servant. He is absolutely and only an instrument, a tool, a channel for the Message. This is true not only of the proclamation he gives but of his own life and of all his activities. The missionary is not first of all a leader, nor is he a religious personality who can "share" what he possesses with others. All he can be and do is to be a humble witness of Christ, who is all and in all.

Contradictory Interpretations

2. The use of the word sharing leads to loose and contradictory interpretations of its meaning. It lacks definite content. Dr. Daniel J. Fleming, in formulating "a code of ethics for those who share," admits the many possible interpretations of the idea of sharing. Is it to be reciprocal sharing in the spirit of a common search, with all the perils of syncretism? This seems to be the idea in one paragraph of the Laymen's Appraisal Report:

Sharing is a common search for truth and becomes real only as it becomes mutual, running in both directions, each teaching, each learning, each with the other meeting the unsolved problems of both.

Is it to pool our individual experiences of God and the work of His spirit at an *ashram* with Hindus and in the mosque with Moslems and

secure "shares" of the highest present market value from each other? Is it to give freely that Gospel which we have freely received—the one and only message of hope in all its fullness? Or on the contrary, does it mean to find among non-Christian religions and philosophies a lost chord or an unknown mystical experience that will satisfy the longing heart of Christendom? Mr. Popley tells us what this means in India today:

In some places attempts have been made to use the non-Christian festivals, just as the early Church took over pagan festivals and christianized them. Indian Christian scholars, like Chakkarai, Appaswamy and Tilak have found themselves making an increasing use of Hindu terms to express their own Christian experience. The old aversion to the use of Hindu terms for God and for other religious ideas is gradually passing away, and this change has been marked in South India by the substitution of the word *Kadavul* (meaning God) for *Thevan* in the new Tamil translation of the Bible. A recent Marathi translation of the New Testament by an Indian Christian has come in for a good deal of criticism by some Christian scholars, because it was said to make too much use of Hindu terms and expressions.

And if men can not agree on the *process* of sharing—whether it is to give what we have or to give and take by way of exchange—what of *the thing we share*? Again we quote from Mr. Popley's article:

The early Protestant missions thought of it [the Gospel] as a message centering around the Atonement as a substitutionary act of Christ, and as the only means of saving men and women from an eternal hell of physical and spiritual torment, which awaited them if they did not receive and heed the message. Later Protestant missions tended to think of it as a message of a Christian civilization, which would ensure all the supposed blessings of Western civilization to people accepting it, and also as a message of a perfect divine revelation granted once for all, which must displace or fulfill all other imperfect revelations which had been granted to men. The present generation has not yet clearly thought out its idea of the Christian message. (*Op. cit.*, p. 527.)

In that case the present generation had better get busy, for the work of nineteen centuries has been wasted! Some of those who talk of sharing are investing in stock from worldly markets, now that the old Gospel message is quoted below par. As a result they are in the midst of a spiritual depression.

If we accept the truth of the revelation to Abraham we can hardly deny the possibility of a revelation to Zarathustra, unless we take up the *a priori* attitude that His revelation was limited to the Jewish people. The message of the Jerusalem Conference says on this matter: "We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His son into the world, has no-

where left Himself without a witness." It is impossible for many of us to think of the revelation of the all-loving God and Father whom Jesus has shown to us as a revelation limited by our theological systems, and there is nothing in the teaching of Jesus to suggest that God has so limited His own revelation. . . .

We cannot expect that those who embrace the Christian faith will be prepared to scrap all their previous religious experiences, any more than the converted Jew could bring himself to give up the Psalms and Prophets, or the converted Greek the philosophy of Plato.*

This brings us to another reason for greater discrimination in the use of the word "sharing" to express evangelism.

What Is the Basis of Mission Work?

3. The careless use of the word "sharing" tends to shift the basis of missions and to obscure the issue. Because there are so many "ways of sharing with other faiths" and because those who profess to share disagree as to what and how they share with others, it is well to go back to the real issues. All things are of God. He reconciled us to Himself by Jesus Christ. He gave us the ministry of reconciliation. This ministry committed unto us is called "the word of reconciliation." Because we are the custodians, the trustees, the ambassadors of this word for Christ, we beseech the world that knows not this message, in Christ's stead, to be reconciled to God. The heart of the enterprise is God's work of reconciliation (John 3:16). This is the good news. It consists of historic facts. These facts were the sole message of the apostles. The acceptance of this message transforms life and produces a new creation.

Missions have for their object the salvation of souls in the mass of humanity and are not called primarily to political, economic, social, and racial activities. These activities are part of the duty of the church, not of missions. The method of missions is therefore the Word; the proclamation of the Gospel and not the impartation of cultural values. The task of the missionary is to preach repentance and faith. The proclamation of the Cross of Christ and the grace of God can alone deliver the enterprise from the peril of complete secularization.

It is by the message of the Cross and not by social service that men are translated from darkness into light and from the power of Satan unto God. When we carry a divine message of reconciliation we are ambassadors. Dr. Duncan B. Macdonald of Hartford, puts the present-day issue very clearly:

Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised behind forms of words which conceal its real nature and essential importance. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation or to carry to the non-Christian world the benefits—educational, medical, generally humanitarian—which have grown up in our civilization under the stimulus and guidance of the Christian faith?

The answer to these questions determines the whole character of the missionary enterprise and of the type of missionary that is needed. The over-emphasis in America on the social implications of the Gospel and the alleged lack of emphasis on the Gospel itself has led our German brethren, since the Jerusalem Meeting, to speak of "the peril of Americanism" in the mission field. Inspector Hartenstein concludes the able paper, from which we have quoted, by saying:

Over against the eclipse of this message of faith by *American activism*, and over against the minimizing of the truth of revelation by syncretism, and over against the worldly atmosphere which threatens missionary service through secularism, we must hold fast the heritage of the Reformation and of Pietism by a new emphasis on the Scriptures and the Scriptural basis of the enterprise. Missions are nothing else than an ambassadorship in Christ's stead to a lost world, and the only power of missions, as well as the only source of authority, is the Holy Spirit.

How utterly different all this is from the ideas expressed in the earlier chapters of "Rethinking Missions." Professor Hocking in this report, as in statements at the Jerusalem Meeting (Vol. VIII, pp. 160-161), believes that while there may have been a place in the past for the one-sided proclamation of final truth, yet the greater future lies in a new form of intercourse between religions. He would have the missionaries follow "the Socratic method, not pledging people to accept their truth but finding out together what their combined resources are.† Or to put it in the words of Mr. Popley:

In the past the theologian has tended to approach religious problems by the path of dogma, rather than by the path of experience and experiment. Certain propositions were regarded as fundamental, and the subject was approached deductively from these, rather than inductively from the experience of men. The method of sharing means that instead of laying down irrefutable propositions which must be accepted willy-nilly, we study our own experiences and those of others in order to find out the truth. . . . In such a group the leader must be very careful to make no attempt to dominate, and must himself be a sharer, and not

* Popley in the article quoted.

† Fleming: "Ways of Sharing with Other Faiths" (pp. 52-53).

one who has come with the purpose to convert the others to his own point of view.

This is quite in accord with Mr. Gandhi's missionary program for the Christian Church. There must be no proselytism. Humanitarian service is welcome, but the distinctive Christian message is unnecessary.* It is refreshing, however, to note that Mr. Gandhi knows Hinduism and the New Testament too well to speak of reciprocal sharing: "*At the present moment, India has nothing to share with the world, save her degradation, pauperism, and plagues. Is it her ancient Scriptures that we should send to the world? Well they are printed in many editions, and an incredulous and idolatrous world refuse to look at them because we, the heirs and custodians, do not like them. Before, therefore, I can think of sharing with the world, I must possess.*" †

This puts the issue very clearly. If Christ is all we need, if in Him dwells all the fullness of the Godhead bodily, if He is the propitiation and the reconciliation for the whole world, why not tell the world so and win the world to accept the final and supreme message of redemption.

The Central Idea in Evangelism

4. Sharing is not the central thought in evangelism. The Gospel is God's good news, not human good will. Sharing relates to that which men can give or take. The Gospel is not of this world. It came into the world as God's unspeakable gift through the Incarnation. Tennyson wrote to a friend from Mablethorpe:

I am housed at Mr. Wildman's, an old friend of mine in these parts. He and his wife are two perfectly honest Methodists. When I came, I asked her after news, and she replied: "Why, Mr. Tennyson, there's only one piece of news that I know, that Christ died for *all* men." And I said to her: "That is old news, and good news, and new news"; wherewith the good woman seemed satisfied.

And who would not be satisfied?

There is no substitute for the Gospel and no other way to win hearts—it is God's only way.

* Cf. *Young India*, April, 1931.

† Cf. Andrew: "Mahatma Gandhi's Ideas," pp. 264, 265.

The word of the Cross is the Gospel and there can be no other. Before that Cross all human wisdom and power and righteousness is bankrupt. We have nothing to share; all is Christ's. Everything we have is His free gift. All superiority complexes of race or birth or position disappear. The Cross pours contempt on all our pride. This is why the message of the Cross makes the best missionaries, and the chief of sinners becomes the best ambassador of the grace of God. Those to whom most is forgiven always love most. The love of Christ constrains them; not only the missionary message, but the missionary method and the missionary passion are found in Calvary. There would have been no Apostolic missions, no medieval missions, no modern missions without the experience of redemption and the call to be ambassadors of the Cross. St. Paul and St. Patrick, William Carey, and Henry Martyn, David Livingstone and Hudson Taylor had essentially the same experience, the same message, and the same passion. The Gospel for them was a joyful message of redemption. This message did not offer a philosophical theory, not a mere program for material betterment, but victory over sin and death. Such a message the human heart needs and of such a message who would be ashamed? Lest we mistake the circumference for the center we need to remember the limitations and implications of the Great Commission. "*We are sent,*" in the words of Hugh Thomson Kerr, "*not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats.*"

If this be true perhaps some of our methods of evangelism need overhauling and our message itself needs a clearer and less cumbersome expression. We have good news of forgiveness and pardon, of peace and victory over sin. Christ is the only hope of the world.

Dear Lord, give to our mortal eyesight immortal vision. Grant that we may hear new sounds, feel new sympathies, thrill with new love. Lead us into a more vivid consciousness that Thou art in Thy world; that Thy presence is round about us, as a healing breath. At this grave moment in the annals of mankind, when the foundations of orderly commonwealths and assured faith are so deeply disturbed, may our anchorage be in Thee! Help us, dear Saviour, in the shadow of Thy cross to remember that we appear before Thee as individuals, separate and alone. Be Thou the Captain of our souls! Then if poverty comes we shall not be poor, and if sorrow comes we shall not be sad, and if death comes we shall not be afraid. O Thou God of all nations, hear us we pray, for the sake of Jesus Christ the world's Redeemer. Amen.

—*Evangeline Booth.*

Modern Experience of the Supernatural

*What can we learn from the Oxford Group, The First Century Christian Fellowship? **

By the REV. J. ROSS STEVENSON, D.D., LL.D.,

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President of Princeton Theological Seminary

SOME twenty years ago the Rev. Frank N. Buchman exhibited marked talent in organizing groups of students under capable leaders for personal soul-winning in American colleges and universities. He was afterwards associated with John R. Mott and Sherwood Eddy in evangelistic tours abroad. The idea of holding house-parties was suggested—an extension of the old idea of class-meetings or cottage prayer meetings—in which young men and young women were given the opportunity of discussing freely and more or less informally, personal religion in all its bearings. Out of such conferences has developed a band of spiritual leaders some of them permanently located in strategic centers, others engaged in evangelistic itineration. The movement has spread to Great Britain, Europe, South Africa and Canada, where it is called the Oxford Movement. In America it is known as the First Century Christian Fellowship. For the past two months, thirty or more of these leaders, enlisted at home and abroad, have been conducting special evangelistic services in Montreal, Ottawa and Detroit in which there has been a large measure of cooperation by the evangelical churches. The Group is not an organized body. It has no headquarters; no governing board; no official organ and claims to be a movement within the churches seeking to associate in spiritual service those who have had a vital religious experience.

The adverse criticism which this Fellowship has evoked is in line with the criticism which all spiritual or evangelical movements have had to

undergo since the days of the Apostles. One needs to recall the great evangelical revival of the eighteenth century and the opposition there was to startling innovations. John Wesley's natural love of decency and order was at first shocked at experiments of preaching outside the walls of churches. In my Seminary days, when D. L. Moody was conducting a series of meetings in Chicago, one of the venerable professors warned the students against listening to the evangelistic appeal of an unordained layman. The Student Volunteer Movement for Foreign Missions, which began at Mount Hermon in 1886 and in its subsequent years was under the leadership of Robert Wilder, John Forman, John R. Mott, Robert E. Speer, and others, had as its critics such eminent men as John L. Nevius of China and Edward A. Lawrence, a prominent Congregational minister who visited foreign mission fields and published a book entitled: "Modern Missions in the East," in which he condemned the Movement as superficial and conducted on a wrong basis. Even at the present time, the mis-

In common with the early Christians in the Roman Empire, there is a movement in the Christian world today that is often "spoken against" by some church leaders. No doubt it shows signs of human imperfection but nevertheless it manifests a spiritual vitality which any church may well covet. Those associated with the movement lay no claim to perfection but they seek to carry out the ideals and teachings of first century Christianity. There are lessons that we may learn from the experience of this Group, while we seek to avoid errors into which any may fall. As a wise lawyer once said: "If this work be of men it will come to naught but if it be of God ye cannot overthrow it."

sionary enterprise, regarded by the Church as her most Christ-like and fruitful work, has drawn the criticism of a seriously-minded group of laymen because of its aggressive evangelism which is in line with the spirit and endeavors of the original propagators of the Christian faith. The human element must enter into every religious endeavor to make the world better, and since humanity, like the Church, is subject to "both mixture and error," faults, failures and dangers can be readily discerned and should be honestly considered. Can we learn something positive and helpful from a movement which claims to follow

* Address at the Session on Evangelism of the Federal Council of Churches, Indianapolis, Indiana, December 7, 1932.

the Christian standards of the First Century and to offer something of value in support of a more effective program of evangelism? It seems to me that ministers and church leaders may derive a great deal of profitable instruction and needed inspiration from this Christian Fellowship Group.

Evidence of Reality and Power

I. First of all it emphasizes and demonstrates the reality and power of supernatural religion.

In the world of our time there is a large amount of what may be called "natural religion," a religion based in the main upon nature and her laws, human experience as judged by psychology, and conclusions of pure reason apart from the possibility of any specific or supernatural revelation having been given. Our fathers discussed this type of religion in what they called "natural theology" as distinguished from "revealed theology," the theology based upon the revelation we have in the Scriptures and in Jesus Christ, as the perfect revelation of God and the only way in which we can reach a satisfying experience of Him, and concerning Whom the Scriptures bear infallible witness.

At a conference held a short time ago in New York under the auspices of New York University, one of the absorbing topics was "Universities and Spiritual Values." The whole import of the discussion was to the effect that when the realm of spiritual values is ignored, education is necessarily incomplete, if not dangerous. It is to be noted, however, that when educational circles refer to religion, worship or spiritual values, they generally have in mind empirical humanistic values such as can be taken into account in laboratory investigation and which leave no place specifically for the Christian religion. All this may be very well so far as it goes, but it does not go far enough to give place for Christianity as we find it summed up in New Testament teaching and it is wholly lacking in redemptive passion. It may be only the religion to which Paul alludes in the first chapter of Romans which magnifies the everlasting power and divinity of God but does not serve as a bulwark against immorality, does not build men up in holy character or inspire to unselfish service. It is not surprising that when, in this conference of university leaders held in New York City, Mr. Alfred Noyes read a paper on "Modern Literature as influenced by present-day Education," he dwelt on the literary flare for sheer wickedness as the natural product of an educational system which simply takes into account man's reaching up to God and gives no place to God's reaching down to man in such a way that a lost soul may be redeemed. Speaking of our whole system of education and

its effect upon young people who come from Christian homes, Mr. Noyes did not hesitate to bring against pseudo-intellectuals the complaint of students: "They have taken away my Master and I know not where they have laid Him."

In direct contrast with this educational trend in religion to go only so far, emphasizing empirical knowledge and the humanistic ideals of present-day society, which cannot save the world, and, in line with what the Barthian and kindred movements are promoting in Germany, the Oxford Group seeks to bring the Church back to the beginnings of Christianity, to the beliefs of the First Century propagators of the faith. According to the accepted teaching of the New Testament, these First Century Christians had an implicit belief in Christ as the absolute and final revelation; in a holy and merciful God to whom sin is real and heinous; belief in the redemption provided in Christ by His atoning sacrifice on the Cross and resurrection victory and in the power of His Spirit to transform lives. These First Century beliefs adopted by the Oxford Group are fortified by their confidence not merely that there was in the First Century a divine power which turned men from darkness into light, from the power of Satan unto God, but that this same power promised for all time by the abiding presence of the Holy Spirit is a real, living, unfailing power today, as confirmed by their own experience. Changed lives are as they always have been, the unanswerable apologetic of a vital, glowing Christian faith. As I read the reports of such meetings as have been conducted by the Group in Great Britain, on the Continent, in South Africa and more recently in Canada, I gather that what makes them effective in the direction of productive evangelism, is the testimony of men and women as to the supernatural power which redeems from sin and awakens the soul to newness of life in Christ Jesus.

What Is Wrong with the Church?

II. One of the great problems of the Church today is an indifferent body of Christians who take no active interest in the work of Christ's Kingdom and who in large numbers eventually cease to be the professing disciples of our Lord. Last year in the Presbyterian Church, U. S. A., 80,172 names were placed on the suspended roll. What is the secret of this indifference and falling away?

The theory of the Group is that the life of an indifferent, inactive Christian has not been fully surrendered to Christ. Nominal Christians, those who are half-hearted in their religious devotion, are dwelling on the low level of secular values and they cannot be radiant, influential followers

of the Master until the whole life has been surrendered, each thought even being "brought into captivity to the obedience of Christ." A leading metropolitan pastor who during his long ministry had the joy of winning many to Christ, related this incident. He declared from his pulpit that every professing Christian is either a channel or a barrier. Either he is the means of bringing blessing to others or he is a positive spiritual hindrance. One of his trustees was seriously offended and went home in high dudgeon. After a prolonged spiritual struggle lasting through that Sunday and far into the night, his disturbed conscience and the work of the Spirit compelled him to fall on his knees, plead for pardon and dedicate himself to a life of Christian helpfulness. Monday morning at his place of business he called his employees together for conference and inquired if they were aware of the fact that he was not only a member of the Church but held office as a trustee. They had not suspected this. He then expressed his sincere penitence for having hidden his light under a bushel and asked their cooperation in making that business concern a truly Christian enterprise. It was for him a new conversion—a new "philosophy of life"—and at once his business associates saw that he was a changed man.

This Group has learned by an extensive experience, what scores of pastors can confirm, that when a Church member is not serving Christ as he should something is wrong in his relation to Christ. Many years ago I inquired of one of the most effective personal workers in the College Y. M. C. A. Movement why so many students coming from Christian homes apparently lose their faith and become cold and inactive, if not hostile, to religion. He gave, as a result of hundreds of interviews, two reasons: (1) The neglect of the means of growth, such as prayer, Bible study and active Christian service, and (2) some form of immorality, in a surprising number of cases, impurity. This presents a situation in many of our churches which any form of aggressive and fruitful evangelism has to face and we may well thank God and take courage when a group composed largely of young people who are often better acquainted with actual conditions than their elders, fearlessly grapple with such a situation.

The Results of Witnessing

III. Any real, satisfying Christian experience measured by First Century standards invariably entails the commission to bear witness to Christ and His power to change lives. When confronted by human need, "we cannot but speak the things we have seen and heard." The importance of wit-

nessing for Christ in a general sense, all will concede. Whatever convictions we hold should be commended by a consistent life. As to the witnessing which involves vital religious experiences and implies confession of sins, as well as grateful acknowledgment, some question its propriety and usefulness. The First Century Christian Fellowship terms such witnessing "sharing," using the word as applying only to testimony one may give as to what the Lord has done for him. Strictly speaking "no one can share his experiences with another." He can simply make them known to others. Sharing, in the sense of giving to others personal knowledge of Christ and His saving power, contemplates a threefold benefit:

1. In the first place, it is beneficial to the one who thus bears witness or makes confession. The evils of repression are apt to be more tragic than those of expression; when a young disciple tells others what the Lord has done for his soul, his own faith is strengthened. This is the principle upon which a great deal of slum work or rescue mission work has been conducted. Men who have been snatched from the thralldom of sin, and saved by accepting Christ, are called upon to testify and to keep on doing so in order to encourage others to find the same Saviour. Thereby they grow and experience an increasing power to resist temptation.

2. Such testimony has regard for the unconverted who as a rule are more influenced by the straight-forward testimony of one belonging to their own class, subjected to the same temptations, enduring the same trials, than they are by doctrinaires who speak as the scribes and without testifying to actual experience. There is nothing new in the relation of such witness-bearing to evangelism. It is as old as the apostolic age and the need for it is ever-recurring.

3. Witness-bearing is a vital part of Christian fellowship. In a sermon preached by Dr. James Denny of Scotland a generation ago, and prior to the beginnings of the First Century Christian Fellowship group, he commented upon the apostle's words: "If we walk in the light as he is in the light, we have fellowship one with another." He considered "walking in the light" as bringing out into the open anything that is wrong, either as regards our relationship to God or our relationship to fellow-men, and then referred to the *koinonia*, the "fellowship," the brotherhood, which was so characteristic of First Century Christians. He did not hesitate to say that the lack of fellowship in the primary Christian sense is today one of the greatest wants in the life of the Church, the one which is the most to be deplored and which, as much as anything else, makes the Church helpless and exposes it to contempt. He

mentioned the pitiable substitutes which are resorted to by churches in the way of extending the social side of church life. This is the searching question he raises: "Why is it that the powerful and fundamental fellowship constituted simply by membership in the Church has fallen into the background?" There is only one answer: It is because we do not walk in the light as God is in the light. It is because there is that in our lives which estranges us from God and from men, something which we wish to conceal and which we have not told unreservedly even to God.

