

THE MISSIONARY REVIEW the WORLD

African Appraisals of Missions

Some African Christians

Can Business Men Accept the Appraisal?

George Innes

When the Government Forced the Issue

Commodore B. Fisher

The Heart of Home Missions

John McDowell

What Can the Church Do?

Ivan Lee Holt

Pioneering in Mexico

F. L. Meadows

Editorial Chat

The July-August REVIEW is out of stock—second printing—and orders are still being received. This special number on the American Indian is very much in demand and those awakening to its value too late are much disappointed.

Do you need a moral to adorn this tale?

* * *

The January REVIEW is also out of stock, though we printed an especially large edition. Orders are coming in almost daily and cannot be filled. That number contains the excellent criticisms of the "Laymen's Appraisal Commission Report" by Robert E. Speer, Mrs. H. W. Peabody, Dr. Henry W. Frost and others.

Why not order your REVIEWS in advance and avoid disappointment?

* * *

Some of the best articles are yet to come. In our April number we expect to print Dr. Speer's very careful consideration of the question, "What Is the True Attitude of Christians to the Non-Christian Religions?" This is one of his Princeton lectures on "The Finality of Jesus Christ."

You can't afford to miss this.

* * *

A discussion of other topics vitally related to the Laymen's Appraisal Report will be considered constructively, and in view of facts, in coming numbers of the REVIEW. Among these are: What Are Pioneer Mission Fields Today? What Objective Do Christian Missionaries Keep in View Today? How Can We Appraise the Value of Missionary Work? Do Missions Cost too Much in Money and Life?

Are Christians at home to be ignorant or well informed?

* * *

Another series of very well worthwhile papers to be printed in the REVIEW includes some of the addresses delivered so acceptably at "The Florida Chain of Missionary Assemblies" this winter. These include papers by Dr. Janet Miller, author of "Jungles Preferred"; C. B. Rape on "The New China"; Mrs. Minnie Karnell on "American Immigrants and Their Needs."

You will wish you had been there.

* * *

The next best thing to visiting the mission fields and attending the missionary conferences is to have the fields and the speakers brought to you through the pages of the REVIEW. Here are a few comments by some of our subscribers:

"I want to congratulate you on the REVIEW, its new form and contents. They are magnificent. Keep up the good work." Dr. J. P. McCallie,

The McCallie School, Chattanooga, Tenn.

* * *

"The Topics of the Times are especially good. In these days of conflict with opposing forces and depression, we need the note of valiancy and hope.

(Concluded on page 121.)

THE MISSIONARY REVIEW OF THE WORLD

DELAVAN L. PIERSON, Editor

VOL. LVI

MARCH, 1933

No. 3

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Publication and Business Office
Third and Rely Sts., Harrisburg, Pa.

Editorial and Executive Office
156 Fifth Avenue, New York City

Entered as second-class matter at Post Office, Harrisburg, Pa., under

Act of March 3, 1879.

25 cents a copy—\$2.50 a year.

Foreign Postage, 50 cents a year.

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EDITORIAL CHAT

(Concluded from 2d Cover.)

You have given a trumpet call to advance. DR. R. AMES MONTGOMERY, *Presbyterian Theological Seminary, Chicago, Ill.*

* * *

"I think that the January number of the REVIEW is about the best you have ever printed."

WM. ALBERT HARBISON, *New York.*

* * *

"I hardly see how you could improve on the present make-up and contents of the magazine—especially on so restricted an income."

ESTELLA S. AITCHESON, *Granville, Ohio.*

* * *

"I want to express my appreciation for your magazine. Its great help of condensed news for my condensed time is invaluable."

MRS. A. L. BURMAN, *Editor, Women's Missionary Outlook, American Lutheran Church.*

* * *

Don't try to get along without the REVIEW. Recommend or send it to your friends. They need it.

* * *

The Foreign Missions Conference, in the Annual Meeting at Briarcliff Manor, appointed the following Missionary Executives to cooperate with the REVIEW Editor on the Editorial Council—Dr. Wm. P. Schell, Dr. Mills J. Taylor, Miss Florence Tyler, Dr. Wm. Bancroft Hill, Dr. John H. Langdale, and Rev. Wm. B. Lippard.