The appeal of the Group is for Christians to be in such fellowship that they will have no reserves—a fellowship which is based on sincere dealing with God, with one another and with their own souls. As Dr. Denny put it:

Walk in the light as God is in the light and your hearts will open to one another in Him. You will discover on every side unsuspected friends. You will get new inspirations for your Christian life, new impulses and opportunities of sharing in the Christian life of others, and your relation to the Church, instead of being something drab and wearisome, will bring the greatest joy, unfailing satisfaction.

Prayer for Guidance

IV. Prayer has, since the days of Pentecost, accompanied any great spiritual awakening and the Group claims to be a First Century Fellowship because of the place it gives to prayer, with special reference to divine guidance. That there is such a reality as divine guidance, no one who trusts God and believes in the efficacy of prayer can doubt. But how is this guidance to be mediated? For the Christian the guidance he needs and desires results from the knowledge of the Scriptures—our infallible rule of faith and life—the conscious fellowship with Christ as Saviour and Lord, and the determination to belong wholly to Him, doing only what pleases Him and what best serves the interests of His Kingdom. To such an one there is not much danger of thrusting self-assertive aims and impulses into the realm of a Christ-directed life. The Lord will guide him continually according to His promise and in the interest of the evangelism that we are now discussing, he will have confidence, courage and spiritual power in soul-winning.

In the First Century Christian Fellowship, whose principles of guidance have been clearly enunciated in a pamphlet, "The Guidance of God," place is made for:

1. Group guidance, as when two, three or more gather together in Christ's name, consider a particular problem, reveal a diversity of opinion, have free discussion and then a period of meditation upon God's Word—of self-abandoned waiting

upon Him—with the result that there is a unity of the Spirit and a clear-cut decision as to what should be done.

2. Individual guidance, especially that which emerges in the "quiet times," so-called, preferably at the beginning of the day. That such times have their spiritual profit, cannot be questioned. The Student Volunteer Movement for Foreign Missions has been advocating for a generation or more the observance of the Morning Watch. Coming into the presence of God, and of the revelation He has given in Christ and the Word of His grace, waiting for Him to speak, the soul will assuredly receive some message, some enlightenment. It is in this way that Karl Barth approaches the Word of God for the spiritual message he is to proclaim. Every faithful minister of the Word will testify that often in a mysterious, unaccountable way he has been guided in the selection of his text or theme or has been impelled by some strange moving to call at the home of a parishioner just at a crisis when his shepherding is imperatively needed. The people whom we should fear in Christian enterprises are not those who claim guidance in their endeavor to know and to do the Will of God, but rather those who ignore divine guidance and who act on their own impulses apart from the light of the Word, the claims of the Cross, the atmosphere of prayer and of unselfish devotion.

This Movement, as already intimated, has been making great headway in certain parts of the world. Around it has gathered a considerable literature. One book in particular, that by A. J. Russell, "For Sinners Only," has had such a wide circulation in the original English edition that a special edition has been published in America. A later book by Geoffrey Allen of Lincoln College, Oxford, "He that Cometh," is highly commended by Dr. John McConnachie, one of the enthusiastic interpreters of Barthianism. In reviewing Mr. Allen's book, Dr. McConnachie adds: "The Group is in line with the method of the Spirit in all ages. The Church moves forward, as Principal Rainy once contended, by revivals, never by evolution. The eschatological cycle of sin, crisis, judgment and new beginning is always repeated."

We are now in a crisis time not only in our political and economic life, but in our moral and spiritual life; this is generally conceded. The particular values of the First Century Christian Fellowship bearing upon the spiritual revival which is the supreme need of our time, and which values I have endeavored to accentuate, have to do with supernatural religion, involving the fact of sin and redemption through Christ, the Son of God and Lord and Saviour of mankind; with the

necessity of a life wholly-surrendered to Christ, if there is to be joyous and effective service; with the necessity of a vital experience of the saving power of Christ such as naturally impels sharing or witness-bearing; with the necessity of getting rid of anything which separates from God and man in order that there may be the New Testament fellowship of the Spirit and with the privilege of divine guidance in answer to prayer, which will bring inspiration into the plans of every-day life. These values are the inheritance of evangelical Christianity. But the Church is apt to lose sight of them. Hence God employs new methods to bring these values back again into the thought and life of those who pray that His

Kingdom may come. When we think of the Kingdom of God Movement in Japan, the Five-year Evangelistic Movement in China, the One by One Movement in Great Britain and now this First Century Christian Fellowship Movement showing how God's Spirit works, we should be challenged anew to possess our inheritance, to learn anything and to appropriate everything which will make us "friends of revivals of religion" and enable us "to possess a portion of the spirit of the original propagators of the faith, prepared to make every sacrifice, to endure every hardship and to render every service which the promotion of pure and undefiled religion may require." *

* The language of the Design of Princeton Seminary.

Indian Adventures in Christian Fellowship

By MASON OLCOTT, M.A., Vellore, India

A Missionary of the Reformed Church in America

THE "Axe Committee" was to meet in Vellore to reduce expenditures. Since I had to prepare estimates, my village tour had to be broken. One of the fortunate results was that I could attend the meetings of the Burma Gospel in Vellore. It was a great experience to see the public of Vellore—Hindus, Moslems and Christians—crowding the large Town Hall and eagerly drinking in the Gospel songs and testimonies of the Christian men and women from Burma. With glowing faces these students and professors told briefly what Christ meant to them, and how great was the freedom of the surrendered life.

These meetings, showing the winsomeness of Christ's loyal followers, made me realize that we could do far more than at present in lifting up Christ and letting Him draw all men to Himself. The secret of the power of the Burma Gospel Team was nothing superficial. They shared deeply with each other of their victories and defeats.

At the invitation of the principal of our college, not one John the Evangelist, but two came to Vellore to help us start a Gospel Team of our own. John Thet Gyi, of Burma, and John Duraiswamy, of Tinnevely, responded to our call. We will never forget the meetings in Vellore when we shared our deepest religious struggles, nor the unbroken fellowship at the village of Sethuvalai, as we prayed, testified, sang and ate together. We could almost see some of our number grow toward

Christ, like a plant turning toward the sun to absorb its rays. Lasting friendships in Christ were formed between Indians, Americans and Burmese.

The headmaster of an Indian school had come to our meeting with an argument to match every one of ours, but we didn't argue; we merely told of our experiences. He couldn't match those with any victorious experience of his own. Such experience was something that he wanted.

John Duraiswamy asked me to join the Madras Gospel Team. Later John arrived with three students and a man from the Theological Seminary. We met in an "upper room" for prayer and fellowship and to seek the guidance of God. The following night we witnessed to Christ in the village near our Training School, which had been visited by our School Gospel Team during every Sunday night for a month.

Our first main adventure together was in the village of Kavanur thirty miles east of Vellore. There we lived for ten days in the mission school on the edge of the outcaste quarter. Recruits came to swell our numbers, the evangelistic bands from Vellore and Arcot, and three students from Voorhees College. We found that personal feeling between two members had stood in God's way. When this was removed Christ wrought a deeper friendship between them.

We rose at dawn and formed a procession every morning with harmonium, violins, drum, cymbals

and many voices, singing lyrics as we went through the streets of the caste village. Where a crowd gathered we stopped and gave our experiences of Christ. By twos we visited caste men and brother outcastes and talked with them. It would have been better if we had started this earlier and had informed the headman what we were attempting to do.

At noon we met with the Christian young men of the outcaste hamlet who had been drawn together by the musical ability and Christian character of the teacher, Mr. Timothy. Some of these youths had been baptized and most of the others were eager to take their stand for Christ. We had some moving times of prayer and consecration.

We played games with the boys, cleaned the streets, showed magic lantern slides of Christ's life and of rural reconstruction (to both caste and outcaste), visited people's homes, and told of the amazing love of God. By these varied contacts we came to know the people and they came to understand us. Two of the personal interviews stand out: one with a violent brother of the head-

man, who afterwards promised to seek Christ, and another with a caste teacher from a near-by village. People in some surrounding hamlets welcomed us cordially and heard the Word of God with gladness.

At Kavanur we spent part of a day at a harvest festival where Christians from all the villages joyfully gathered with their first fruits. After the meeting we prayed with a few young men and several gave their lives to Christ.

After Kavanur we camped with the Seminary Team in a village. The caste people asked what the necessity was for the Gospel Team to clean the streets. Members of the Team answered that Jesus had sent them to work; from which the villagers coined two nicknames: "Jesus' workmen" and "those Jesus sends." What an honor!

One member of the Team passed on to us the message that we are like tuned violins ready for the hand of the Master Musician. Another said that a fresh understanding had come to him of Christ's word: "And I, if I be lifted up, will draw all men unto me." Why do we not uplift Him more fully in our lives?

GENERAL CHIANG'S HOPE FOR CHINA

The literal translation of an address by General Chiang Kai-shek, given at the Hunan Bible School and printed in the *Hunan People's Daily*.

General and Madame Chiang Kai-shek visited Hunan Bible School, Changsha, on the second of November. A banquet was given in their honor. Other guests were Governor Ho, General Liu, and other high city officials.

When General Chiang was asked to speak to the students in the chapel of the school he said in part:

"Upon entering your institution my spirit was inspired. Many people are suspicious of the mission schools because they do not understand them. I think, in order to save our country from its chaotic state, to restore it to a stabilized condition and to help the poor, we must secure the help of Christian institutions. They have a great contribution to make.

"There are many ways and means to save a country. I believe Jesus is the standard. Jesus saves people because of His universal love and sacrifice. He is utterly self-forgetting, disregarding His own safety and comfort in order to attain the goal of saving other people.

"If we are going to save China, we must have the Spirit of Jesus Christ and His sacrificial love. I sincerely hope that your people here will use the personality of Christ to influence the youth of the whole nation so that the students of the whole nation will use the Spirit of Christ in saving the country and the people. This is your great responsibility, which I hope you will all bear, to help save the country and its people, and to bring blessings to them. This is my sincere hope for all of you."

"The Other Spanish Christ"*

Reviewed by the REV. CHARLES S. DETWEILER,
New York

*Department of Missions in Latin America, American
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IN ONE of the galleries of Italy there is a group of statuary known as "The Prisoners," by Michael Angelo. A number of figures are seen, as it were, emerging from the stone. The work is half-finished. It calls for the touch of an artist's hand to complete it. It is a picture of personality in bondage.

The other Spanish Christ is likewise an emerging figure in the history of Spain and the Hispanic countries of America. Dr. John A. Mackay, for some years a Scotch missionary in Lima, Peru, has traced for us the spiritual history of a race from the time of Columbus to the present day, a history full of hope. The Spanish Christ that was brought by the conquerors to the New World was a Christ that was born in Tangiers, according to Unamuno, having more of the Moorish than of the Christian characteristics. He is of the earth earthy, is the center of a cult of death but not of life, and accordingly is commonly represented as a corpse. The *other* Spanish Christ is the Christ of the New Testament, the Christ of the Spanish mystics and reformers, driven out of Spain in the time of the Inquisition, but coming back in these later years.

The two great men, one of a previous generation and one still living, famous in the world of letters, are witnesses to this other Spanish Christ. The first one, Don Francisco Giner de los Rios, introduced a new spirit into Spanish education, a teacher whose personal life was that of a saint, a lonely man yearning for a spiritual home and finding none. He passed off the stage in 1915, but he left behind him a group of disciples who are the leaders of the New Spain. One of his pupils is Luis de Zulueta, Minister of Foreign Affairs in

the present Spanish Government and author of a deeply religious book called "The Prayers of an Unbeliever."

The second witness, Don Miguel de Unamuno, Rector of the University of Salamanca, is endowed with a prophetic voice. In all of his works, whether poetical or philosophical, there is a clear

evangelical tone, that gives promise of a new day for Spain. These men and their followers call themselves Erasmian Christians, which means that they would like to revive the type of Erasmus rather than that of Luther. They are men of culture who would, if it were possible, reform the Catholic Church from within and make it Spanish rather than Roman; but if unable to realize this aim, they are not afraid to break with Rome as Republican Spain already has done.

The author believes that Spain missed the Reformation in the days of Luther by a narrow margin. It was not because the Inquisition quenched the new fires of blood. It goes deeper than that.

"A little more, and how much it is;
And the little less, and what worlds away."

The reasons why the Reformation was not successful in Spain are:

In the first place, the Spanish reforming tendency was for reform within the unity of Catholicism; in the second place, the religious consciousness of the Spanish advocates of reform was not possessed of a great revolutionary idea such as Luther's Justification by Faith or Calvin's Sovereignty of God; in the third place, the doctrines of the Reformation did not take hold of the common people as they did in other European countries where the movement won.

The description of the Spanish mystics awakens in one a desire to know more fully, especially John of the Cross and Luis of Granada. Teresa

**What Christ do you know?
What Christ would you know
if you had learned of Him
only through Spanish gold
seekers and corrupt or ignorant
priests? Dr. John A.
Mackay in his new book,
gives a clear picture of the
view of the dead Christ
passed on to the Indians and
mixed races of Latin America
by the early Spanish and
Portuguese settlers. He also
describes the Christ now being
revealed to the Spanish
consciousness—and some of
the results.**

* A Study in the Spiritual History of Spain and South America.
By John A. Mackay, D.Litt. 9s. Student Christian Movement Press,
London; \$2.00. The Macmillan Co., New York.

de Jean is the best known, and perhaps the only one of all these mystics known to the average Anglo-Saxon. A book of her meditations may be secured in English in "Everyman's Library." The other writers have little that would identify them as members of the Church of Rome except their names. All of their writings were either expurgated or condemned by the Inquisition. There is an evangelical spirit breathing through them. The author well calls them "lost fountains" that are breaking forth anew in this modern day.

Unfortunately, South America has produced no authors comparable to the Spanish mystics of the Sixteenth Century or to Unamuno of the Twentieth Century. Nevertheless Dr. Mackay follows the gleam in the work of several writers in South America who were rebels against the Spanish religious order. Not all of these were evangelical Christians. Some of them represent the philosophy of Positivism, which has flourished in Brazil. Others represent Theosophy, which has great vogue among the people of culture and social standing today. Others are followers of the American Emerson or the Hindu Tagore. Dr. Mackay writes from personal acquaintance with present-day authors in South America. His is the hopeful view that sees in these writers, even though some of them are far from the evangelical position, the hunger for something better than the superstitious form of Christianity which prevails in South America.

How the whole South American continent was doomed to four centuries of spiritual stagnation is succinctly told. The Spaniards of the times of Columbus believed themselves to be men of destiny. God had given them the task of establishing the Christian religion in the whole world. "The sword and the cross entered into partnership." Not the Pope, but the Spanish king became supreme in America. He demanded and received from Rome the title, Patriarch of the Indies. This meant that the Pope gave to him absolute spiritual power over the inhabitants of the New World. It ultimately meant that the ministers of religion blessed the cruelty and lust for gold of the *conquistadores*, Cortes, Pizarro, their companions and successors. As one of several instances we cite the following from the conquest of Chile, as described by a Spanish poet:

The great Auracanian chief, Caupolican, had fallen into the hands of the Spaniards and was condemned to death. Before the sentence was carried out he expressed his desire to be baptized and become a Christian. "This," said the poet, who himself took part in the conquest of Chile, "caused pity and great contentment among the Castilians who stood around." Caupolican was thereupon baptized "with great solemnity and instructed in the true faith as well as possible in

the short time available." This gave him "the hope of a better life." After that the Christian people, who were much elated by his conversion, made him sit on a short stake and shot him through with arrows. A magnificent example of "theological charity," evangelization by force to save souls from hell! As a precaution against backsliding on the part of "Christians" whose perseverance was open to doubt, their souls were dispatched to take possession of their celestial home before the baptismal water had time to dry on their bodies.

The evangelization of South America by the sword de-christianized Roman Catholicism. The rites of that Church were imposed upon Indians who were unchanged in heart and life, and who were allowed to continue the celebration of the festivals of their old religion after connecting these ceremonies with the names of Christian saints. The resultant religion the author compares to that which obtained among the Samaritan colonists who "feared the Lord and served their own gods." Meanwhile the Spaniards not only entered upon a career of political rivalry and hate among themselves, but also as rulers and feudal lords of immense domains they gave an example of loose morals that has corrupted the currents of social life down to the present day.

Let it be remembered that those men were not true colonists. They did not leave their motherlands to work, but to make others work for their profit. They came, moreover, unaccompanied by their wives; and from the time of their arrival in America they did everything in their power to keep their legitimate partners from following them. The colonial Ulysses never thought of Ithaca nor of Penelope who pined for him in distant Spain or Portugal. Instead he formed alliances with Indian women in the Syren's Isle of America. The children of these unions were brought up by their untutored mothers. Home life was lacking. The absence of the sacred and uplifting influence of religious homes, where children could grow up under the care of parents who were true companions to each other and genuine examples to their offspring, formed one of the gravest problems of colonial life in Ibero-America. The lack of such homes was another cause of the failure of the Crown and the Church to produce a truly Christian society in colonial days. Here also lie the roots of what South American writers of today describe as the fundamental irreligiosity of life on the southern continent.

The Spanish theocracy in Latin America came to an end in the first quarter of the Nineteenth Century. Not until we had read this book did we understand that the passing of the King meant the coming of the Pope. A new era was inaugurated in the history of Roman Catholicism on the southern continent. Foreign religious orders now poured into America and proved to be an important factor in preventing the rise of national churches and in holding the infant republic loyal to the inherited religion. Among the founders

of these new nations were men who were ready to break with Rome as well as with Spain, and some of them established an era of toleration of other religions. It was during this period of transition that James Thomson, that pioneer Protestant missionary, traversed the continent from south to north and, being well received, established the first public schools (Lancastrian schools they were called), and founded local Bible societies. It was urgent, then, that the Pope send to America his monastic orders who would be loyal to his central authority and would be free from national attachments.

Enough has been quoted to show that "The Other Spanish Christ" contains a philosophy of history and a tracing of the spiritual currents now running in South America, including the modern evangelical movement. The author is eminently fair and judicially minded in his

critique of Protestant missions, and shows the place that each type of works fills—from the Y. M. C. A., with its ministry of physical culture, to the Pentecostal Movement in Chile with its incandescent religious passion. He believes that a new spring-time breathes across the continent, when it is urgent to sow the seed of Christ's message. He challenges everyone and everything that he meets in Christ's name; he would have all contribute something to His redemptive purpose.

The book is especially commended to every missionary and to every candidate for service in Latin America. They will find here a review and an appraisal of such Spanish literature as will bring grist to their mill. They also have an introduction to the Spanish mind, an analysis of the Spanish soul, and an understanding of the people to whom they minister, which they can find in no other volume.

Missionary Executives at Briarcliff

By the REV. ARTHUR JUDSON BROWN, D.D.,

New York

*Secretary Emeritus of The Board of Foreign Missions,
Presbyterian Church, U. S. A.*

FOR forty years the foreign mission boards of United States and Canada have met in annual conference to study common problems. Recent years have seen a marked development. The first annual meetings were characterized by hesitancy and even timidity. The boards had not then been accustomed to working cooperatively, and some delegates feared that a super-agency might be established that would assume undue power. That apprehension has disappeared. The value of the Conference is clearly recognized and it has the hearty support of foreign mission agencies in North America.

Former conferences became so large that the annual meetings were like small conventions. Last year there were 260 delegates, representing 83 boards and other agencies with many furloughed missionaries and other friends who brought the attendance to about 400, and included not only officers but members of the boards. This year, the Conference felt that questions to be considered could be most effectively dealt with if the attendance were restricted to 150 delegates, "largely confined to administrative officers of the boards." Many felt, however, that the members of boards need the conference quite as much as secretaries, and they wished that their members

could have had the educational value of such a conference.

The program this year included many familiar subjects but there were fewer set addresses, and more time was afforded for discussion.

Many members of the Conference felt that the omission of such topics as the recent reports of Commissions sent to India, China and Japan was like attempting to play Hamlet with Hamlet left out. Canon Gould, of the Missionary Society of the Church of England in Canada, and several other delegates, insisted that the Conference should squarely face the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. The Conference voted that the Report should be made the order of the day for a subsequent session, and at that session the Committee on Arrangements presented the following resolution, which was adopted though it was considered an inadequate expression of the views of the delegates:

The Conference recognizes gratefully the earnest and unselfish services of the Appraisal Commission of the Laymen's Foreign Missions Inquiry and their constructive proposals. We are at the same time solicitous with reference to unfavorable reactions throughout the Church to the press releases given out in advance

of the appearance of the Report, and also to a number of points in the Report itself.

We recommend that in the measures adopted by the boards for fostering the study of the Report, special attention be given to clearing up misunderstandings and to removing wrong impressions, and that we seek to take to heart and profit by the timely and forward-looking recommendations of the Report.

The Conference, in the light of the present most critical world situation and of the inspiring challenge of the Herrnhut Meeting, as well as of the recognition on the part of the Appraisal Commission of the need of adequate aims and message for the missionary enterprise, wish to reaffirm the Message of the Jerusalem Meeting of the International Missionary Council and the findings of the meetings of the Council at Oxford and Herrnhut dealing with the basis and central emphasis of the world mission in which we are united with the older and younger churches throughout the world.

It was agreed that in sending out this action there should be added selected passages from the message of the Jerusalem and Herrnhut meetings on the Aim and the Message of Christian Missions, so as to make clear the position of the Conference.

Few appeared satisfied with the resolution passed and we believe that a large majority would have voted for direct disapproval of some features of the Report of the Appraisal Commission. Since some of the official delegates had publicly committed themselves in favor of the Report, they presumably would have opposed a resolution of disapproval. The Conference is not a legislative body and has no authority to commit its constituent boards. It is primarily a fellowship and has always been chary about dealing with controversial questions on which its constituent boards are divided. The preservation of harmony is deemed more important than any divided vote and it is thought wise to restrict actions to those that can be unanimously adopted. The general feeling of the Conference was that adequate discussion of the Report should be left to each board and its secretaries who could deal with it with more freedom.

A phase of the Report on which the Conference felt that it could speak emphatically related to missionary personnel and the following resolution was unanimously adopted:

The Foreign Missions Conference of North America rejoices in its connection with the notable group of Christian missionaries in all lands, who by life and teaching are bringing Christ and His saving power to the knowledge of men who have not known Him. The members of the Conference realize that the raising of standards of preparation and equipment, together with the maintaining of a growing spiritual life, meets the joyous welcome of the present missionary force. We set our faces toward the future, with all its calls to advance and new ministries, in glad loyalty to those

who now bear the burden and heat of the day in the missionary enterprise. We trust the missionaries to be sent out in the coming years will master the new conditions that may arise and that they may render in their day a service as valiant and understanding as has been rendered by those who have gone before them or who will welcome them to their fields of labor.

A motion that a committee be appointed to seek a conference with the Appraisal Commission was referred to the Business Committee, which later reported that it was "inexpedient" and "that members of the Appraisal Committee may be available for conference with individual boards or groups of boards which desire such conference." This recommendation was adopted. Nothing that individual members of the Commission would say could affect their Report which has been published beyond recall.

What the Church Needs to Know

Several sessions of the Conference were of unusual interest and value. One of the best, conducted by Secretary William P. Schell, was on the Home Base. In an effective address on "What is the Church thinking about Foreign Missions and what does it need to know?" he stressed the following points:

1. The Church needs to know that the missionary enterprise is a Divine, spiritual, superhuman enterprise, originating in the heart and mind of God and expressed to the world through Jesus Christ.

2. The Church needs to know that there is no substitute for the missionary passion.

3. The Church needs to know that "the trail of self-seeking" does not "lie like the trail of a serpent" across the mission fields of the world; that there is less self-seeking on the mission field than anywhere else in the world, and that missionaries are the salt of the earth.

4. The Church needs to know that we will continue to seek the best candidates for the missionary service, but neither the boards nor the Church must be deceived into thinking that as soon as some methods of missionary work are changed, all of the best students in universities and colleges, or, even any large number of them, will immediately flock to the mission fields to give their lives to Christian service. The missionary enterprise is not as easy as all that.

5. The Church needs to be flooded with facts. We must take a leaf out of the Laymen's Foreign Missions Inquiry note-book and flood the Church with facts regarding the constructive, positive, progressive developments already in evidence on the mission field.

6. The Church needs to know that the boards have nothing to hide; that they have always welcomed investigations and that they can and will make changes in the interest of the Kingdom of God.

7. The Church needs to know that the boards and the missionaries are not on the defensive; that we do not propose to allow any one to put us on the defensive; that we are not defeatists; that we are ready to take the offensive; and that we believe in

the Lord Jesus Christ and in His victory over the world.

Another remarkably interesting, helpful and encouraging session was devoted to self-support among churches on the mission fields. It was under the leadership of Secretary Ralph E. Diefendorfer who had sent out an advance questionnaire on what is being done.

The Financial Situation

Disturbing facts were presented regarding the financial situation of the boards. The replies from forty-three boards to a questionnaire showed the serious decrease in income from living donors; this decrease in the four largest boards being 32% for the decade 1922-1932, and averaging 27.23% for 31 reporting boards. All have reduced the salaries of their executive officers and have effected other retrenchments. Several have closed their work in certain fields, dropped a large number of missionaries, have reduced missionary salaries, and have cut appropriations for work on the field. These reductions have not been wholly without benefit, since they have placed more responsibility on the churches on the field and have made it possible to bring about some desirable readjustments, to lessen or withdraw altogether support from churches and stations which for more than a generation have showed little or no advance, and to close institutions which are not fulfilling missionary purposes or are unnecessarily duplicating other institutions.

Dr. Robert E. Speer called attention to the significant fact that the serious decrease in contributions does not mean that the churches are losing faith in their foreign missionary boards and work, since the decline in the receipts for home missions, local churches, hospitals, colleges, universities, and other philanthropic and educational institutions in the United States is greater than for foreign missions. He concluded, therefore, that the causes of the decline are not peculiar to foreign missions, and that if they indicate that anything is wrong with foreign missions they also indicate that something is even more seriously wrong with all home enterprises.

To meet conditions that now prevail, and to promote effectively foreign mission interest, the Conference made plans for a cooperative campaign by a series of interdenominational regional conferences in various parts of the country. It was recognized that this would involve a larger staff than the Conference now possesses. It was deemed inadvisable, however, to make any addition to the permanent salaried staff of the Conference, and instead, the Committee of Reference and Counsel was authorized to request some of the boards to liberate selected secretaries for a

third or a half year to aid in this cooperative campaign. It was also voted:

That as a result of the discussion on cooperation, arrangements should be made for a general conference of representatives of those boards which are prepared to give serious consideration to definite and practicable proposals for cooperative action, all the boards represented in the Conference to be invited, and that a small committee to set up such a conference should be arranged for at the time of the Foreign Missions Conference.

Women's Boards and the Conference

A joint committee had been appointed, representing the Conference and the Federation of Woman's Boards of Foreign Missions, to report regarding the integration of these two bodies which have the same interests and deal with essentially the same problems. The committee reported that the relationship of the Federation and the Foreign Missions Conference should not merely involve closer cooperation or affiliation, but complete integration. The Committee recommended that a joint committee composed of three members of each organization be appointed to work out details along the following outline:

- a. One unified organization with a sufficient number of secretaries, men and women, to care for its work; the allocation of work and membership of committees to be on the basis of capability and fitness, without discrimination between men and women.
- b. The annual meeting, planned as a unit. Special or additional time to be allotted when desirable for the consideration of organized women's work.
- c. One budget, raised chiefly from boards in one allotment per board, and spent as allotted to the work of the organization. It is hoped that all the funds now paid by boards, agencies or individuals into the budgets of either organization will be made available, at least for the first years of the united budget.
- d. Adequate membership, on the Committee of Reference and Counsel, of women who are representative of the organized women's work of the member boards.
- e. Provision for carrying on essential interests now represented in the committees of both organizations.
- f. Provision for cooperation with other organizations concerned in the promotion of the World Day of Prayer and other items of joint interest in connection with women's work.

These recommendations were adopted.

The Chairman of the next Conference will be Dr. Wm. I. Chamberlain, secretary of the Reformed Church in America Board of Foreign Missions. The report of the Conference will be published later. We may say in conclusion that the meeting at Briarcliff was one of the best that has been held. It was characterized by a spirit of fellowship and the devotional services were deeply spiritual. The delegates separated with warmer hearts, fresh courage and stronger faith.

How a Bomb Transformed Chang

By EMMA HORNING, Pingting, Shansi
Missionary of the Church of the Brethren, 1908—

“GOOD morning, Chang! Are you home again? I thought you had joined the army. When did you get back?” Mr. Chao had just arrived from a distant province where he had been in business and had not yet heard the news of the village.

“O yes, I have been back a year. I don’t think much of the army. It’s no place for a Christian.”

“Are you a Christian?” asked Mr. Chao in surprise. “When did you take such a notion? Christianity is a foreign religion and we should have nothing to do with it.”

“I joined the church over three years ago,” said Chang, “and when we become Christians we are supposed to cut out all bad habits. You know I was always the black sheep of the family and had plenty to cut out. My relatives did not object to my being a Christian for they were only too glad to have me reform. One day I decided to enter the army for I never did like work and despised farming particularly. A soldier usually gets pretty good pay and plenty to eat. If there is hard work like digging trenches we get the farmers to do that. We seldom get into fighting so there is little real danger. Then it is easy to turn bandit and plunder wealthy homes and take away their treasures. You can even capture foreigners and hold them for heavy ransom.”

“If being a soldier is such fine business,” Chao exclaimed, “why didn’t you stay in the army?”

“Wait till I finish. Didn’t I tell you that the army is no place for a Christian? Things went well for a few months, but finally we got into some fighting and a number of my comrades were killed and some wounded. That made me think a bit when I lay down to sleep.

“One night we heard the boom of distant guns and the occasional crash of a shell. By midnight everything seemed quiet and we were all sleeping soundly when suddenly I heard a call, ‘Chang Chiu Tang! Chang Chiu Tang!’ I was sleeping not far from the general’s tent and supposed he had called me; so arose quickly and went to him and asked what he wanted. To my surprise he said he had not called me, so I went back to bed again and was scarcely asleep when I heard the call the second time. I again got up and went towards the general’s tent, but had not gone far till a bomb fell in the very place where I had been sleeping and tore a hole a foot deep in the earth.

“I received a terrible shock and I knew then that it was not the general in the tent that had called me, but my Heavenly Father had called me and saved me from being blown into a thousand pieces. I knew that God was watching over me although I was such a poor weak child of His. In a flash His great goodness and my unworthiness overwhelmed me and I fell on my knees out under the open starry sky at midnight and poured out my gratitude to Him. I then and there consecrated myself fully to His service.”

“That was a narrow escape,” said his friend. “What did you do after that?”

“I did a good deal of thinking and praying, and the more I thought the more I was convinced that the army is no place for a Christian. What does the soldier do but eat up the grain of the hard working farmer and run up the price of all food? He gets most of the taxes for his wages and helps the numerous generals to get rich and continue the unsettled condition of China. There is nothing constructive in this military business. It is all destruction—destruction of life and morals; destruction of agriculture and business; destruction of churches and schools; destruction of art and science.

“I asked for leave of absence and came home, determined to do a bit of constructive work. I went to work on our farm in earnest—something that I had never done before. We had a fine crop—enough for our family and some to sell to help out during this dreadful famine. My family and neighbors were greatly surprised at my changed attitude and conduct, and they listened to all I had to say about Jesus, God’s delegate from the courts of heaven. The Bible was a new book to me, and prayer was a vital force in my life. My wife and neighbors became interested in Christianity, and when the missionary came to our village a number of them joined the Bible class. This spring my wife and three of the neighbors went to the city and were baptized, so that we are starting a Christian community at this place. Christianity stands for industry, morality, education, spiritual development and reconstruction along every line for the individual and for the village as well as for the whole nation. This quiet village life, working for God is a taste of heaven. I would rather work for the Lord here than for the best general in the largest army in China.”

Overcoming Difficulties in China

By the REV. A. M. MANNES, Jackson, Minnesota
American Lutheran Conference

CHINA with her teeming millions, comprising over one-fifth of the world's population, is no longer the staid, conservative nation known to history for centuries. The self-sufficiency which has been her dominating spirit for thousands of years has had a rude awakening; upheavals, which in other nations and continents have been spread over decades and even centuries, have in China been massed together within a quarter of a century and have shaken the nation from center to circumference.

China is still in a state of flux and there is every reason to suppose that unsettled conditions will obtain for many years to come. The nominal peace and safety which missionaries enjoyed for many years after the Boxer rebellion, suddenly came to an end when the Chinese clamored for the realization of her national rights. The aim of a unified China has been the objective of the leaders since the revolution of 1911.

"China has started on a journey to her promised land," said Dr. T. Z. Koo in 1930. "She has not gone very far; in fact she has taken but two steps: she has decided to go and she has moved outside her city gates."

For decades the imperialistic nations of Europe coveted concessions in China and exacted them by military force, while China was lying helpless, unable to defend her natural rights. During the last twenty-five years there has been a new day dawning for the Chinese. Hundreds of the most intelligent youth of the land have attended American and European universities and some have studied in Japan. As a result the modern spirit has become part and parcel of their new world viewpoint. They have not been slow to imbibe the teachings of radicalism, as these are being promulgated in many of the leading institutions of the world. In their efforts to make intellectual and political, as well as social readjustments, they are striving for national leadership and are seek-

ing to put into effect the newly-acquired theories. This is especially true of that group which has come into contact with Russian Communism.

First on the list of the objectives of the Nationalists is the attainment of nationalism for China. She is aware of the fact that the nations holding concessions acquired by force will not relinquish them on a mere request. Dr. Sun Yat Sen invited

Russian aid in 1924 for the training of military officers, and opened the Nationalist party to communists and their propaganda. When this influence permeated a large portion of the social order, and united with the New Thought Movement that has captured the minds of the thinking young men of China, it was inevitable that a critical attitude towards life would develop and that they would adopt radical measures to attain their ends.

The old slogan, "China for the Chinese" has become a real war-cry, and the leaders have resorted to military efforts to carry out the aims and hopes of the nation. Knowing that the Christian Church in China was the result of missionary work conducted from a foreign base, and under extraterritorial rights granted foreign nations under protest, the mission work became one of the objects of attack. Especially was this the fact where the communists were in the ascendancy. Accordingly, missions have suffered untold hardships in the territories where the powers-that-be have been indifferent or hostile to Christian missions. One of the sad events in the modern history of Protestant missions in China was the forced exodus of the missionary force in 1927, the arrest, the torture and martyrdom of many of the native workers, and the wholesale destruction of mission property. Some said that the time was not auspicious for further work in that field, but many of the faithful missionaries were not so ready to lose heart and as soon as opportunity offered they returned to their stations.

At present most of the missions are readjusting

China is today one of the most perplexing and difficult mission fields in the world. What are the chief problems and how can they be met? Shall we retreat or seek to conform to the demands of the opponents of Christ? Shall we be satisfied with giving to the Chinese only temporal and material aid? Mr. Mannes ably answers these important questions.

themselves, but are not yet able to carry on the work on the scale that obtained previous to 1927. The political condition is insecure, no group having power to guarantee security. The mission property that is used today may be confiscated tomorrow. There is still considerable insecurity as bandit groups are infesting the land, and almost without notice, missionaries may be captured and suffer ill treatment at the hands of the captors. Many missionaries have had such experiences, and large ransoms are demanded for their release under threat of torture or death.

Ever since Christian churches began work in China, there has been an effort to train the rising generation. Primary and higher schools have been established with the consent of the reigning power, and were left unmolested up to 1924. It was considered that these schools rendered a valuable service and supplemented what the government was able to provide. But when the nation became more nationalized in its educational policy, the National Association for the Advancement of Education began to exert considerable influence with the central Board of Education. Their effort was to limit the influence of Christian schools and colleges, and their attitude became one of hostility to mission schools.

A factor which contributed largely to this change of attitude on the part of the Chinese Government was the publication of a report by the China Educational Commission, of which the late President Burton of Chicago University was chairman. After a survey during the years 1921 and 1922, the Commission recommended that the Christian schools in China "should be made thoroughly Chinese, conforming to government regulations and planned with a view to their ultimate control and management by Chinese." Immediately a fear sprang up among the anti-Christian forces "that education was too much in the hands of foreigners and would lead to a denationalization of China's future citizens." This resulted in the threefold regulation of 1924: All Christian schools and colleges must be registered; they must be under Chinese control; attendance at religious teaching and worship must be voluntary. Later, in 1929, the Department of Education forbade all religious teaching and worship in the elementary and junior middle schools.

The conditions of registration with the government are so rigid that, in faithfulness to the mandate of the Lord to teach all nations to observe what He has commanded, many missions feel that they cannot comply with the conditions for registration. We are thus greatly hampered in our plan to train native leaders for the Church, and are cut off from one of the greatest means of approach to the non-Christian families.

It is deplorable that, in seeking to bring the life-giving message to the Chinese people, we are also met with opposing intellectual weapons forged in Europe and America, and that our work is obstructed by policies that originate in the minds of men in our Christian countries, men who oppose the Gospel. We are no longer face to face with a China that gets its first ray of intellectual and spiritual light from the missionaries. Neither do we find that the opposition to the Gospel comes mainly from the ignorant and the worshipers of man-made gods. The main opposition to the Christian message comes from the intelligentsia who are well versed in the arguments that pagan America and Europe are hurling against the Christian message. Moreover, they are attributing to the Christian religion the selfish, corrupt, arrogant, criminal, imperialistic, practices of western nations in their dealings with the peoples of the Occident. To the noble minds who are willing to see truth, proper enlightenment can be given; to the perverted who are wrapped up in the atheistic spirit of communism, the Christian has apparently no avenue of approach.

Apostolic Days and Now

Truly there are difficulties in the way of bringing the Gospel to the people of China, but there have been worse times in that country as well as in other lands, both in the near past as well as in the early times of the Church.

The conditions confronting the apostles and their successors were more hopeless still. They had no supporting sending church. Their own countrymen were their worst and most fiendish persecutors. When it dawned on the Roman emperors that Christianity was not a Jewish sect but a new religion that threatened the very existence of the pagan worship and the abandonment of their costly temples with the shrines for the various goddesses and gods, Christian lives were not counted for much. At no court could they expect justice. No nation would intervene for them. The edicts of the emperors were final. The subtleties and the defiant reasonings of pagan philosophers were more than a match for the ordinary messengers of the Cross, if there was nothing else to reinforce their efforts. Yet in spite of all the obstacles known to Christ and the disciples, the command went forth that they should go into all the world and make disciples of all the nations. The disciples went, not murmuring as though they were sent to the slaughter, but rejoicing because they were counted worthy to be ambassadors of Christ. There were times of depression and seasons of apparent defeat, yet they persevered and planted the torch of the Gospel light in Asia and Europe throughout the Roman

Empire and peaceably wrested the implements of torture from the hands of the emperors and secured the right to live in security and to preach the Good News.

In a time like the present, when men are worried about the economic outlook, fearing lest the country and the world might suffer a financial collapse, and when the engines of war are in danger of being let loose again in the Orient, we are in danger of facing the problem in a state of mental and spiritual depression. If the spirit of defeatism gains possession of the missionary force as well as of the sending Church, our efforts will end in disaster. We must face the fact anew that the devil has not gone out of business; the work of foreign missions has much of the nature of a continuous warfare with the accompaniment of loss of life and destruction of property. A nation that goes to war does not sue for peace at the first little reverse or the second. Any nation expects that there will be considerable losses, for in many cases the lines are evenly drawn. The enemies of Christ will not declare a truce. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We need therefore to "put on the whole armour of God, that we may be able to stand against the wiles of the devil." For such a task as we face in China, the Church must not take counsel with reason alone. God has given us common sense, enabling us to act wisely in the various emergencies that may arise, but the task of firmly planting the Church of Jesus Christ among the Chinese will never be accomplished by human agencies alone. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

The task before the early Church was so vast that it would have thrown a twentieth century Christian assembly into a panic. Yet our Lord meant every word of the Commission, and the men to whom the command was given understood fully the magnitude of the undertaking, but they knew that the Lord who had commissioned them knew what He was about. What seemed to their natural reason an impossible task, assumed a different aspect when they pondered the significance of the promise added to the missionary command: "Lo, I am with you alway, even unto the consummation of the age."

In the present emergency, we are prone to lay too much stress on the material side of the undertaking and do not give due emphasis to the divine aspect of the work. When our Lord said that without Him we could do nothing, He no doubt had in mind such tasks as the one that confronts us in China. We shall need to tarry, awaiting

endowment with Power from on high. We cannot take for granted that we already are in possession of the promised gift. If we have ceased to reckon with flesh and blood and are ready to make the supreme sacrifice both as a sending Church, and as outgoing missionaries, then we give evidence that the love of God constrains us; the Holy Spirit is at work. If He is permitted to call and empower the messengers, then He can remove mountains of obstacles; what seemed insurmountable barriers will then become stepping-stones to success.

Have We Understood?

When we note the seeming insignificant results and stand aghast at the sight of the ruthless destruction perpetrated by enemy forces, we wonder whether we have misunderstood the Master. Were our success to depend on the transformation of nations, large or small, we would have reason to despair, because the achievement of one decade may be laid in ruins in another. We need to read carefully the command of the Master: "Go and make disciples." He did not state the number. In the Apostolic Church "the Lord added to the Church daily such as were being saved," and Mark closes his Gospel with these significant words: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

In the light of these plain words, it is evident that we have not labored in vain. James, the leader of the Church in Jerusalem, giving his verdict in the controversy about the admission of the Gentiles, into the Church, stated that "Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." The program for the Church, therefore, is clearly to adhere to the plan of work mapped out for us by our Lord and acted out for us by the apostles. This will direct us to the source of spiritual power, and gives us a scriptural plan of work.

Today, in our mission work in China, we may have to lie low in our educational policy, and use our time, forces and means in the spheres where the message gains an entrance. The door is still open for evangelism. While the anti-Christian forces have made a great noise and have given the impression to the world that all China is determined to rid the land of the Christian religion, it is definitely asserted by Chinese, as well as missionary leaders, that the time is very auspicious for direct evangelistic work. "The great bulk of the Chinese, especially the officials, the gentry, the farmers and the business men, are favorably inclined towards Christianity," says Dr. C. Y. Cheng, in writing about the Five Year

Movement in China. This is no time for depression and retrenchment, but for a forward move. If we cannot use our teachers in school work for which they were sent out, there is work that they can do in the field of evangelism. If they are not permitted to teach in schools they still have the opportunity to teach individuals. If they are not fitted for this, then they will have to be replaced by others who have the zeal as well as the qualifications for direct Gospel work.

The present difficulties give us reason to ponder seriously the problem of the kind of missionaries to retain and to send to the field. Many have not the zeal for the spiritual regeneration of the individual, but are laying the chief emphasis on the by-products of Christianity, and are preaching only a social gospel, seeking to transplant western civilization in the Orient. We need to be on guard lest we fall prey to activities that do little more than bring to the Chinese a veneered paganism.

A new day has dawned in China. To cope with the new problems, the Lord needs the men and women whom He has endowed with keen intellects and Christian common sense. But above all they must have the gifts of the Spirit; they must be Spirit-filled. They need the best of both secular and Scriptural training, must have zeal for the Kingdom of God, and love the people to whom they go. In the language of Paul, they must be all things to all men; they must be Chinese among the Chinese. In the building of the Church in China, they will bring Christ to these benighted people, and will seek to avoid everything that needlessly arouses suspicion and opposition.

In the present crisis, as well as in our future policies, missionaries must lose themselves in the great task before them. They must enter wholeheartedly into the new program of making the Chinese Church a self-sustaining, a self-governing and a self-propagating Church of God. There must be a willingness to transfer leadership, as well as ownership, to the native church as soon as conditions justify such action. Missionary pastors must be willing to be counsellors and missionaries-at-large, rather than to be directors or to occupy a settled parish. Thus they will show themselves as the friends of the people.

Crises like the present are many times blessings in disguise. The Church proceeds along lines that are foreign to the true Gospel program and that are often unsuited to the conditions in the field. Institutions and churches are frequently reared that are of such character and dimensions that the native church is unable to maintain them. Then in uprisings the anti-Christian forces lay waste values amounting to tens of thousands of dollars, because the property belongs to foreigners. In the interest of economy, efficiency and perpetuity of the work, the Church must stress more the spiritual side of the undertaking and be less concerned about whether the buildings conform to European and American ideals. If we have the vision and the courage to trust the Lord of the Church and if we will bring Christ to the Chinese as Paul did to Asia and Europe, then the work of God will abide and the gates of Hell cannot prevail against the living witnesses sent with the Word of Life.

EFFECTIVE KOREAN PREACHING

The following sermon notes by Rev. Yun In Goo, a Korean pastor, are reported by F. Borland. The subject was "Christ Crucified, the Power and the Wisdom of God."

"If we look at the Cross we see beyond the actual event a great work of God being wrought. It is a mysterious work, but like Paul we see in it the power and the wisdom of God.

"This power and wisdom was revealed *first*, in *Judgment of Sin*. As we see the sinless Lord of Life crucified we are conscience-stricken, seeing for the first time our fellowship in sin with those who crucified Him. Humanity itself laid the Cross on His shoulders, and by that Cross humanity is judged.

"*Second, in Grace*. Judgment is never constructive; it never built up an eternal work. If the Cross was a judgment it was a judgment of grace, and as such it is irresistible. Not the wrath only but the love of God was shown. The Cross is a new bond of love between God and man. Through it alone can we call God our Father and men our brothers.

"*Third, in the new demands that God makes of us*. Christ not only bore the Cross Himself, He commanded a Cross for His Church. Why then should we in Korea complain of our many burdens? Only by taking the way of the Cross can we truly become sons of God and followers of Christ.

"We have no power sufficient for this task. For that very reason we must determine to know nothing among men 'save Jesus Christ and Him crucified.' Jesus Christ! The Power of God and the Wisdom of God."

—*The Korea Mission Field.*

The Only Missionaries in Bhot*

By the REV. E. B. STEINER, M.A.,
Dharchula, via Almora, U. P., India
Missionary of the Tibetan Border Mission

BHOTIYAS are the aborigines of Bhot. Hindus, Mohammedans, Tibetans and Nepalīs have settled in Bhot, and we are daily coming in contact with these five distinct races. Since Mrs. Steiner and I are the only missionaries in Bhot, we are not limiting our activities to any one class. Dr. Martha A. Sheldon won converts from all five races during the eighteen years that she labored here and although fifteen years elapsed after the death of Dr. Sheldon before our advent in Bhot, the fruits of her labors are still evident. Twenty years have now elapsed since she was laid in that rugged grave on the mountainside above her mission compound in Dharchula, but go where one will throughout Bhot, and the name of Dr. Sheldon is heard as if she had died only yesterday.

Accompanied by two evangelists we recently made a tour in upper Bhot. For miles along the Tibetan Border crowds collected three or four times as large as in the previous year in the same villages and listened eagerly to the message. Frequently the audience was reluctant to disband at the conclusion of the preaching. At our outstation, Baum, the crowd asked each speaker for a second message, and called for song after song.

We had taken with us twelve pounds of the Scriptures, thinking that we had sufficient for the entire tour, but these were sold before the tour was half completed.

Our medical supplies were exhausted long ere the tour was finished. At Gunji, eleven miles from Lipu Pass on the Tibetan Border, within one hour thirty-five goitre patients called and eight for tooth extraction. At Garbyang we crossed over into Nepal and entered the village Changru. Seating ourselves in the market place we opened our medical case and soon a large crowd collected to whom we ministered and told the story of the Great Physician. The head woman of the village

invited us to tea and after these refreshments she begged us to remain another hour, telling us that she would call the leading men of the town into her reception room. To our amazement, after the men had collected, this head woman asked us each to give a temperance lecture—a temperance lecture, requested by this head woman, in this land flowing with liquor!

At Nigerjo, at an altitude of 14,000 feet, is a grassy plain where Tibetans meet Bhotiyas to barter exports for imports. Some fifteen wealthy Tibetans with 7,000 mountain sheep had come twenty days' journey over Lampya Pass, 18,000 feet high. We had scarcely pitched our tent when these Tibetans collected. Although hungry and tired, for we had no food since morning, and had traveled on an ascent of 2,000 feet, we sacrificed food for a service. They purchased all the remaining Tibetan Scriptures and offered double price for my Tibetan hymn book. I never saw such a hunger for Scriptures and I thought of Jeremiah 15:16. They said that they would take these Scriptures with them to their homes in inner Tibet. Mine was the first white face they had ever seen.

Mrs. Steiner and I have now been going into Nepal over two years without asking permission of the Lieutenant-Governor. The last time we went as far as we wished to go, and upon our return called on the Lieutenant-Governor to pay our respects and he was more friendly than ever before.

In 1930, the Tibetan Government, sanctioned by the Delai Lama, granted us a pass into Tibet to visit the great Kumb Melā at Mt. Kailas, sixty miles inland. It was the privilege of Mrs. Steiner and myself, accompanied by six Christian men, to cross over Lipu Pass at 16,750 feet altitude, and spend twenty days in Tibet under the protection of two Tibetan rulers. We not only visited Taklakot and its great lamasery of 300 monks but also Mt. Kailas and the Lakes of Mansarowar and Rakastal, the most sacred region in all Hindu literature. We made the pilgrimage of 25 miles, circumscribing Mt. Kailas at an altitude of over 18,000 feet. The most sacred experience inside Tibet was when we visited the lamasery at Takla-

* 1930 was a memorable year for "Bhot," on the Tibetan and Nepal borders, up in the Himalaya Mountains.

On February 10th Nepal opened to us permanently.

On April 16th came our passport from the Tibetan government to enter Tibet temporarily.

On June 19th the king of Askot granted a lease for land in Dharchula.

On July 9th Mrs. Steiner and I crossed over Lipu Pass and entered Tibet, remaining inside for 20 days.

Medical work opened to us the doors of both countries, Tibet and Nepal, still closed tight to Europeans, missionaries and the Gospel.

E. B. STEINER.

kot. To our surprise several lamas began to sing a Christian song which they heard us sing in tour on the Indian side. They followed us as we left, pleading that we sing for them. Standing beside that great lamasery in that land closed tight to the Gospel, overlooking a large river valley below, four of us sang a Tibetan Christian hymn. Our souls were lifted to greater heights.

Among our Tibetan converts three years ago is a lama who spent twenty years in one of the larger lamaseries in Lahasa. When he came over Lipu Pass and down into Tibet and in contact with our Tibetan Christians, our religion appealed to Him. He became a follower of Christ. During his period as an inquirer, he was put to a severe test. This man had never worked with his hands. First he was put to work in the garden to till the soil. But after a few days he quit saying, "Worms, worms, worms, everywhere." Lamas do not take life. He was given loads to carry, but this soon proved too burdensome. Next he was given opportunity to teach the Tibetan language and in this he took a delight. He now searches the Bible and his face shines when he comes across a new

thought that cheers his heart. In the Pentateuch he finds some things in common with Lamaism. He married a daughter of Tibetan Christians and for some time they found it difficult to live the Christian married life. They have become reconciled to the Christ way, and now he rejoices in his Saviour, takes his share in meetings, teaches the Tibetan side of the class in the Sunday school, and tells others to follow the Saviour. It pays to carry the Gospel to the Tibetans.

The unfinished missionary task is to dot the map of Bhot with outstations, several schools, increased medical work, an indigenous church, winning of the five races in Bhot for Christ, and a flaming desire on the part of our Christians to reach the inhabitants of the land. In evangelistic, educational and medical work, the watchword is "Forward."

Bhot, Dharchula is a strategic center at the crossroad of the five races. But our aspirations are not limited to Bhot. With outstretched hands, the right into Nepal and the left into Tibet, ready to render aid and to carry the message of salvation, our faces are turned towards Lhasa.

WHO SAYS RETREAT?

In 1927 mission work in China halted, for the Soviet influence had gotten a grip on China. The revolution took a decidedly anti-Christian turn. Mission schools were incited to revolution. Noble Chinese pastors were killed—in one case by stoning. In Nanking city, John Williams was shot dead. A number of other missionaries were killed, and others had to flee.

As we concentrated in the port cities for a year, there was deep heart-searching. Could we ever get back to our stations? Had our Christians apostatized? Was our work ended? The 8,000 missionaries of China were reduced to 5,000.

Facing these conditions, two notable steps were taken. The China Inland Mission boldly called for two hundred new workers—who have since gone out, finances also being provided for their needs. Then the Presbyterian Church of China called on the evangelical elements of all denominations to unite. There was formed the League of Christian Churches, which now represents some twenty-eight organizations and 75,000 members. One of the first steps taken by this League was to issue their "Challenge to Faith," signed by ninety-one leaders—Chinese, American, British, German, Scandinavian, Presbyterian, Anglican, Methodist, Baptist, Lutheran, Mennonite, and many other beliefs. It was a ringing call to go forward in the face of every obstacle in faith, and was published throughout America and Europe.

In the last five years we have gone back to our stations, even the most distant ones, and the work is going forward again. We found the Chinese Christians standing the strain nobly. In one province alone seventeen or eighteen Chinese pastors were killed. The Communists said that these Christians would not join their party and there was nothing to do but kill them. As for the missionaries, many brave men and women received the martyr's crown. Yet to the amazement of the world there is no faltering.

Now the churches in America are going through their period of testing. This business depression, apathy in religion, indifference about foreign missions are part of the apostatizing and revolutionary movement which flowered in the organizing of the Soviet. The falling off in contributions is largely due to a relaxation in the strength of our convictions. But the heart of the Church is sound. She will rally. The martyrs on the field have not died in vain. Christ Jesus, our Lord has not died in vain.

HUGH WHITE, D.D., in *The Christian Observer*.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

PLANS FOR PASTORS AND CHURCH LEADERS

"Life is not Christian unless it has a world breadth of view and a missionary sympathy at heart." For most of us this thesis is no longer debatable. But alas! armed with current catch phrases such as "internationally minded," "world vision," "world breadth," "world friendship," we sally forth thinking to slay the monster of over-grown nationalism with a password! Missionary shibboleths may help to create an atmosphere but adequate motivation can be furnished by nothing short of an integrated program of missionary education correlating all parts of the church's machinery. This is a task requiring teamwork between pastor and his department leaders. The mission study class, held for six weeks each year and using the excellent graded course of instruction recommended by the Central Committee of the United Study of Foreign Missions and the Women's Council of Home Missions and obtainable with various modifications from each denominational headquarters, is an invaluable factor; but at best it is only one part to be interwoven with the whole plan-fabric, not as a missionary patch to be tacked on annually to other church activities. The first essential aside from a missionary-minded pastor and church school superintendent is "an authorized group who can develop a correlated program for the entire church." Your department editor has secured several studies from churches which are successfully working such plans and will outline them

briefly from time to time. Here is a project as worked out by a Presbyterian church in St. Louis and reported by Mrs. E. H. Silverthorn:

A missionary council, called a world friendship committee, was authorized by the session and organized. A representative from each organization in the church and a specially qualified teacher or person from each department of the church school were selected to be on the committee and to act as world friendship superintendents for their respective groups. Each representative thus became a contact person for the purpose of stimulating and enriching the entire curriculum along the line of missions.

The committee first studied the curriculum of Missionary Education as a whole, with a view to fitting it into the total church program. It then formulated its objectives, studied the interests of the various groups, the channels, means and materials available and outlined its program of study, giving and activities. This program was not arbitrarily set up but was gradually built up as the interests of the groups were ascertained. It was thought that the beginning of missionary education was not in the financial needs of the boards but rather in the interest in any given missionary project on the part of the pupils. As a result of such interest-programs, missionary giving becomes not an isolated procedure but a part of the various projects—a sharing with people in far-away places in whom the children have a vital interest.

The article goes on to tell how with India for their overseas

interest (China would be appropriate this year), members of the various groups concerned were assembled in council to plan the celebration of India week in order to create an initial interest and a desire to study the country farther. On Sunday of the designated week, the pastor announced these plans fully and talked in his children's sermon about the little folks of India. The ensuing Wednesday, the regular church-fellowship day, was termed India Day and an exhibition of borrowed curios, also of all available literature including the study books, was attractively arranged on a long table, groups of prepared helpers lingering about to explain, demonstrate and create interest. A large group of children came for a special India party at which a young woman in gay sari told stories of India; lantern slides were shown of a special station, and finally the little folks were told to "follow the leader" who took them in a long, eager line to the exhibit to look, ask questions and learn. In another room the children were led in playing games used in India, and then came refreshments of Indian dainties served them as they sat in a double circle on the floor.

In the evening an Indian dinner was served to the grown people, with Boy Scouts dressed Indian style as waiters. A dramatic sketch was presented immediately after the dinner; and then, following a talk on the situation in India today, plans were elaborated for organizing a school of missions—called a School of World Friendship, for six weeks' study beginning the following Wednesday night.

Groups of all the various ages and interests were formed under competent leadership, except that the extended hour in the church school was to be used for the smaller children not available for an evening engagement. The culmination came on the Wednesday evening following the close of the school, all who had participated joining with members of the church school in one large assembly for a worship period, each bearing his White Christmas Gift for some group in India for which interest had been created, the Foreign Mission Board having been previously approached for a list of suitable presents. This project was not isolated but integrated into the entire religious program of the church.

Majoring on the Devotional Service

Is there any divine sanction for putting it at the beginning of a meeting instead of later, in the atmosphere created by a live program? Or why not have it interwoven with the topics, one after another (previously notified) offering purposive prayer at the close of each feature presented? Or why make it a hit-or-miss matter? Use a series of closely coordinated topics fitting into the successive themes for the meetings; or successive chapters from a devotional book such as Mrs. Montgomery's "The Bible and Missions," Fosdick's "The Meaning of Prayer," Howard B. Grose's "Never Man So Spake," Mabel Thurston's "The Open Gate to Prayer," Glenn Clark's "The Soul's Sincere Desire," Hasting's "The Christian Doctrine of Prayer," as well as the birthday book of your own missionaries, choosing prayer partners from the month in question. Biography makes a strong appeal and profitable devotionals may be based on the lives of Livingstone, Paton, Grenfell, Morrison, Judson, Carey, etc.

Fresh life comes in departing from the beaten path. Ask members to name their favorite prayer heroes from Old or New Testament; outline great

prayers of the Bible; give scriptural injunctions to prayer or promises for its answer; bring Bibles and give verses beginning with a certain letter of the alphabet, with a certain word, from a certain book of the Bible. Use Directed Intercession. Have the members "Pray through THE REVIEW," taking the current number and having a group of persons pray for specific needs that have appealed to them as they read its pages or those of the denominational missionary magazine. Have musical devotionals in which the pianist plays softly one prayer hymn after another with an interval for silent or oral petition between each two.

TRACING THE RAINBOW

In their conviction that while human obstruction may delay, nothing can ultimately defeat, the purposes of God, members of the First Baptist Church of Santa Ana, California, have recently brought out a most timely Year Book for their Woman's Society. It is based on the theme, "The Rainbow: God's Everlasting Promise," the keynote being:

There is a rainbow in the sky,
Upon the arch where tempest trod;
God wrote it ere the world was dry—
It is the autograph of God.

Its purpose as announced on the title page is: "To see the rainbow of God's everlasting promise still growing through the clouds of *'These Days.'*" Gen. 9:14; Eccl. 7:10." (Let all the Gloom Purveyors harking back to "the good old days" refresh their memories as to that latter passage!)

Only the briefest bird's eye view can be given of this beautiful booklet, beginning with the song for the year—"Our Bow of Promise"—and outlining in terms of modern efficiency the work for Missionary, Community, Industrial, Social and Young People's Service, the missionary programs being, for us, the high lights. Throughout, luncheon titles are assigned by the program committee in harmony with the topic of the day, the clever hostesses appointed

with official designations carrying out such ideas as they care to, harmonizing menus, table decorations and frequently themselves by costume, with the key-thought.

The initial meeting in the autumn was entitled "Reciprocity Day," with presidents and other members from women's societies in the Santa Ana Association as guests. Rainbows of all sizes gleamed throughout the social rooms, flowers, candles and streamers on the tables carrying out the same motif. After the Rainbow Luncheon and devotionals on "What God Hath Promised — to Answer Prayer" (Matt. 6:6; 7:7-11), a preview of the programs for the opening year was given, officers and program chairmen marching to the stage carrying crêpe paper rainbows to give their talks. These previews included the presentation of an Americanization scene, a children's scene, a Chinese tableau and an Indian pantomime and dialogue. The closing music was a solo, "The Rainbow Around Calvary's Cross."

Attractive Programs

Successive meetings whose outlines may be helpful to our readers in developing this theme for themselves included the following:

"Americanization," with a "Friendly Luncheon," the hostesses being "Our Mexican Friends"—the food provided by the church women being *cooked by the Mexican guests*. Devotionals, "What God Hath Promised—to Lift Burdens." (Ps. 55:22; 1 Peter 5:7.) Topic, "Sharing Our Rainbow of Promise"—a program demonstration with Mexican women in class work.

Family Supper, for men, women and children with program put on at the evening hour by the children's and young women's organizations. (These functions are held at intervals all through the year and are proving not only a marked social success but a source of enlightening cooperation with the missionary endeavors of the

younger folk.) "God's Promise—for Children." (Prov. 8:17; Eph. 6:1-4; Isaiah 53:13.) Topic, "Our Future Promises"—the boys and girls.

Subject, China. Mandarin Feast (costumed hostess). "God's Promise, His Presence." (Isaiah 43:2, 5; 41:10; Josh. 1:9.) Topic, "Clouds in the Orient"—facts about the dark side of China. Two "ambassadors" for leaders. Succeeding subject, China, with Dowager Feast (costumed hostess). "God's Promise—His Help." (Isaiah 41:13; Psa. 32:8, 10.) Topic, "The Rainbow through the Clouds"—triumphs of the work in China. Program leaders termed Counselors.

Another Family Supper with program by young people, the promise being for "Strength." (Isaiah 26:4; 30:15; 40:29-31.) Topic, "The Promise of Youth."

Subject, "The Indian," with the luncheon termed a "Squaw Council," the devotionals, "God's Promise to Grant Our Desires." (Psa. 37:4; Mark 11:24.) Topic, "Rain in the Face," with two chieftains as leaders.

The succeeding meeting was also on the Indian subject, "Heap Big Eats" for the luncheon, the "Promise of Peace" for the devotional (Isaiah 26:3; Phil. 4:7; John 14:27; 16:33), and two Medicine Men leading out on the topic, "Rain Finished."

A "Service Luncheon" was given at the ensuing meeting to fit the subject of White Cross work (bandages, etc., for missionary hospitals), the "Promise—to Supply Material Things" (Matt. 6:28-33; Psa. 37:3; Prov. 3:9, 10), and the topic, "Rays of Service" developed by two Supervisors. An original White Cross playlet will be given.

A "Civics Program" with a "Colors Luncheon" will fit into the July meeting. The Promise—"To Direct Our Paths." (Prov. 3:5, 6; Psa. 37:5.) "Diffusing the Light" as a topic will have for its heavy ordinance the reading of young people's es-

says written in competition for a prize, the topic being "Peace," "Prohibition," or something of the sort. Commissioners will be in charge. August being a vacation month, its place is marked by the Promise of Rest, and the suggestive topic of "The Clearing Skies."

In September will be held a Rally Luncheon, its ensuing program featuring "The Promise of Life Eternal" (1 John 2:25; John 17:3), and the annual reports under the caption, "Rainbow's End—The Pot of Gold," "Guides" designating the officers appearing in the annual meeting. The huge rainbow used at the initial meeting will probably be placed to terminate in a large pot containing all the reports, the Historian taking them out one by one as she reads her annual story.

At the close of this inspiring series is the stanza:

Be Thou the rainbow to the storms of
life!
The evening beam that smiles the
clouds away,
And tints tomorrow with prophetic
ray.

A Rainbow Banquet

The Baptist young people of eastern Wisconsin recently gave a banquet to neighboring young people's societies in the district which was calculated to mitigate the depression-gloom over home churches and mission fields alike. Invitations and decorations featured the Bow of Promise. Crêpe paper rainbows "prepared and hung with consummate art" shed a charming glow over the scene. Rose paper coverings softened the lights and bright artificial flowers gave an out-door garden effect. A rainbow stripe extended down each expanse of damask table cloth. A program of sprightly music and optimistic, trustful speeches shed hope and promise through the world-clouds of depression. These clouds, on both Home and Foreign mission fields, were frankly admitted by the presiding officer; but the rays of cheer were dispensed by the successive speakers on "The Promise of Enlightenment,"

"The Promise of the Gospel" with its assurance that Jesus, the Light of the world, if given an opportunity, would meet every need at home and abroad—these and other optimistic applications of the Word brought quick response from the young people. A speaker stated that the depression might prove the best thing that ever came to America, in that it showed up the prevailing sin and error and threw us back on the world's only hope—the Gospel of Goodwill to all Mankind. A guest writes: "It was the most heartening thing I have seen or heard for months." Why not try it with topics specific to your own community or your denominational missionary situation, linking it up with the world-wide vision and a plea for universal Christian brotherhood?

SUGGESTIONS FOR A SCHOOL OF MISSIONS

Many churches hold their world-friendship classes on six successive mid-week meeting nights (called Family Nights) with a simple, net-cost supper for all, a class period for all ages, then an assembly period of half an hour following, this latter having a devotional service, a stereopticon exhibit, an address, a dramatic sketch, a pageant or a demonstration to round up and focus each lesson. Others use the Sunday evening service hour for a like period. The young people replace their usual service from 6:30 to 7:30 with a study class, all others excepting the younger children (who work out their projects in Sunday school) coming in at 7:30 for a fifteen-minute "sing," then dispersing to their various study groups. One pastor reports three classes meeting at the church school hour, three at 6:30 Sunday evening and one on Thursday in connection with the prayer-meeting. Inspiring services are usually arranged for the culmination of each "school": a pageant dramatizing one or more of the study books; shadow pictures (very effective) presenting an engaging missionary theme or story, the lantern set

on the floor about 12 feet to the rear of the tightly stretched screen so as to symmetrize the figures, each participating group carrying on and off its own properties for speeding shifts, the reader of the narrative at side or front giving the explanatory text in advance of each scene, the lights in auditorium being turned off when visibility

is to be reduced; an International Dinner with tables elaborately decorated to represent various foreign countries, hosts and hostesses in native costume, each table entertaining as guests of honor all the nationals of its variety to be assembled from the community and furnishing its own appropriate quota to program, etc.

"THE MOON FOR PLANTING COMES"

This is a very effective pageant written by the author of the study book, "Lady Fourth Daughter of China" as a visualization of the theme.

Price 20 cents postpaid, direct from the author, Mrs. Mary Brewster Hollister, 150 N. Sandusky St., Delaware, Ohio.

HOW WE CELEBRATED CHRISTMAS

By IRENE MASON HARPUR, Moga, Panjab

An Intimate Picture of the Way a Missionary Family in North India Spends Christmas so as to Manifest the Spirit of Christ

Can you picture us in North India on Christmas Day? The dominant atmosphere of the picture which has impressed us as we have come again from America to our own adopted country has been the dominance of dust and disease. Dust is inescapable, monotonous, heavy on our furniture; choking as we ride on some errand, on a two-wheeled cart; discouraging as we walk at dusk along the highway to "eat the air." Then disease—so much sickness about us—everyone, at one time or another, down with malaria, or influenza, pneumonia, tuberculosis or typhoid. When oh, when, can we solve this health problem? Christ came that they might have abundant life. How are we, with our meager equipment, to give that life to these villages and this mission school, for which we are responsible? Pray that on Christmas the strength of the little band of Christian workers and their families will be renewed and consecrated!

But our Christmas is a joyful time. Our boys, Edwin, Mason and sometimes Don, attend several dramas, and other entertainments prepared by the different classes as their Christmas projects. Our own home is dismantled of curtains to clothe the Three Wise Men and all our toys go to furnish a "manger scene." There may be the Santa Claus puppet show or movie which Don, the youngest, is so eagerly planning to make to show "how Santa Claus gives toys to the poor children in New York." There may be an exhibit of crude toys made by the school boys for village children. On Christmas eve we all visit our friends the other missionaries and the teachers' families, taking simple gifts. Then comes the trimming of Christmas trees in our own and the other homes where there are small children. We use a small branch of a tree with gray-green needles. It is rather dusty, droopy, and unsymmetrical, but, when brave with candles and paper chains, it really looks like a Christmas tree. The boys begin weeks before to make decorations and help their friends with theirs.

Early Christmas morning, probably by 4:30 or 5:00 o'clock we are awakened by the caroling of groups of schoolboys. We invite them in to the open fire in the boys' room and treat them with oranges as we sing English carols in reply to their Hindustani songs. Then we dress and have breakfast. Our table is decorated with the Indian painted animal toys which have delighted us years back. Friends and servants crowd in, and the Christmas story is read (Hindus, Mohammedans and Christians listening with reverence). A procession is formed and the Christmas room is thrown open. The Christmas tree candles are lighted for a minute, then blown out, because of fire danger. Then we pass around gifts for the servants and their children and exchange simple home-made gifts. There is one big toy (a wagon) for Don, a surprise brought from America, and some books for the others. The boys might be expected to look back at the rich Christmas in New York, with longing. But though they remember wistfully the radio, the lights and the toys dependent on electricity, we get the other gifts and enjoy them anew. Through the day groups of schoolboys and small friends from neighbor families come in to share the fun with the chemistry and magic sets, the picture books and the tricycle. In the afternoon is the great school-party, when Don and Billy Duff, dressed in Santa Claus costumes have the exciting joy of giving out 190 gifts from "the Five and Ten" which the Central Church School money and a class in Woodward Avenue Church Sunday School made possible. We feel ashamed when we see every boy so happy with one ten-cent gift. We hope that we may all have strength and willingness through the Christmas vacation week to give of ourselves and our time to those about us that they may share in the Christmas joy.

BULLETIN OF The Council of Women for Home Missions

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



By Courtesy of the Methodist Book Concern

CHILDREN PRAYING

"Let us not forget, O God, that many of your black children, our brothers, work long hours in the cotton fields and mills while we are at school and play.

Let us not forget, O God, that many of your brown children, our brothers, live on less than three cents a day while some of us have more than we need.

Let us not forget, O God, that many of your yellow children, our brothers, suffer pain, disease, and want with no one to help them while many care for us.

Let us not forget, O God, that many of your red children, our brothers, suffer poverty and neglect because of our unjust treatment.

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

Hear our prayer, O God. Amen."

In this Service of Worship prepared by Margaret Applegarth, Mary Moore and Frances S. Riggs at the request of the Federation of Woman's Boards of Foreign Missions, and the Council of Women for Home Missions, the children are taught the meaning of the word "meditation." After prayer by the children for "all boys and girls, no matter what the color of their skins," they pray that God their Father "will help us to put ourselves in the place of others. to

understand how they must feel and to do to them as we would like to have them do to us if we were in their places." They ask for help "to hear and obey the voice of conscience." They consider children who "live in shacks and work long hours picking vegetables"; those who live "in dingy mining towns" and "in unhealthy crowded tenements."

"Help us to feel the unfairness and to work for justice and fair play.

O God, we are sorry things are so unequal in our world. Show us how to make a better world where all Thy children may share Thy good gifts.

Hear our prayer, O God. Amen."

Four of Miss Applegarth's stories from "Merry-Go-Round" are given in abbreviated form in the printed programs. They are printed in three colors, blue, pink and goldenrod and can be secured for one cent apiece, \$4.50 per thousand, from either the Federation or the Council office.

"Silent Night, Holy Night," and the child in the midst of the Christmas festivities! A month and more have passed since the celebration of the Coming of the Christ Child. Have we forgotten? Are we grown-up Christians doing all that we can to protect the little ones from our grown-up worries, hatreds, disputes, and what not? Or are we giving them daily the rightful joys of childhood—to play and sing and laugh and dream, and

learn from us the best we know and love?

"Where Are You Going, Great-Heart?"

"Where are you going, Great-Heart,"
"To break down old dividing lines;
To carry out my Lord's designs;
To build again His broken shrines,"
"Then God go with you, Great-Heart!"

"Where are you going, Great-Heart?"
"To set all burdened people free;
To win for all, God's liberty;
To 'stablish His sweet sovereignty,"
"God goeth with you, Great-Heart."

In the girls' program for the World Day of Prayer, March 3, 1933, prepared by Miss Jessie Macpherson, of the Religious Education Council of Canada, for the Canadian Inter-Board Committee of Women's Missionary Societies, the girls respond to the call to belong to the great company of men and women and boys and girls who in all countries and through hundreds of centuries have answered Jesus' call, "Follow Me."

In the program the two great commandments are considered, and the young people pray together for their homes, churches, schools, place of work, and for their nation.

"O God our Father, teach us to pray at this time for our country; for all who have control of her destiny and for all who are leaders in

the making of public opinion. Grant a new spirit in us that in the midst of our national perplexities and problems, our search for the truth may be more than our desire to guard our rights.....Help us to make the welfare of all, the supreme law of our land. Help each of us to be worthy inheritors of Thy gifts, so that we may 'transmit this nation....greater, better, and more beautiful than it was transmitted to us.' Amen."

SHE LOST HER ROSEBUSHES

Miss Jane Addams in her address "The City's Challenge to Self-Government" in the opening session of the Interdenominational Conference held in Chicago (November 29-December 2), told the story of the New American who lost her rosebushes. During the present national crisis the situation of the New American citizens is acute in certain phases and demands special consideration, because they form a minority group considered by many citizens as "intruders."

The New Americans through inability to pay taxes, or to meet payments, are losing their little home places in suburbs, or in country places. To one Italian woman, who found friendliness and help at Hull House, the tragedy of it all was the fact that the two rosebushes, which symbolized to her that she had succeeded in bringing to reality her dreams for her family of a new home in a new land, had gone with everything else. There was no place for rosebushes in the crowded tenement districts. One can easily imagine her sense of complete defeat as she must now reestablish a home in the overcrowded city.

Another acute situation is the fact that in our crowded cities, the struggle for bread and butter through the securing of work and odd jobs has accentuated already existing un-Christian relationships between the older and newer Americans into situations of unreasoning determination on the part of older groups to rid the community of responsibility for newer groups, such as, Mexicans, Filipinos, and the more recently arrived Negro groups.

For this situation, the group urged the securing of accurate information by the church members; the information can then be used for intelligent and ready action on the part of the older American citizens of the community.

The conference of church leaders was on "The City and the Church in the Present Crisis." It was set up under the auspices of the Home Missions Council and the Council of Women for Home Missions with the cooperation of the Chicago Church Federation and the Federal Council of the Churches of Christ in America.

Besides the group studying the New Americans, there were groups who considered the local churches in the present crisis, Protestant church strategy in the fight for a righteous city, and family life in the city.

The findings in final form can be secured from the Home Missions Council, 105 East 22d Street, New York City, New York, for 10c. each.

TE ATA WHOSE NAME MEANS "THE DAWN"



In studying the situation of Indian Americans, the Joint Indian Committee of the Home Missions Council and Council of Women, are urging that we give opportunity to Indian leaders to

speak for themselves—particularly this year. Names of Christian Indian leaders and speakers are also available.

Te Ata is from the land of the Chickasaw nation in the old Indian territory.

Ella Cara Deloria, whose article and picture appeared in the Special Indian number of the **MISSIONARY REVIEW OF THE WORLD**, and Rosebud Yellowrobe, both speak for their people.

Reverend W. David Owl, Isaac Greyearth, and Ralph Allen are also available. Write to Council Headquarters for particulars.

"WHERE CAN I FIND —?"



In the year when the American Indians, or Indian Americans as some folk call them, are being studied in places large and small throughout the United States, persons keep asking where to find facts concerning the relations of the Indian, the Government and the church. Such questions are answered in chapters VI, VII and VIII of Lindquist's "A Handbook for Missionary Workers Among the American Indians." Chapter III gives in brief form the story of pioneer missions among the Indians.

Mrs. Elizabeth Mann Clark says: "It is a book to keep within easy reach of the hand of anyone who meets the American Indian through either reservation or city work. For the new worker there is a brief history of missionary accomplishments in the Indian field which begins most helpfully with the Indian rather than with the pioneer missionary. This is followed by a challenging review of the present day emphasis."

The Handbook can be secured from the Council office for fifty cents.

"All people awake, open your eyes, arise."—*Hopi Indian Prayer.*

Our World-wide Outlook

A Missionary Newspaper of Current Events

CHINA

Anti-Civil War League

After elaborate preparations the Anti-Civil War League was formally inaugurated by holding a conference of delegates from 407 public bodies and bringing together 1,075 representatives in the Chinese Chamber of Commerce in Shanghai. Accordingly, Chinese who are utterly wearied of the constant civil turmoil may have a mouthpiece through which to articulate their opinion, and hope is expressed that this league marks a starting point toward the goal of peace. For the past twenty-one years China has experienced warfare.

In spite of the large numbers of individuals, corporations public bodies and other organizations from various provinces and special districts constituting the membership of this League, it was successfully inaugurated within the period of two months without encountering any difficulty, indicative of a widespread hatred of civil turmoil. Prominent bankers have declared their determination never to lend cash to anyone bent upon civil strife. Mr. Wu Ting-Chang, chairman of the Conference declared that the League will devote itself entirely to anti-war activities.—*China Critic*.

Progress of Communism

Sherwood Eddy, after visiting twenty-one of China's cities where communism is growing, reports on the prospects of the movement in that country:

The communists have now a stronghold in central China, holding practically all of Kiangsi province. The communists' method of taking a city is to wipe out all the propertied individuals, either by execution or by seizure of their property, and to reapportion the land, an acre to an individual, and set up their regime. Ten millions perished in Russia before she

got stabilized. Many more will perish if China turns to communism. Russia had the land; China has not the land. The Chinese, while naturally a lovable people, have fire in their nature which, if aroused, will sweep all before it. Once you get the Chinese mob above the boiling point, there is no cruelty, no torture, that they will not only practice but enjoy. While communism means one thing in Russia, where it has passed to its more constructive stage, it is a different thing in China, and I tremble for China for what this may mean.

New Religious Periodical

A new religious education monthly in the Chinese language is edited by the Rev. Newton Y. T. Tsiang, the Chinese church's co-secretary for religious education. The paper's title for its first two issues was "Religious Education Monthly," but a need was felt for something more inspiring. The spirit of the Orient has finally found expression in naming the paper *T'an Chi*, the English equivalent being "Explorers to the Uttermost Parts."

Candidates Questioned

When a new convert to Christ offers himself as a candidate for baptism he must be ready to face the church committee, deacons and church people. The pastor usually asks a few introductory questions and then others are free to question him. The following are a few of the many asked at a recent meeting in Shaohing, as reported by Rev. A. I. Nasmith.

How many times a day do you pray?

Are you willing to contribute to the church?

What influence of the Holy Spirit have you felt?

If a non-Christian friend asks you to do for him something connected with superstitious practices, would you do it?

If your father dies will you permit any superstitious funeral practices?

Are you willing to be patient with your mother-in-law?

—*Missions*.

Evangelistic Band at Work

Equipped with nearly 100,000 tracts, booklets, posters, a stereopticon and a bright incandescent lamp, Rev. J. A. Poole and his wife, Christian Alliance missionaries of Kwangsi, South China, with a native preacher and Bible woman, started on a three months' trip which covered 665 miles and included the principal cities in the Kinguen district. The method was to start out in pairs, taking a bundle of tracts and visit from house to house until evening. An evening meeting was prepared for by posting notices. This usually drew a crowd of from 300 to 500, and on an average 20 persons responded to the appeal each night. No serious opposition was encountered except in Hwai-yuen, where the crowd was attacked by robbers and broke up the meeting; and at Liu-chen, where stones were thrown at the speaker. In some places, local officials supplied soldiers to preserve order.

—*Alliance Weekly*.

Annamese Church Growth

The annual report of the French Indo-China Mission of the Christian Alliance speaks of the steady development of the Annamese Church. There are now 23 main stations under the sole supervision of Annamese pastors. After twenty years of effort there are now 113 regular chapels and 18 other places where 95 native workers are preaching the Gospel, with a total membership of 6,647. A native pastor writes: "It is remarkable how many have been brought to Christ by seeing how the Christians have been kept strong in times of danger, sickness and distress." The Annamese Christians have pledged themselves to send a missionary

to the Moïs of the Indo-China hinterland and are partly supporting a mission boat that plies the streams and canals of the great unevangelized section of northwest Cochin China.

—*The Sunday School Times.*

JAPAN-CHOSEN

Kingdom of God Movement Continues

The first three year Kingdom of God campaign is at an end and Christian forces in Japan have decided to continue for another two-year period. Emphasis will be placed upon rural, social, educational and literary evangelism. Responsibility for promotion has been entrusted to a commission of twenty leaders in the participating denominations, ten of whom reside in Tokyo and will constitute an executive committee. Dr. Toyohiko Kagawa will continue as speaker and organizer for the movement throughout the empire.

Fearless Testimony

Toyohiko Kagawa, when invited to speak in a mass meeting within the sacred precincts of the Ise shrines, Shinto's most consecrated sanctuary and legendary birthplace of the Japanese empire, delivered an impassioned evangelistic message. At the close he gave his challenge to discipleship with Jesus, to which 150 responded by signing declaration cards. Among those present and deeply impressed were many priests of the Ise shrines. Kagawa's meditations on Napoleon appeared as follows in the magazine *Kumo no Hashira* (Pillar of Cloud) some time ago: "Napoleon tasted the sadness of victory after his conquest of Moscow. Now it is time for Japan to taste the sadness of victory. No victory of the sword can conquer the soul of man."

Music in Christian Circles

Rev. F. Hilliard of the United Church of Canada Mission, believes that the greatest musical gift to Japan has been the Christian hymn book. The religious

pilgrim on the Buddhist way had no song within him and Japanese Christians would not be so self-evidently more joyful than Japanese Buddhists were it not for their songs of thanksgiving unto God. The Japanese whistle a great deal, and Christian hymns are "on the air" everywhere. From simple hymns to anthems, such as the "Hallelujah Chorus," the step is soon made; the average Japanese youth has more familiarity with good music than his American confrère. This musical interest closely hinges upon the missionary's daily task.

—*United Church Record.*

Dictionary and the Bible

A new and comprehensive English-Japanese dictionary issued by a Japanese publishing house illustrates one influence of the Bible in Japan. This dictionary has 1,855 pages containing 141,200 English words and 79,500 phrases and examples of both languages. It required twenty-eight years to edit it. With great frequency the meanings of the English words are illustrated by quotations from the Japanese Bible. Phrases and sentences from the Bible are quoted not less than 1,500 times.

—*Japanese Christian.*

The Place of the Missionary

At the All-Japan Christian Workers' Conference in Tokyo (October 9 and 10), advanced positions were taken with regard to peace, temperance and social reforms. In recognition of the past, present and possible future service of foreign missionaries in Japan, it was decided to prepare and publish a series of articles and books on the place of the missionary in Japanese Christianity.

Interest in Temperance

Mr. C. F. McCall, of the American Board, writes of the drink problem in Japan, and the growing desire for temperance:

I attended a temperance rally near the center of our country work. The president of the organization is a young Buddhist priest, whose local chapter received first prize for the best

work of the year. Most of the delegates were young men who enthusiastically encouraged each other to press forward at this task. In December one of the acquaintances made at the temperance rally, a wealthy farmer living in a remote mountain district, wrote, asking me to bring my stereopticon for a three days' campaign. With a sturdy carrier for my lantern, blankets and other baggage, we tramped for seven miles through the snow, arriving at our destination long after the hour set for the meeting. However, the people gathered and we made a temperance appeal which lasted from nine to eleven. On my way back to the mission station I put in three days' speaking in schools and homes, and to the well-organized Young Men's Patriotic Associations. One group passed me on to another.

—*The Congregationalist.*

Seed on Good Ground

My life in Pyengyang has been an effort to keep up with the ever-ripening grain right at my door. Never enough workers, never enough strength, never enough appropriated grace, never enough money to meet the needs that are flung right at one.

The past three months have brought us the greatest round of Bible institutes, special Bible conferences and revivals we have ever seen. Where we have had a hundred at the study hours other years this year we have had four hundred and where before we had churches fairly filled they have now been packed and running over. Hundreds of new believers have been added. Never before have the churches been so filled with young people; today they listen with great eagerness to the best Christian message one can give.

In spite of hard times our schools are full and overflowing. Our boys' high school took in a new class of 130 boys, but 375 took the examinations for these places.

In Pyengyang city we have seven self-supporting churches.

Another of these churches is located in the shadow of the \$3,000,000 plant just being erected

by the American Corn Products Company. A few Sundays ago I preached in this church which was built for 150, to a congregation of 240, packed so they surely could not worship, though they gave the closest attention. These were adults and there were 210 children waiting to get in. One of these buildings erected for 250 was packed with 500 the Sunday I preached.

This is not the time to stop, but the time to begin. Not the time for cuts, but the time to come to the help of the Lord. The harvest is not four months away but even now in need of greater faith, and funds and facilities to gather it.

—*Dr. John Z. Moore, in The Christian Advocate.*

ISLANDS OF THE PACIFIC

Missionary Launch for Borneo

An addition to the fleet of mission launches for the Batang Lupar Mission of the S. P. G., one has been made for the diocese of Labuan and Sarawak. It was built in Sarawak by Malay workmen and of local timber, with an engine shipped from England. This little craft, 28 feet long, set out within 48 hours after its completion, with an evangelist, teacher and catechist to find a site for a new school. Districts formerly visited infrequently now have monthly visits and new areas have been brought under supervision. An experimental school has been operating successfully for several months. Here and there along the main river, scattered Christians, may now form nuclei for future work.—*The Mission Field.*

Bali, the Wonder Island

This island noted for its beauty and romance, was until recent years without any missions. The Dutch Government was opposed to Christian work on the island. A year ago a Christian Chinese obtained permission to preach the Gospel among the Chinese immigrants. Now the first converts have been baptized, among them two native men whose mothers were natives while their fathers were Chinese.

As a result a large number of people have turned from Hinduism to Christianity, have destroyed their idols and have been baptized. The work is spreading from village to village and notwithstanding opposition from prominent Balinese this movement is gaining in momentum.

In East Sumatra

Two Dutch Mission Societies have turned over to the Rhenish Mission extensive Mohammedan regions in the midst of which they had scattered Christian congregations. American Methodists who have a chain of Christian congregations on the east coast of Sumatra are in conference with the Rhenish Mission on the plan to combine their churches with the Rhenish church which already has a membership of 313,000.

New Bishop of Melanesia

At Auckland, New Zealand, a new English bishop, Rev. W. H. Baddeley, has been consecrated for the diocese of Melanesia, a long stretch of islands off the northeast coast of Australia, with a population of about 500,000, of whom more than 141,000 are Christians (30,000 Roman Catholic). The diocese has work on more than thirty islands and visits still others with the mission ship, the *Southern Cross*.

The new Bishop goes out to a staff of more than fifty missionaries, clergy, medical staff, and women workers; about thirty native priests and deacons, and more than six hundred native teachers. This is the diocese where sixty-one years ago the first Bishop, the Rt. Rev. John Patteson, was martyred in revenge for the kidnapping of natives by English vessels. Old mission reports contain gruesome tales of cannibalism in these regions. The diocese is one of nine which make up the Anglican province of New Zealand. The New Zealand Anglican Board of Missions carries on work not only in Melanesia, but also in China, India, Japan, Africa, Polynesia and Jerusalem.

—*Living Church.*

Conditions in Micronesia

One of the great stories of American Board missionary service is that concerning the Pacific islands. The Marshall group is about half-way between the Hawaiian and the Philippine Islands. Southeast lies the Gilbert Islands group. To the south of the Marshall and east of the Gilbert Islands is Nauru. All work in these islands is now under the London Missionary Society. Rev. George C. Lockwood of Jaluit, Marshall Is., gives a glimpse of conditions.

The population of the Marshall Islands is reported at 10,171 natives, and 310 foreigners, mostly Japanese. Of this number 3,084 are members of the Congregational churches, with at least that many more in the membership of Sunday schools and Christian Endeavor Societies. Special emphasis will be given to the evangelistic effort through all these organizations, following the conference of teachers, pastors and other Christian leaders.

The average income of each adult in these islands is about thirty dollars a year. During the past year this was cut to almost a third of that sum. More than half the population are now definitely associated with Protestant churches.

—*Bible Society Record.*

"Miracle of Lanao"

Much has been written of Dr. Frank C. Laubach's system by which a man may learn to read within two or three hours, and is called "The miracle of Lanao." This work has reached out to the farthest bounds of these islands. Dr. Laubach discovered that the key which he has developed is applicable with modifications to other dialects. Already he has worked it out for fourteen dialects in this archipelago; it is being taught through the pastors, Christian teachers and workers throughout the provinces. It has spread around the world. Twenty Spanish-speaking countries in South America and Mexico and the islands have adopted it. Egypt is asking for it. Africa wants it. It has been worked out and is being used in Singapore, Bombay, and Siam. Dr. Laubach has completed the key for the Syrian language, and now he is working on the Amoy language for use in China.

—*Missionary Herald.*

Hawaii's Many Races

The number of native Hawaiians has steadily decreased until they constitute only a minor part of the population. White Americans living on the islands are also a minor fraction. The bulk of the population is made up of groups from Japan, China, Korea and the Philippines. Adult members of these groups are not permitted to become American citizens, but their children born on the islands are, by virtue of the fact, citizens. They are growing up in the public schools and learning the English language. Under such conditions Oriental religions, such as Buddhism and Shintoism, are strong on the islands. Mormonism has thoroughly established itself there.

The opportunity of home missions is to gather these boys and girls into Christian churches, and to train them in the Christian way of life. Fortunately, these attractive young people respond most satisfactorily to this evangelistic approach. The Methodist Board of Home Missions and Church Extension is entirely responsible for work among Koreans on the islands, while the Board of the Hawaiian Evangelical Association cares for work among the Chinese and Hawaiians.

—*Christian Advocate*.

NORTH AMERICA

McAuley Mission Anniversary

The historic Jerry McAuley Mission, at 316 Water Street, New York, has celebrated its 60th anniversary. This mission traces its history back to 1872, when Jerry McAuley, a converted convict, opened the doors of a little three-story building on Water Street. The plans for rescue work were laid by Jerry McAuley while in state's prison. Today, with its modern building, and its addition known as the Markle House, which is used to house needy men, the mission is carrying on its work of helping the destitute. Last year in four and one-half months 40,786 men were fed and thousands were helped spiritually and materially.—*Presbyterian Advance*.

Tamil Woman at Wellesley

The Faculty of Wellesley College has been augmented this year by a Christian woman educator of India, Miss M. Evangeline Thilliampalam, M.A. and Ph.D., Columbia; M.Sc., Allahabad, and head of the Biology Department at Isabella Thoburn College, Lucknow. This is the first instance of an Indian woman on an American faculty. Born in Ceylon of an ancient Tamil family, her mother a Christian and her father a Hindu, she was educated in Jaffna, and later at Isabella Thoburn College, Allahabad University and Columbia University.

The Indian Science Congress invited her to prepare college texts dealing with Indian specimens; her subject was the *Scoliodon*, shark of the South Seas. The result was of such merit that Columbia University accepted it as the dissertation for the Ph.D. in Science, and in 1929 Miss Thilliampalam came to America, passed the *viva voce* examination on her work and was awarded her degree—the first woman of India to receive a doctorate in any science subject.

—*Christian Advocate*.

"Friends of Jesus"

The "Friends of Jesus" is an American organization which owes its origin to Toyohiko Kagawa, and is affiliated with his organization of the same name in Japan, whose purposes are evangelism, peace, purity and economic justice. Japanese, Americans and Chinese, of several denominations, participated on Armistice Day in a communion service at 6 in the morning, with about 100 persons present, mostly students, in Mount Hollywood Congregational Church, Los Angeles. This meeting was inspired by a meeting of the "Friends of Jesus" in Japan, about which Kagawa wrote:

"We met at 5 a. m. in order to insure quiet on the beach, and I was impressed that we were in the waters not merely of the Inland Sea but actually in the waters of the Pacific (at Minabe). I was praying with tears for the continuance of peace between

the nations bordering upon this ocean."

—*Presbyterian Banner*.

Missionary Pilgrims Colonize

In Claremont, California, is a colony of retired missionaries called "Pilgrim Place." It comprises 20 acres and lifetime leases are given to retired missionaries. They build homes and the colony takes title to these homes upon their death. It is partially endowed and is non-denominational. The Rev. Arthur Henderson Smith of China was there until his death. W. W. Peet of Constantinople for 42 years with the American Board is there. The Rev. Dwight W. Learned, one of the original staff of the Doshisha in Kyoto, Japan, is there. He has decorations from the emperor. Fifty-seven years ago he helped found the Doshisha. James W. McKean, M.D., famous for his work in Siam, and for his discoveries in the treatment of leprosy is another. Of the 90 "pilgrims" in residence all have rendered distinguished service.

—*Presbyterian Banner*.

Presbyterian Basic Budget

A basic benevolence budget of \$10,000,000 for the Presbyterian Church for the fiscal year beginning April 1, 1933, was approved by the General Council as follows at its meeting in Chicago, November 16:

Basic Budget, 1933-1934

	Amount	Per Cent
National Board ...	\$2,081,250	42.5
Foreign Board ...	2,392,600	33.0
Christian Education	1,341,250	18.5
Pensions Board		
(Relief Dept.) ..	362,500	5.0
American Bible Society	58,000	.8
Federal Council ...	14,500	.2
	<hr/> \$7,250,000	
Women's National Missions	1,375,000	
Women's Foreign Missions	1,375,000	
Total	<hr/> \$10,000,000	

The total of \$10,000,000 is the same as for the budget for the current year. The only change is in the percentages allotted to the boards.

—*Presbyterian Advance*.

Methodists' Home Mission Budget

A reduction in regular appropriations from last year's \$1,546,270 to this year's \$1,036,670 marked the annual meeting of the Methodist Board of Home Missions and Church Extension. But conditional allotments of \$767,395, bring up the total appropriations to \$1,804,065, were made. A new plan provides that certain appropriations are called "regular." On these the home fields can definitely count. Then, after a careful scrutiny of programs, certain items are added to be covered only on condition that the money is raised by designated gifts. Formerly appropriations had been in one sum for different types of work, and had been practically guaranteed.

A Golden Anniversary

The Golden Anniversary of the Women's Board of Domestic Missions of the Reformed Church in America was celebrated in the Marble Collegiate Church, New York, on November 15. Corresponding celebrations in New York, Chicago, Holland and Detroit, as well as smaller gatherings in Classes and Missionary Unions, brought out the fact that a great many women are actively interested in the work of carrying forward the Christian message in the United States. Today the Board's activities stretch from the Atlantic to the Pacific and from Canada to Kentucky. Mrs. Sojiro Shimizu and two little Japanese children from the Japanese Christian Institute brought greetings and a gift of one hundred dollars, in gratitude for the Board's twenty years of ministry to the Japanese people in New York.

—*Christian Intelligencer*.

Religion in Boulder City

Since Congress authorized the building of Hoover Dam, attention has been drawn to Boulder City, in the Nevada desert, a new and modern town, costing \$2,000,000, with artificially cooled bunk houses, a vast dining hall, stores and a multitude of small homes for workers with families.

Six engineering companies made bids for the construction; seven denominations have collaborated on a religious program for the community. The representative of the seven denominations is "Parson Tom" Stevenson, a consecrated minister who is devoting himself singlehanded to the task. Funds for a building have not yet been secured, and temporary quarters are being used. The Sunday school overflows into several buildings and evening service is held in the "mess hall." A large proportion of the workers on the dam are relatively young men, but many are married, and the town has a large juvenile population. It is expected that after the dam is completed there will still be a permanent community at Boulder City, and that this work will be conserved in a permanent program.

—*Christian Advocate*.

Mormon Growth Explained

Mormons point with pride to their phenomenal increase—from 6 to 600,000 in a century. In 1931 the financial records of the Church, the depression notwithstanding, showed an increase over the previous year of from five to fifty per cent, varying according to location. Several factors are behind this growth; family increase, which the Mormon Church claims as the highest command of God; the low mortality rate due to Utah's healthful climate; and proselyting, which is the first demand of the Mormon Fathers. Each year some two thousand young men and women go out at their own expense, for at least two years, to gather converts. The procession still goes out and each year from 6,500 to 7,000 proselytes are baptized from all parts of the United States. The cult has withstood change largely because of its close-knit organization, its isolation, and its many cooperative enterprises in the way of social, economic and political privileges, to say nothing of special dispensations in the world to come. When all other denominations are retrenching, this cult, largely be-

cause of its elaborate system of tithing, has been able to build new and imposing edifices and to launch new enterprises. Within the past few years they have extended a friendlier hand toward other faiths, with a resultant decrease of opposition from without.—*Presbyterian Magazine*.

Color Line Fading

The Commission on Interracial Cooperation recently issued a study of trends in Negro progress. They find real gains in the interest of the whites in Negro health and education, and notable gains by the Negro in both. Hospital facilities are still poor but are improving, while there is distinct gain to the Negro's advantage in the dispensation of legal justice. The Commission notes the significant decline in lynching statistics from the average of 100 or more for 40 years, to an average of only about one per month for the past several years. In the economic field they find the colored worker increasing his skill, his financial independence and his status as a worker.—*Christian Century*.

Civil Rights for Indians

To remove 194,500 American Indians from their status as wards of the federal government and grant them the civil rights enjoyed by other citizens is the object of a campaign for legislation, forecast in a pamphlet entitled, "The Indian Primer," just issued by the Committee on Indian Civil Rights of the American Civil Liberties Union. Support for bills to achieve this end is being rallied in advance of the 1933 Congressional session. Only recently has any effort been made to change the civil condition of the Indian. At every step, the Union declares, that effort has encountered the opposition of the Indian Bureau and the Department of the Interior. Although an American citizen, no Indian ward can now make contracts, borrow money, draw his own money, bequeath property, or hire a lawyer without permission of the Indian Bureau's agents. The tribes must accept

the Bureau agents appointed for them, even when the agents are paid from tribal funds.

—*American Friend.*

Gospel Distribution in Canada

An awakened interest among young people in Toronto for aggressive Christian work has led to the forming of a Gospel Distribution Crusade. Scores of young people have pledged themselves to endeavor to give out a copy of the Gospel of John daily, or an average of twenty in the month. With the Gospel they are also giving out a Gospel tract, and each volunteer is asked as far as possible to give a Gospel testimony. Members are requested to contribute 25 cents a month to cover the cost of the Gospels.

—*Evangelical Christian.*

School Bus Is a Boat

In Alaska most of the roads are waterways, and boats are the most useful kind of vehicle for travel. Rivers and inlets are lined with Indian villages, some big and accessible, others remote, all with children who need an education. Without a calendar it is difficult for parents to calculate the journey necessary for their children if they are to arrive at school on the opening day. The teachers at Sheldon Jackson School, of Sitka, found it difficult to begin with most of the desks empty at first and gradually filling as pupils drifted in. So a plan was put into practice that provides for two teachers to go with the Princeton, a National Missions boat, and collect the children from their homes.—*Presbyterian Banner.*

LATIN AMERICA

The Pope and Mexico

The Pope has issued a sharp protest against the Mexican Government's restrictions as to the number of priests allowed. He cites one state where only one priest is allowed for every 33,000, another where there is only one for every 60,000, while in the well-known state of Vera Cruz only one priest is to "exercise the sacred ministry for

every 100,000 of the inhabitants." He claims that the Government had broken its promise to soften the harsh application of the religious section in the Constitution in return for which promise the Pope had authorized the reopening of the churches following their closing in 1926. Instead, there had been fresh outbreaks of persecution and propaganda against the Church, a condition which "differs but little from the one raging within the unhappy borders of Russia." Nevertheless, the Pope orders priests to conform to the law by applying for their necessary permits but to make clear to all that such conformity does not imply approval of the anti-Church legislation.

This was met by President Rodriguez with a threat to close all churches and convert them into schools and shops for the working classes, "if the defiant attitude shown in the recent encyclical continued."—*Missions.*

Havoc in Puerto Rico

Further details of the destructive hurricane in September have come to the Presbyterian Board of National Missions. One letter comes from a native pastor, the Rev. Francisco Quinones, whose building, seating nearly 900, is the first edifice built by Presbyterians in Puerto Rico. He reports serious damages to the church which may necessitate complete rebuilding. Eighty per cent of his people were affected, a great many of them left entirely without homes. Suffering is intense. The Rev. A. Archilla, superintendent of Presbyterian missions, reports actual property losses of \$15,000, with a few stations unheard from.

At Maleza Alta the manse was unroofed and part of the porch blown away. The chapel at Montana was entirely destroyed, also the pastor's little house. In Montana and Maleza Alta at least forty per cent of the members of the church are living out of doors with no shelter at all. Many of them have been sleeping in the church. About twenty members of the Isabela Church lost their homes, and the situa-

tion of the entire population is critical. Churches and chapels throughout this entire district are proving a place of refuge.

—*Women and Missions.*

Fruitful Preaching in Brazil

In Victoria, Brazil, Dr. Soren, Baptist missionary, recently preached a quiet, evangelistic sermon and gave an invitation. More than thirty people crowded forward and accepted Christ at the close. The speaker did not urge, nor plead, but simply gave the invitation, and the Spirit moved the hearts of the people in a way seldom seen.

—*Watchman-Examiner.*

The Problem in Yucatan

Mr. L. L. Legters, field secretary for the Pioneer Mission Agency, Inc., reports conditions in Yucatan after a visit there in October:

We found that the number of Indians who can best be reached in the Maya tongue was at least 330,000. This people is a superior tribe, proud of their race, language and customs. They look down upon all other peoples, who, to them, are only Mexicans, while they call themselves Yucatecs. At the beginning of the work in 1931 three workers were located in one center, but for the sake of reaching the greatest number possible the three new ones and one of the other men have been placed in separate centers. In Peto, 45 are enrolled in Sunday school. Regular services are held in five or six smaller towns near by. Congregations of believers are being formed in each village, and they have no place for meeting. If a private house is used, it is subject to confiscation by the Government, and there is no public place. There are not more than four ordained men in all of Maya land, and they minister to Spanish-speaking congregations. This constitutes a real problem.

—*Pioneer Mission Agency.*

The Problem of Puerto Rico

Speaking of the immense increase of population in Puerto Rico since 1925, Fred L. Brownlee asks what one could expect from such an over-crowded, under-paid, under-fed, over-diseased, under-hospitalized, under-educated, religiously-dead race of people. He enumerates the basic problems of the Island in the following order:

1. Population—over eighty times the average per square mile for the United States.

2. Economic — starvation wages with absentee capitalism.

3. Health—200,000 sufferers from malaria, 600,000 sufferers from hookworm, to say nothing of other diseases.

4. Education—scarcely half provided for.

5. Religion—dominated by Roman Catholicism.

Mr. Brownlee believes that an intelligent educational program to reveal to the Puerto Ricans what is wrong with them physically, economically, morally and religiously is the first essential.

Bible Reading in Bolivia

Early in 1930, a Quechua farmer, Eufrasio Pardo, living twenty-five miles from Aiquile, Bolivia, came to the Bolivian Indian Mission seeking medicine. After supplying him with a few simple remedies, some passages from the Quecha-Spanish New Testament were read and explained to him. He finally carried the treasure away with him.

Months passed, and we did not see Don Eufrasio. About Christmas time of that same year, we received a visit from him and one of the first questions that he asked was whether we had any more books. He had been reading the New Testament and was convinced that it was the Word of God, although many of his neighbors said that it was of the devil.

A few weeks later we visited his house and received a hearty welcome. He went off to invite his neighbors in order that we might have a preaching service. The following night we had about twenty-five gathered and our hosts took a public stand that night. Don Eufrasio had been a drinker, a smoker, and a cocoa chewer (leaf from which is extracted cocaine). All three of these habits were given up at once. This was done without any direct instigation on our part. Everyone that came to their house was asked to listen to the explanation and reading of the Holy Scriptures.

The New Testament that I had sold to him about a year before was underlined with pencil in many places, and at the tops of some pages and chapters

there were subject headings. In the months that followed, this man and his wife became the nucleus of a small group of believers in that far-off district. Don Eufrasio had been living in companionate marriage about fourteen years before his conversion. (Companionate marriage is very common in Bolivia). But, as soon as the Gospel had touched his soul, both he and his companion desired marriage. They came to Aiquile and were married and baptized the same day.

—LESLIE M. SHEDD, in *The Bible Society Record*.

Bread Upon the Waters

A Wheaton College student who went to Spain last summer relates the following:

"Our Spanish steamer *Alfonso XIII* carried 800 'Gallegos' who were returning to their native Galicia from various places in Central America.

"Going up on deck for a breath of air I sought the rail, and abstractly began whistling hymns. I had not noticed a little chap of some eight or nine years who stood near me until I finished an approximation of 'Jesus Is All the World to Me.' I felt a tug at my coat, and looked around, 'Señor, I know that song!' he said rather shyly. He had attended the La Aurora Mission School in Huehuetenango, Guatemala and had learned a few words of English, along with some Bible verses and Gospel songs. The seed was deeply imbedded in his heart."

—*Record of Christian Work*.

EUROPE

The Paris Mission Growth

At the annual meeting of this mission society, Director E. Allégret reported that the most noticeable thing about their field in Basutoland, Madagascar and Togo is that the Roman Catholics are exercising the utmost zeal in working at the very points where the Protestant missions are the strongest. The Paris Mission has only 10 missionaries and 18 European workers in Basutoland, while the Roman Catholics

have 124 European priests, monks and nuns, together with 100 native helpers. In Togoland over against 6 Protestant workers there are 25 priests, 11 monks and 15 sisters.

The French Government has recognized the superior work of the Paris Mission more and more signally on account of its educational and social program. This was emphasized at the great colonial exhibition in Vincennes last year. The Mission records great progress, except in the Senegal. In French Cameroun two new stations have been opened and the number of church members increased from 20,000 to 35,000.

For all fields the increase stands as follows: Missionaries from 216 to 277, Native workers from 1,940 to 2,941, Christians from 100,000 to 160,000.

World Congress Postponed

After careful consideration of extensive correspondence from South America, Europe and the United States, the Executive Committee of the Baptist World Alliance unanimously adopted the following:

Resolved, That in view of the present economic situation and the serious burdens resting on the missionary enterprises of the denomination throughout the world, the Congress of Berlin be postponed until 1934. The Executive Committee hopes and believes that an improvement in world conditions will permit it then to take place without the disadvantages which would at present be difficult to avoid.

Churches Awake

In reply to criticism hurled at the Church by radical groups in Germany, charging aloofness from the stress of the times, the *German Evangelical Press Service* quotes from a declaration of the Thuringian churches:

Pleading, warning, we appeal to all our membership in the interests of an awakened conscience that all of them, each in their sphere, may do their utmost to counteract and combat a spirit of hatred. The Church has not the power to change economic conditions, but it has the duty to influence the behavior of men, to the end that better conditions may be created.

Similarly the Moravian Brotherhood says:

There is imminent danger that the tie of brotherhood be severed in the

fury of this struggle. We are subjects of the King of Truth. We will therefore not permit our tongues to sow the seed of hatred and provocation among our people. The Cross which we confess forbids us to hate at all. Even in the conflict of political opinions we will act according to the Golden Rule of Jesus in the Sermon on the Mount.

—*Federal Council Bulletin.*

Missions a Christian Luxury

This statement has excited much comment, first in Denmark and then in a number of continental papers, notably in Sweden and Denmark. The occasion of the flare-up is in the fact that the exchange bank in Copenhagen refused to furnish the Lutheran Danish Mission further foreign exchange, excusing its action by the statement: "Foreign missions cannot be regarded as absolutely necessary for the country." The Danish Mission Society uses about 3,000 pounds sterling every month in paying the allowances of about 135 Danish missionaries. If these men were to receive no salaries they would have to be sent home by the Danish consular service, at an expense greater than the allowance for many months. All mission stations, hospitals and schools would be left entirely unprovided for.

The onslaught on missions by the exchange bank has called forth such a storm of indignation in many European countries that the real value of missions even for the home base was emphasized more prominently than for many years. A Swedish daily, the *Svenska Dagbladet*, in discussing the foolishness of the bank's statement, ends with a fine discussion of the usefulness of the foreign mission enterprise to a country, even from a merely economic viewpoint. The discussion has resulted in an arrangement whereby the Danish Mission Society is enabled for the present to continue its work.

Czechoslovakia Quakers

Recently a new step has been successfully taken toward forming a real Quaker group in Czechoslovakia. For two years a

small group in Prague had been gathering more or less regularly for worship and discussion. A few months ago a retreat was held near Prague, attended by twenty young men and women, all Czechs except one. All were eager to know more of Quaker teachings. The deepening interest of the group resulted in the decision to hold regular meetings. Several of the leaders are outstanding members of the Y. M. C. A.; some are Catholics; others Protestant, Jewish, or without church affiliation. A young engineer, member of the Student Renaissance Movement, was elected clerk.

—*American Friend.*

Sunday Schools in Greece

Mr. G. A. Guelibolian, of Athens, sends encouraging news of the development of Sunday school work in the Armenian Apostolic Church. Four Sunday schools have been organized: Lipazama with 70 enrolled, Singrou with 95 enrolled, Kokkinia with 220 enrolled, and Der-gouti with 450 enrolled. Mr. Guelibolian says, "We started our first services with the golden text, 'The fear of the Lord is the beginning of wisdom.' The news of the inauguration of these Sunday schools was welcomed with great enthusiasm and with deep feelings of gratitude for the W. S. S. A. and the Near East Foundation." While Mr. Guelibolian's attention is directed primarily at present to the work in Athens and Piraeus, it is expected that he will extend the work into Macedonia, Peloponnese and Crete.

AFRICA

Egyptian Social Life

The *Egyptian Gazette* has an article on "Social Confusion in Egyptian Life":

"There are two phenomena in Egyptian life, one in the villages and an opposite one in towns. The former is that the villagers have undergone a mental development, while their material means of life remain unchanged. The *fellah* still eats and dresses as his grandfather; but he does not think with the mind of the

past generation. He has developed in mind while he still lives in body in a past generation, not because he does not know how to change, but because he lacks the means of changing.

"The phenomenon in the towns is that material development is going much faster than cultural development. In Egyptian cities and towns appearances indicate that town dwellers have gone a long way towards progress and culture, but this is not the fact.

"Both phenomena result from changes in the last decade, i. e., the standard of living in towns has improved considerably. Wages and salaries have increased, and in the meantime the products of civilization and articles of luxury have impressed the minds of the people, and created in them a desire to acquire them, Europeans place education first, material things are secondary; but we in Egypt care first for material appearance. This explains why some overestimate the Egyptian awakening, which is more material than moral."

Religion in Abyssinia

A religious census of Ethiopia reveals that there are six million pagans (more than one-half); one million Mohammedans; a remnant of Jews, called Falashas, and three million Christian Ethiopians (about one-third).

One hundred and two years ago, the first Protestant missionaries were sent to Ethiopia by the Church Missionary Society of England. The Rev. Samuel Gobat was the pioneer missionary. He won the respect of the priests of the Ethiopian Church because he knew the Scriptures. Short periods of occupation were followed by long periods when no missionary was allowed in the country. At three strategic centers the American United Presbyterian Church is now witnessing for Christ in Ethiopia. Sayo and Gorei are in the midst of pagan Gallas; Addis Ababa at the center of the old Christian Ethiopian Church. The following other Protestant Missionary Societies are at work in Ethio-

pia: London Society for the Propagation of the Gospel among Jews; British Society for Propagation of the Gospel; British and Foreign Bible Society; Sudan Interior Mission; Evangelical Lutheran Mission; two Swedish Societies and Seventh Day Adventists.

—*Woman's Missionary Magazine (U. P. Church).*

Difficulty in Cameroon

The sudden devolution of the missionary contribution to the native church is having very detrimental effects in the Cameroons. Native helpers, who must look more definitely to the congregations for their support, are feeling the stress of the times. In the region of Dikume and of Mbembe (a new station in the Grass Lands) it will be difficult to retain the helpers unless they receive financial aid.

There are reports of the reawakening of heathenism. In the Bakosi region (Nyasoso) the Losango movement is gaining new strength. For the first time in fourteen years men have heard again the voice of the *Mungi*. (According to a heathen conception the *Mungi* is a ravenous animal that demands human lives. The Losango people are making effective use of the terror that people have of this animal.)

Chief Adjebe is making systematic efforts to destroy mission work in his territory. In the Mbembe territory a teacher was threatened with death by his chief. Notwithstanding these difficulties none of the teachers are ready to quit the service.

—*Heidenbote.*

In Spite of Locusts and Ants

In spite of drought, locust plagues and other circumstances which have made the past year the worst the Rev. Henry C. McDowell of Galangue, West Africa, has seen in his 13 years in Africa, the Christian natives have given more to Christian work than ever before. A 20 per cent cut in salary, from the pastors down the line, was made but it was insisted that new work be started in unoccupied villages. In going over the situ-

ation Mr. McDowell and the local pastor calculated the number of folk in the villages that might be classified as "followers." They were amazed to find in a group of 45 villages a total of 11,000 people who claimed to be Christians.

Industrial Research in Mines

The Department of Social and Industrial Research of the International Missionary Council is engaged in its first piece of field investigation; the purpose being to carry out an enquiry into the human needs occasioned by the rapid industrialization of populations in the great mining areas of southern Africa, and to throw light upon the responsibilities which these changes hold for Christian missions. Government, organized capital and missions are in varying measure alive to the responsibility that rests upon them for avoiding the serious evils which have developed under the mining systems of the Union, and are aware of the opportunity to stabilize and recreate African life.

The study will include the processes of adjustment of native society and the individual to the new wage economy introduced by western capital; to the alien sanctions and requirements of European law and administration that have been superimposed upon the tribal system; to the new moral and ethical concepts and rules of the Christian religion; to the new social and community patterns, restraints, obligations and liberties.

—*Far Horizons.*

China's Gift to Africa

A gift of unusual interest was sent recently by the Diocese of Western China to the Church in Uganda to celebrate the 132d birthday of the Church Missionary Society. This gift consisted of three beautiful scrolls to express their love to an African diocese which owed its origin to the same Church Missionary Society.

The characters embroidered on the large scroll represent the words: "God is with you. Be of one heart and mind." In smaller characters at the side is

this inscription: "Respectfully presented to the Church in Uganda, Africa, from the whole body of the Anglican Church in the Western Deanery of the Diocese of West China." The two smaller scrolls bear the words: "Humble yourselves under the mighty hand of God that he may exalt you in due time," 1 Peter 5: 6; and "Casting all your care upon him for he careth for you," 1 Peter 5: 7.

—*C. M. Outlook.*

A Changed People

Okrika is a little island in the swampy delta of the great River Niger. A beautiful new church was dedicated here last year, followed by an ordination service the next day. For years practically every person in the island had brought a regular contribution fixed by the chiefs, who are all Christians except one. They brought money, palm oil or fish, which they sold and gave the proceeds. The people are comparatively well-to-do and are able to undertake their own support, giving a little contribution also to the Church Missionary Society. Their new church is an excellent building, splendidly furnished, holding about 2,000 people, built of cement blocks. About 3,000 people were packed into it for the service. The sermon was preached by Archdeacon Crowther, over eighty years of age, the son of the "Black Bishop" so well known in early missionary labor in West Africa. When he first came to Okrika, there was not a single Christian there, and everyone warned him that every stranger who went to Okrika was killed and eaten. On the site of the new church there rose a huge ju-ju house, where sacrifices of all sorts used to take place, and many unspeakable abominations. The name of the town Okrika means "Never Changing," because the people declared nothing would ever alter their customs, but Jesus Christ and His Gospel have changed the hearts of the people of Okrika. Today almost all their heathen ways are things of the past.

—*E. M. S. Quarterly.*

Initiative Among Africans

Rev. J. H. Robertson of Luebo reports that the last few years have shown a development not only of a sense of responsibility on the part of native leaders, but a keen initiative to tackle the problem of the evangelization of their own people, and to come forward with definite plans for the further organization and expansion of the work. In each section, native leaders are not only planning new ways and means of carrying on the work, but they are watching the work being done in other sections, studying it in view of their own needs, and formulating new methods and organization to carry on the work to best advantage. Missionaries have always respected the judgment of native leaders, and asked advice from them in new undertakings, and in handling of routine details, but now native leaders are coming to the missionaries to offer advice and suggestions in regard to various policies which concern the future church.

One instance shows this spirit. The missionary, visiting a substation, found the work in excellent shape, so said to the native teacher in charge, a young fellow about twenty-one years old, "Mbuyikana, you have everything going smoothly, so we are going to suggest one more thing for you to do. You know what Christian Endeavor is, what it does, and what it is for, so it would be a wonderful help to these people if you would organize a Christian Endeavor Society for them." With a smile, Mbuyikana replied, "Ah, Mukelenge, we did that three weeks ago!"

—*Missionary Herald*.

WESTERN ASIA

Strength to Eastern Churches

The Near East Christian Council, composed of nearly all the missionary organizations operating in the Near East has put forward a program of cooperation, and is endeavoring to foster a spirit of fellowship. The Federal Council of Churches has

a special committee on the Eastern Churches, and a number of institutions of the United States interested in the Near East have formed a Committee on Correlation dedicated to the strengthening of Eastern Churches.

The purpose of the proposed cooperation would be:

1. To confer over plans of approach to and help for the Eastern Churches.
2. To ascertain how we can help the old Eastern Churches and the new evangelical Churches and the missions.
3. To determine what assistance for the Eastern Churches is practicable and desirable.
4. To advise what agency can best render such aid.
5. To avoid conflict in approaches to the Eastern Churches.
6. To help in Christian education.
7. To conserve and direct in proper channels the assets of support which the Near East Relief may be able to transfer. —*Spirit of Missions*.

A Blow at Islam

The Byzantine mosaics of St. Sophia, which have been covered ever since 1453 A. D., when the church was converted into a mosque, are shortly to be uncovered. This is another instance of the sweeping changes taking place in the Moslem world, and would have been unbelievable ten years ago. St. Sophia has been one of Islam's holiest places in these 500 years. When Constantinople fell into the hands of Mohammed the Conqueror in 1453 a minaret was built at each of the four corners, and the most beautiful of Byzantine mosaics—huge representations of Christ, the Apostles, and other religious pictures—were covered with stucco in order that they should not interfere with the meditation of the worshipers. Some fifty years ago some of the stucco fell and it took time to find people capable of re-covering the mosaics.

—*Missionary Herald*.

Syria Mission

The Presbyterian Church mission reports daily contact with 3,393 children during the past year. Over 4,000 people assembled every Sunday in the churches; 3,400 children were in the Sunday schools.

Medical workers had contacts with 3,333 individual patients last year, and gave almost 13,000 treatments. The number who made their confession of faith was somewhat less than the previous year, being only 97; but the communicant classes numbered 151, a gratifying increase and promising better results next year. One hundred and thirteen babies were baptized in the course of the year. Income from pupils, patients and churches the year before was \$97,528, while last year it increased to \$100,740. This was only 9% less than the previous year before the depression began to be felt.

The American Press had an output of over 300,000 volumes of Scriptures and other books and leaflets, and an income of about \$59,000.

Modern Centurions

Persia has compulsory military service, and in return for its hard life those in the army receive less than 50 cents a month. "Yet even in the army," writes the principal of a Presbyterian mission school for boys, "our boys are a credit to the school. While they render their service unto 'Cæsar,' from time to time we are encouraged to learn that they have also taken advantage of their opportunity to render unto God the things that are God's."

—*Presbyterian Banner*.

The Central Asian Mission

An officer of the British army and his regiment forty years ago were passing through two hundred miles of unknown country beyond the northern boundaries of India, until they reached the last inhabited region, called Chitral. "It was a very fertile country," this Christian officer wrote, "the valleys dotted with small and large villages, but the inhabitants were without Christ and without hope. Here Satan was entrenched; for 1,000 years none had disputed his sway."

The vision was followed by action. This officer, Col. G. Wingate, began earnest prayer with

another Christian officer and one or two soldiers. In answer to these prayers the Central Asian Mission came into being in 1895, and for 37 years has stuck to its post. Headquarters have remained from the first at Mardan, just within the boundary of India proper. Mr. H. C. Robertson, who is in charge, has been on the field 19 years without a furlough.

In and around Mardan are four Christian congregations, numbering a few hundreds, with Indian pastors. These consist mostly of Indian Sweepers who have come up from India. But the real inhabitants of this area are the Pathans, who have a reputation for fierceness. The chief objective remains unreachd—the vast area to the north, where probably several millions have never heard of a missionary.

The other advance of the C. A. M. is a little land on the eaves of the "Roof of the World," called Baltistan, about the size of Wales. It contains some 120,000 Baltis, but not one white person except the little band of missionaries.

—*Central Asia.*

INDIA AND BURMA

Hindu Warning to Women

The Rev. Fred M. Perrill, editor of *The Indian Witness*, observing that Gandhi attracted many Western women as disciples, sends an article to the *Christian Advocate* from the pen of Pundit Bhagat Ram, not a Christian but a Hindu reformer.

We who have been brought up in Hinduism and live and have our being in Hinduism, have often pondered over the question why American and English ladies are now and then turning Hindus and renouncing Christianity. We can not understand why Christian women can accept Hinduism—the Hinduism which practices child marriage, enforced widowhood, untouchability, and a double standard of morality for men and women. Such a system can hardly contain more spirituality than Christianity.

If any Western sister is bent upon a Hindu marriage, let it be a civil marriage, not according to the Hindu rites, so that in the future there may be some way of escape. Western women little realize that Hinduism is an aristocracy; that it is polythe-

istic, dogmatic, bigoted; that it is antagonistic to the poor classes, and opposed to social reform. They know nothing of the deserted Hindu wives, the prejudice against girls, deprivation of women practically from any inheritance—such facts as these are never presented to foreign audiences.

If Western ladies come to help Hindu sisters to overthrow these evils, and gain for Indian women and untouchables their just rights as human beings, then their coming is blest. Otherwise, their coming will be of little service to their less fortunate fellow men and women, and is not likely to attain any higher end than to satisfy their own selfish desires or mere curiosity.

Brotherhood of Andrew

This group was organized in October, 1927, under the inspiration of Dr. S. M. Zwemer and has been quietly working among the masses in the Punjab and North West Province. The Brotherhood's ideal and program are very comprehensive, as the following "aims and objects" would show: (1) to work among Hindus and Moslems of the Punjab and to endeavor to bring them to Christ; (2) to promote the spirit of Christian humility and sacrifice among the members of the Brotherhood; (3) to endeavor by example and cooperation to arouse the whole Church to a higher participation in evangelism; (4) to promote feelings of love and sympathy between the converts from various religions and to help them out of their troubles and difficulties; (5) to establish two training centers for inquirers and converts—one for the Punjab and one for the frontier areas—an extensive library, a reading room and a center of propaganda work.

The Brotherhood's activities during 1930-31 include Gospel preaching in and around Lahore; the distribution of 161,000 tracts, as well as Bibles, New Testament and Gospel portions; publication of a journal, especially designed to meet objectors to Christianity and the opening of a Converts' Home.

—*National Missionary Intelligencer.*

Hindus and Untouchables

Certain Indian leaders have been saying that Hindus have

adopted a kindlier attitude to India's untouchables. On this subject the *Audi Depressed Classes Sabha of Ferozepore Cantonment* passed the following resolution recently:

This Sabha herewith sets forth as its conviction that the *Hindu mentality with regard to the Depressed Classes has not changed*, and we cannot believe that it has changed until the Hindu upper classes display a changed attitude in the following ways:—(a) They should endorse a bill in the Legislative Assembly to repeal certain rules of *Manusmriti* which are the basis of the present Hindu attitude toward Depressed Classes. (b) The Hindu upper classes . . . should manifest their solicitude for the out-castes by including the untouchables in the field of Hindu benevolence and welfare works. Millions of rupees are spent yearly by the caste Hindus, but solely for the benefit of their own upper classes. Gurukuls, schools and colleges are established for the upper classes, wells are dug, Dharmasalas are built. But where is there any proof of the truth of the assertion that the Hindu upper classes really regard the untouchables as part and parcel of the Hindu family? Rather, the Depressed Classes should receive a greater share due to their ignorance, poverty and dire need.

—*Dnyanodaya.*

Untouchability Campaign

A large fund is being raised to promote a campaign against untouchability. Out into the villages of India will go those who are to preach this new doctrine to the depressed classes and they will be told that the Hindu fold is open to them, that they may worship in the temples and bathe in the sacred waters side by side with their high-caste brethren. A wide response is expected. But the value of the movement rests upon its extending outside the bounds of Hinduism, and there is little indication that this will be the case. If Mohammedans and Christians remain untouchable, the proposed removal of untouchability will be simply a movement within Hinduism to widen its organization, while at the same time it remains as exclusive as ever, a result which will delay, and not help India's progress.—*Fred M. Perrill.*

Advance in South India

The Rev. W. A. Stanton, of Kurnool, South India, writes:

In the Kurnool field we have had more than 500 converts received by

baptism since January 1, 1931. Our greatest problem is to take care of these, for we are not only to baptize but to teach. Every group of converts calls for a teacher. We are besieged with requests. In two months we have taken on twelve new workers. How can this be done in the face of the depression? The order is "retrench," to "cut down." How then can we advance? The secret is that the Telugus are doing it. When American money failed we were in despair. Now when we want a teacher for a village we do not ask the Society at home; we ask the Kurnool Field Association, and the worker comes. We are beginning to see that our resources are not in a distant land thousands of miles away, but in the hearts of our Telugu Christians. Caste children are attending our village schools in ever increasing numbers. In two villages they came over in a body to our schools. We have received thirty-nine by baptism in the past year, and we have a membership of 400. This church is a fine example of an independent self-supporting church in Teluguland.

—*Watchman-Examiner*.

"Burma for Christ"

The Burma for Christ Movement reports the following achievements during the past year:

1. A Bulletin has been issued and widely circulated.
2. An abridged edition of "*The Imitation of Christ*" has been published and sold out.
3. Several conferences have been held to discuss plans and ideals.
4. The spirit of cooperative evangelism has been promoted.
5. The spirit of prayer and consecration has been fostered.
6. The "Gospel Team" was appropriately welcomed back from the India Tour.

During the coming year it is proposed to form wherever possible groups to act as nuclei of spiritual power; to discover untouched areas; to encourage every group to take up some definite work; and to prepare more devotional literature.

—*National Christian Council Review*.

Siam "Church News"

More than one attempt has been made to start a religious magazine in Siam. For some thirty-eight years *Day Break*, later rechristened *Magazine of Advanced Learning* has con-

tinued its way over obstacles. Never wholly religious, it strove to send a monthly Christian message between its covers, along with articles on world events, home keeping, education, culture, etc.

Because of the growing realization of the need for something more distinctly Christian, the National Christian Council decided to make the starting of a church magazine its *opus magnum* for 1932. Two obstacles lay in the way—the lack of funds and satisfactory editorship. The National Christian Council supplied \$240, and Rev. George H. Feltus promised \$50 more if the magazine was launched. The subscription price was fixed at the modest price of 30 cents—all the mass of Christians could afford to pay. A former editor of *Daybreak* has been chosen to guide the venture. Three issues are out. The magazine is called *Church News* and its aim will be to inform the entire Church in Siam concerning its own life and activities.—*Siam Outlook*.

MISCELLANEOUS

Anti-Semitism Increasing

A recent issue of the *Jewish Missionary Magazine* gives a résumé of the increasing world anti-Semitism.

Poland, "a hotbed of anti-Jewish hatred" is in a very ominous state since so many Jews are literally starving. In Latvia Jewish students are prevented from enrolling in professional institutions. Thousands of Jews have already fled from Germany. In Belgium agitators have posted bills in the streets of Antwerp calling for a boycott of Jewish business. Roumania has been "semi-barbaric in its treatment of the Jews." In some sections of Greece the Jews have been made to realize they are not wanted. Recently many attacks have been made on the Jews of Tunis, Africa. The *American Hebrew* reports an alarming anti-Jewish movement in Argentine. Chinese bandits extract money from Jews by threatening to arouse White Russian senti-

ment against them. A new anti-Semitic publication recently appeared in Toronto, Canada. Attention is called to the prophecy in Psalm 83:4 where it is declared that the enemies of God have consulted together with one consent and have said, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."

Magazine for the Blind

A religious magazine in Braille, announced last spring, began its monthly appearance in January as *John Milton Magazine*. It has no subscription cost, being financed by Church Boards of Publication, Education, Sunday School Work and Home Missions; more than 40 denominations are represented by the 900 blind persons who have already applied for copies of the periodical.

Sunday School Times Diamond Jubilee

For seventy-five years *The Sunday School Times*, of Philadelphia, has served the cause of Christ among the pastors and teachers in the Protestant churches of America. Founded in 1858, the paper was long ably edited by the late Dr. Henry Clay Trumbull. *The Times* has stood loyally and constructively for the Deity of Christ, for the inerrancy of the Bible, for the best methods of Biblical instruction, and for world-wide Christian service under the guidance and in the power of the Holy Spirit. *The Times*, under the able and consecrated guidance of Dr. Charles G. Trumbull and Mr. Philip E. Howard (son and son-in-law of the Founder), has been increasingly influential in training youth in the knowledge of God and preparing them for Christian service. If more teachers, preachers, parents and youth would read this valued paper, in place of the decadent popular literature of the day the American Government and schools, churches and mission work would be greatly strengthened.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

An American Doctor at Work in India. By Sir William Wanless. 200 pp. \$2.00. Revell. New York.

People in the home churches who have been troubled by recent criticisms of foreign missionaries will be heartened by reading this book. It is the autobiography of a modest man who wrote in response to the urging of friends, and the story is therefore, simply told; but the facts are there. Dr. Wanless made his hospital in Miraj as famous in India as the Mayo Hospital is in America. Beginning in a small way, with no trained assistants and with limited equipment, he developed it into a great institution of world-wide fame, pervaded by the spirit of Christ and richly utilizing its great evangelistic opportunities. Not only his fellow missionaries but thousands of Indians of high and low degree honored and loved him for his eminent and unselfish labors. In grateful recognition of his distinguished services, the British Government, in 1919, conferred upon him the Kaiser-i-Hind medal, and January 1, 1928, King George raised him to the rank of Knight Bachelor of the British Empire, one of the oldest orders in British knighthood.

The late John H. Converse of Philadelphia and other donors in America, and Indian friends and former patients made gifts until the plant and equipment were excelled by none in the mission field and equalled by few government medical institutions in all India. There are now fifty buildings, costing altogether \$275,000. More than 76,000 in-patients and 1,500,000 out-patients have been treated, and the number of surgical operations exceeds 75,000. The institution in-

cludes not only the hospital and six branch dispensaries but a medical college, a nurse's training school, and the superintendency of a larger leper asylum. A tuberculosis sanitarium a few miles distant, which was organized by Dr. Wanless and is named after him, is under separate management.

After 39 years of herculean labor in that hot climate, ill health required Sir William to return to America, where he is now living in honorable retirement. He returned to India in September, 1930, to complete the organization of the tuberculosis sanitarium, but was again compelled to return to America in April, 1931.

This modest little book is an important addition to missionary biography, the record of a beautiful life and a tonic to faith.
A. J. BROWN.

Hudson Taylor's Spiritual Secret. By Dr. and Mrs. Howard Taylor. 178 pp. Cloth \$1, paper 50 cents. China Inland Mission.

There cannot be too many books about Hudson Taylor. This one includes little new material and handles old material for one definite purpose—to reveal the open secret of this deeply spiritual life. It has the advantage of some earlier volumes in being brief and easy to read. Here is revealed and illustrated "the simple, profound secret of drawing for every need, temporal and spiritual, upon the fathomless wealth of Christ." Parts of the record deal with blessings experienced by the China Inland Mission. In days when mission work is being criticized it is refreshing to note Hudson Taylor's attitude toward criticism; also toward difficulties: "Though things are sadly discouraging,

they are not hopeless; they will soon look up, by God's blessing, if they are looked after." His secret emerges in a word spoken in dire straits: "I cannot read, I cannot pray, I can scarcely even think—but I can trust."

CLELAND B. MCAFEE.

Re-Thinking Missions: A Laymen's Inquiry After One Hundred Years. By the Commission on Appraisal, William Ernest Hocking, Chairman. 349 pp. \$2.00. Harpers. New York.

This is the Report of the Commission of Appraisal appointed by Laymen's Foreign Missions Inquiry, that is making such a commotion in the missionary world. It has been so ably and so thoroughly discussed in the editorial in the November REVIEW and in Dr. Speer's article in the January number that we need not take space for another critical review. Our views are in accord with those that they have expressed. The eminence and sincerity of the authors of the Report and the wide publicity that the secular and religious press has given it make its publication an important event in the history of Foreign Missions, but as a contribution to missionary policies and methods, we are inclined to think that its value is being overrated. While it contains many sound observations and excellent recommendations, they are not new. The boards were already dealing with them on their own initiative. Some of the appraisers' criticisms are undoubtedly just; others impress us as misleading. Some of the recommendations, for example, the concentration of administration in a single board, are impractical until the home churches are united. Even then we doubt whether a united

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

church would put its foreign missionary work beyond its control in an autonomous board as the appraisers seem to recommend. The most serious objection to the report is however its subordination of the evangelizing motive and evangelical character of missionary work to cultural and philanthropic objectives. The report is enthusiastically praised by those who sympathize with its liberal theological position, its cooperative attitude toward the non-Christian religions, and its conception of Foreign Missions as primarily a humanitarian enterprise to attain the supreme good. From this viewpoint it is a notably able volume. But the churches have constituted their boards of Foreign Missions and have given their sons and daughters and money for the main purpose of winning non-Christians to an acceptance of Jesus Christ as Saviour and Lord, and we doubt whether they would continue to support the enterprise for any subsidiary purpose that minimized their dominating aim.

A. J. BROWN.

"The Kingdom Overseas."

The missionary periodicals of British Methodists now united, *The Foreign Field* of the Wesleyans, *The Advance* of the Primitive Methodists and *The Missionary Echo* will be superseded by a magazine of the new Methodist organization which will be entitled *The Kingdom Overseas*. Its editor will be Mr. F. Deauville Walker, for eighteen years editor of *The Foreign Field*.

God in the Shadows. By Hugh Redwood. 137 pp. \$1. Revell. 1932.

Such a book warms the heart of a Christian believer. It follows the general lines of Mr. Redwood's earlier volume, "God in the Slums," which has had an almost sensational circulation. During the first week after the publication of this present volume 50,000 copies were sold! It is of the nature of a personal confession, telling the story of the progress of a soul in presence of clear indications of the presence and power of God. The book aims to help "establish the

existence of a God with a definite plan for individuals. . . . the God whom men and women are seeking." It should help troubled souls everywhere and should put new assurance into the hearts of men who preach and teach the Gospel of Christ. It contains exactly the note of warmth and eagerness which so much preaching lacks. CLELAND B. McAFEE.

Three Arrows. By E. Ryerson Young. 183 pp. 75 cents paper; \$1.00 cloth. Friendship Press. New York. 1932.

"Three Arrows" is the name of an American Indian who was born deformed and whose grandmother wanted to destroy him. It is a delightful story of Indian life on the Western frontier showing how this deformed lad won against all physical handicaps. This young Indian's love for his horse "Whirlwind" is one of the fine features of this story. The hero finds Jesus Christ through the missionaries and in turn brings many of his people to the Master.

The story is told by the son of the late Egerton R. Young, a famous missionary to the Indians of Canada. It is history in thrilling form to hold the interest of boys and of their fathers as well. H. A. ADAIR.

Joshua—A Story of the Life of Jesus. By A. V. Pohlman. 326 pp. \$2.50. Moyer & Lotter. Philadelphia. 1932.

The purpose of this book, as stated in the preface, is to give a harmonized and chronological story with only such characters and conversations, extraneous to the Gospels, as are necessary to show the social, intellectual, commercial and religious conditions at the time of Jesus.

The author has made a courageous attempt to make more real the life of the Man Christ Jesus. The measure of his success must be determined by each reader. A good book for the home circle. JAMES CANTINE.

Pioneers of the Kingdom. Phyllis L. Garlic. Part I. 12 mo. 122 pp. 2s. Church Missionary Society. London. 1932.

Our children know too little of how Christianity spread in Europe. They have no knowl-

edge of church history and missions from the time of St. Paul to the time of William Carey—over 1,700 years. These interesting brief lessons cover the activities of Patrick in Ireland, Columba in Scotland, Augustine and Aidan in England, Boniface in Germany, Anskar in Scandinavia, Ufilas in the Balkans, Vladimir in Russia, Frances of Assisi, the apostle of freedom, and Raymond Lull, the apostle to the Moslems. The stories are worth reading and offer a good basis for study.

World-Fellowship People. By Grace Darling Phillips. xxii plus 105 pp. \$1.00. Friendship Press. New York. 1932.

In response to many inquiries in the course of her work as a University librarian, Miss Phillips has undertaken the collection of sources on missionary biography. In her selection of descriptive abstracts and critical reviews of some hundred biographies selected from twelve countries and representing fifteen races, she has endeavored to respect the reliability of the sources as to factual material, their emphasis upon matters of importance, their sympathetic insight into the various cultures and the style in which the biographies are written. Miss Phillips is unusually competent to form these judgments and some of her material is usable in the form of abstracts and excerpts. Its chief value lies in the guidance it gives to leaders of missionary groups, writers of textbooks, and any others who use missionary source material. The lives included in this list are of inspirational and informational value. WILLIAM CLAYTON BOWER.

Native Disabilities in South Africa. By Dr. D. D. T. Jabavu. A pamphlet. 25 cents. Student Volunteer Movement. New York. 1932.

The South African native is not having a square deal. He is being exploited and kept in subjection by white settlers in his native land. Dr. Jabavu, an earnest Christian, presents a strong plea for those of his race, asking for them only justice, and a friendly opportunity in industry, legislation, education and

the Church. He says: "An urgent need before Christian men and women is the creation and enforcement of a Christian public opinion on all matters connected with White and Black in Africa."

America, the Philippines and the Orient. By Hilario Camino Moncado. 214 pp. \$2.00. Revell. New York.

The case for the independence of the Philippines is here stated by a distinguished Filipino, the founder and president of the Filipino Federation of America. It presents certain facts and ideas which the author thinks should be taken to heart by Americans and which should be seriously pondered by the Oriental peoples, especially the Filipinos, Chinese, and Japanese. It contends that America's pretension to altruism in the Philippines is untenable, and that it values the Islands for the economic advantage they offer and still more as a base of operations from which to extend its interests in Asia, particularly China. The statement is naturally ex parte, but it is ably argued and it merits thoughtful reading. The absence of an index is a defect.

A. J. BROWN.

Lin Foo and Lin Ching. By Phyllis A. Sowers. Illus. 8 vo. 121 pp. \$1.50. Crowell. New York. 1932.

American boys and girls will be interested in this boy and girl of China. They are real human children who live by the river, work hard, have adventures, become stowaways on a junk, beg in a city, visit a temple, scare away a thief and are taken into the home of an honorable gentleman and sent to school. Children from six to ten will like the story, which is well told with a Chinese flavor.

Pepi and the Golden Hawk. Vera C. Hines. 8 vo. 64 pp. Illus. in color. \$1.50. Crowell. New York. 1932.

The Golden Hawk was a charm to keep off evil and Pepi was a son of an Egyptian Pharaoh. The story, for primary children, tells of Pepi's adventures in ancient Egypt—among crocodiles, hippopotimuses and snakes, and surrounded by pyramids and temples. The illustrations make the narrative doubly attractive.

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The Two Hundred. By Frank Houghton. Pamphlet. 1s. China Inland Mission. London. 1932.

The story of why and how and who were the 200 new missionaries recently sent to China by the C. I. M. is the story of a miracle. In the midst of depression in America and England, and of turmoil in China, these recruits have been secured and sent to the field and their support provided.

Everyland Children. By Lucy W. Peabody. Illus. Booklet. Central Committee on United Study of Foreign Missions. Cambridge, Mass. 1931.

Eight brief stories and poems on China for primary children make up this attractive booklet.

Songs of Life. By Henry Weston Frost. 12 mo. 120 pp. \$1.25. Loizeaux Bros. New York. 1932.

Dr. Frost for many years the honored North American Director of the China Inland Mission is a sweet singer of Christian songs of the heart. These eighty or more poems voice the response of a child of God to the beauties of God's natural world, God's word and works, God's Son, God's Day, God's children and the spiritual life. They will awaken a responsive chord in many another soul, bringing comfort and cheer.

New Books

Out of the Storm in China. W. B. Lippard. 201 pp. \$1.50. Judson Press. Philadelphia.

Dugald Christie of Manchuria, Pioneer and Medical Missionary. By his wife. Illus. 232 pp. 7s. 6d. James Clarke. London.

Nationalism and Education in Modern China. Cyrus H. Peake. 240 pp. \$3. Columbia University Press. New York.

Pan Chao: Foremost Woman Scholar of China. Nancy L. Swan. 198 pp. \$6. Century. New York.

Re-Thinking Missions—Report of the Laymen's Foreign Mission Inquiry. Wm. Ernest Hocking, Chairman. 350 pp. Harpers. New York. 1932.

The Faiths of Mankind. William Paton. 159 pp. 2s. 6d. Student Christian Movement Press. London.

Nasik and the Gospel: The Story of a Hundred Years of Christian Witness, 1832-1932. Two Nasik Missionaries. Preface by the Bishop

of Nasik. Illus. 81 pp. 1s. Times of India Press. Bombay.

The Wonder of It. A Century of World-Wide Missionary Service. W. P. Livingstone. Illus. 94 pp. 1s. Church of Scotland Foreign Mission Committee. Edinburgh.

Methodism and the Mountain Summit. A Survey of Methodist World Missions. F. Pratt Green. 1932 pp. 1s. Cargate Press. London.

Light from the Darkness. Takeo Iwahashi. 94 pp. Y. 1. Kyo Bun Kwan. Tokyo.

Indian Caste Customs. S. S. O'Malley. 200 pp. 6s. Cambridge University Press. London.

Moral and Material Progress and Condition of India During the Year 1930-31. Illus. Maps. 752 pp. 7s. 6d. H. M. Stationery office. London.

Years of Destiny: India 1926-1932. J. Coatman. 384 pp. 10s. 6d. Cape. London.

Up from Poverty in Rural India. D. Spencer Hatch. Illus. 208 pp. Oxford University Press. New York. \$1.25.

Reconstruction and Education in Rural India. Prem. Chand Lal. 262 pp. 10s. Allen & Unwin. London.

Socrates Persists in India. F. L. Brayne. Illus. 140 pp. 2s. Oxford University Press. London.

Burma and Beyond. Sir J. G. Scott. 349 pp. 18s. Grayson & Grayson. London.

Persia. Sir Arnold T. Wilson. 416 pp. 21s. Benn. London.

Palestine As It Is. M. J. Landa. 126 pp. 3s. 6d. Goldston. London.

The Tribes of the Ashanti Hinterland. 2 Vols. Captain T. S. Rat-tray. Illus. 292 pp. 45s. Oxford University Press. London.

Notes on the Customs and Folklore of the Tumbuka-Kamanga Peoples. T. Cullen Young. 284 pp. 6s. Mission Press. Nyasaland.

Fresh Minted Gold. By Pickering. 190 pp. 2s. 6d. Pickering & Inglis. London. 1932.

O'er Land and Sea with the Apostle Paul. A. A. Acton. Revell. New York. 1932.

The Red Flag at Ararat. A. Y. Yeghenian. 170 pp. \$2. Woman's Press, New York. 1932.

The Strategy of City Church Planning. Ross Sanderson. 245 pp. \$2. Institute of Social and Religious Research. New York. 1932.

Tefero—Tales from Africa. W. J. W. Roome. 186 pp. 5s. Marshall, Morgan & Scott. London. 1932.

Undaunted Hope—Life of James Gribble. Florence Newberry Gribble. 488 pp. \$1.65. Brethren Pub. Co. Ashville, Ohio. 1932.

School Paths in Africa. Phyllis L. Garlick. 102 pp. 1s. Church Missionary Society. London. 1932.

New Testament Life—Its Character and Expression. Walter B. Sloan. 47 pp. 6d. Pickering & Inglis. London. 1932.

Japanese in the United States: A Critical Study of the Problems of the Japanese Immigrants and Their Children. Yamato Ichihashi. 436 pp. \$4. Stanford University Press. Stanford, Calif.

Flaming Arrow's People. An Acoma Indian. James Paytiamo. 158 pp. \$2.50. Duffield. New York.

The Changing Culture of an Indian Tribe. Margaret Mead. 313 pp. \$4.50. Columbia University Press. New York.

Sea Island to City. A study of St. Helena Islanders in Harlem and Other Urban Centers. Clyde Vernon Kiser. 272 pp. \$3.50. Columbia University Press. New York.

Indian Tribes of the Argentine and Bolivian Chaco. Rafael Karsten. 236 pp. \$4. Stechert. New York.

Directory of Christian Missions in India, Burma and Ceylon. 1932-33. 393 pp. 4s. World Dominion Press. London.

God's Candlelights: An Educational Venture in Northern Rhodesia. Mabel Shaw. 196 pp. 2s. 6d. Edinburgh House Press. London.

The Press and the Gospel: The Story of a Japanese Experiment. W. H. Murray Walton. 160 pp. 2s. 6d. Student Christian Movement Press. London.

The Teaching of Healthcraft to African Women. Mrs. Donald Fraser. 134 pp. \$1.50. Revell. New York.

The Buddha and the Christ: An Enquiry Into the Meaning of the Universe and the Purpose of Human Life. B. H. Streeter. (Bampton Lectures for 1932.) 350 pp. 7s. 6d. Macmillan. London.

The Encyclopædia of Islam. Fasciculus P. Turks-Umaiads. Luzac. London. 1932.

Whither Islam? A Survey of Modern Movements in the Moslem World. Edited by H. A. R. Gibb. Map. 384 pp. 15s. Gollancz. London.

Sons of the Law. An outline of the Jewish Life and Faith. W. N. Carter. Illus. 94 pp. 1s. Church Missions to Jews. London.

The 1931 Flood of China. Map. 74 pp. \$1. University of Nanking. 150 5th Ave. New York.

Slavery: Report of the Committee of Experts on Slavery provided for by the Assembly Resolution of September 25, 1931. 27 pp. 1s. 3d. Allen & Unwin. London. Or League of Nations, Geneva.

Obituary Notes

Calvin Coolidge, the thirtieth President of the United States, died suddenly on January 5th, at his home in Northampton, Massachusetts. Mr. Coolidge was universally beloved and respected for his courage, his sanity, his integrity and Christian character. He was a man of deeds rather than words and was considered by many a typical American citizen of the finer type. America is richer for Mr. Coolidge's life of devotion to the good of mankind.

Anna Y. Thompson, for 61 years a missionary of the Foreign Mission Board of the United Presbyterian Church in Egypt, died in Cairo on December 15. Miss Thompson was a native of Washington, Pa. After graduation from Washington Seminary for Girls she enlisted for missionary work as one of the first American missionaries to Egypt. She acquired a remarkable use of the Arabic language which she used chiefly among the women. So wide did her influence become during her long service that she was frequently a guest in the homes of the most influential residents of Egypt and did much for the emancipation of Egyptian women.

Dr. Willoughby Anson Hemingway, an American Board Missionary, died from influenza in Taiku, China, on November 8. In 1919 he was decorated by the Chinese Government for his work in stopping the bubonic plague. Recently he had served as director of

a health movement for students in the Chinese government schools.

Dr. Francis L. Patton, who preceded Woodrow Wilson as President of Princeton University from 1888 to 1902, and for the next eleven years President of Princeton Theological Seminary, died in Hamilton, Bermuda, November 25 at the age of 89. Dr. Patton was the oldest former Moderator of the Presbyterian General Assembly.

Mrs. Simeon Foster Woodin, a pioneer missionary of the American Board, died at Saybrook, Conn., July 29 at the age of ninety-six. In 1859 she and her husband set out on the perilous journey around the Cape of Good Hope to Foochow, China, and for 36 years they shared the arduous work of founding institutions, translating books, training young preachers, and laying foundations for the present vigorous Chinese Church.

Charles H. Gabriel, composer of hymns, died in Los Angeles, September 14. Among the more familiar of his compositions are: "Since Jesus Came into My Heart," "Brighten the Corner Where You Are," "He Is So Precious to Me," and the widely popular, "That Will Be Glory for Me." Many of his hymns were translated into foreign languages.

Dr. Wilbur Fisk Walker, retired Methodist missionary, died at Evansville, Ind., November 13, aged eighty-six. He was pastor of important churches, including Asbury, Peking, and four terms presiding elder. In the Boxer troubles he performed conspicuous service as commissary during the siege of Peking. Later he served on the Boxer indemnity board.

The Rev. Dalzell Adelbert Bunker, a Methodist missionary in Seoul, Korea, 1895-1926, died in San Diego, Cal., November 28, aged seventy-nine. He went to Korea in 1886—one of three American teachers sent at the emperor's request. In 1895 he joined the Methodist mission, as teacher in the Pai Chai High School in Seoul, of which he became president. The emperor decorated him for his educational service. He was the author of a standard English-Korean primer.

The Rev. Goodsil Filley Arms died at Tarpon Springs, Fla., December 9, after a long illness. For many years he was a leader of Methodist educational work in Chile, pastor, district superintendent and president of Concepcion College for Girls, where he and Mrs. Arms had abundant success for twenty-three years. He was the builder of Methodism in southern Chile. Later he was United States Consular Agent at Coquimbo, and pastor, and still later was pastor at Santiago and president of the Union Seminary. Since 1927 he has lived in Florida, where Mrs. Arms (a notable worker in her own right) died in 1931. He wrote many articles and pamph-

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Dr. Henry H. Montgomery, Bishop of Tasmania from 1889 to 1901 and Secretary of the Society for the Propagation of the Gospel from 1901 to 1918, died at Moville, Ireland, on November 25, 1932, at the age of eighty-five. Bishop Montgomery was greatly respected and beloved by a wide circle of friends. He lived a full life, with scope for his many talents. He was athlete and scholar, organizer and spiritual director, traveler, preacher and author. Most of all he was a great man, a true Christian and devoted servant of God.

Colonel Charles C. Welte, head of the men's social service department of the Salvation Army's Eastern territory, died on January 9th at Arlington, New Jersey, of heart disease. Colonel Welte was 58 years old and had been an officer of the Salvation Army for thirty-seven years. He was born in Basle, Switzerland.

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