* * *

The Home Missions Conference, at its annual meeting, also strongly commended the REVIEW for its valuable help in presenting Home Mission interests to the church. The following members of the Conference are cooperating on the Editorial Council—Dr. Wm. R. King, Miss Anne Seesholtz, Dr. John McDowell, Dr. Chas. E. Schaeffer, Rev. J. S. Stowell and Mrs. Orrin R. Judd.

The Review keeps you informed.

* * *

Our Annual Meeting

The Annual Meeting of the Missionary Review Publishing Co. was held in the Foreign Missions Assembly Room, 156 Fifth Avenue, New York, on February 9th at 3 p. m. Dr. Robert E. Speer presided. The reports of the Treasurer (Mr. Walter McDougall) and of the Secretary showed a greatly-improved situation compared with last year, both in finances and in the subscription list. There is great reason for encouragement. The Publication and Subscription office is removed to Harrisburg, Pa., in care of the Evangelical Press. The Editorial and Executive office remains in New York. The Board of Directors was reelected for the coming year. The president spoke of some outstanding facts in mission work today; the service rendered by the REVIEW was commended and the present need and opportunities were voiced by Dr. Paul DeSchweinitz, Miss Anne Seesholtz, Mr. Dwight H. Day, Mr. Wm. Albert Harbison, Dr. Cleland B. McAfee and Dr. John A. Mackay.

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New Books

William Carey of India. Percy H. Jones. 223 pp. 2s. Pickering & Inglis. London.

Dan Crawford of Luanza. John Hawthorne. 96 pp. 1s. Pickering & Inglis. London.

The Church Surprising. Penrose Fry. 96 pp. \$1.25. Harpers. New York.

The King's Pen Knife. C. F. Higginson. 128 pp. 2s. 6d. Pickering & Inglis. London.

The Man from Tarsus. Lawrence O. Lineberger. 240 pp. \$2. Revell. New York.

The Negro's Church. Benjamin Elijah Mays and Joseph William Nicholson. 321 pp. \$2. Institute of Social and Religious Research. New York.

Native Disabilities in South Africa. D. J. T. Jabavu. 25 pp. Student Volunteer Movement. New York.

Our Good Night Book. Lettice Bell. 223 pp. 2s. 6d. Pickering & Inglis. London.

Only a Missionary. T. B. Ray. 224 pp. Southern Baptist Convention. Richmond, Va.

The Passionate Pilgrim. John McNeill. 197 pp. 2s. 6d. Pickering & Inglis. London.

Dates to Remember

March 3—World Day of Prayer.

April 18-19—Editorial Council of the Religious Press. Washington, D. C.

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.

May 25—General Assembly of the Presbyterian Church in the U. S. A. Fort Worth, Texas.

July 8-13—International Christian Endeavor Convention. Milwaukee, Wis.

Personal Items

Dr. E. Stanley Jones, who has recently completed a very fruitful series of meetings in China, has been invited to give half his time of each year to such work in China as he has been doing in India.

* * *

Rev. George Fraser, son of Dr. Donald Fraser, formerly of Nyasaland, and now a missionary secretary in Edinburgh, has taken up missionary work in Africa, the scene of his parents' long and notable service.

* * *

Rev. Juan de Silva, oldest Baptist minister in Ceylon, has passed his one hundredth birthday, full of vigor and enthusiasm. As a lad he was converted from Buddhism by a blind catechist of the Church Missionary Society.

* * *

Rev. John S. Chandler, veteran missionary of the American Board, has sailed once more for India, to spend his last days with his daughter, a missionary. He has been retired from active service, being now in his 83d year.

* * *

Mrs. Daniel A. Poling was elected the new President of the Council of Women for Home Missions at the Annual Conference in January. She succeeds Mrs. Orrin R. Judd, who has served effectively and devotedly in this office for two years.

Printing

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Dr. and Mrs. R. Gordon Agnew, missionaries stationed in the West China Union University at Chentu, have announced a discovery by which decay of teeth can be ward off by Vitamin D and phosphorus in the diet. This discovery is a result of ten years' research in 3,000 diets and experiments on 350 children. Vitamin D comes from cod liver oil or substitutes and phosphorus from egg yokes, milk, meats, seeds, grains, tubers and leafy vegetables. The feeding of Vitamin D to children and enriched saliva by phosphorus prevented and even stopped decay. Sweets only indirectly cause tooth decay. General health is a most important factor in the prevention of tooth decay.

Obituary Notes

Dr. W. H. Main, Executive Secretary of the American Baptist Publication Society, died in Philadelphia on January 4. In 1929 he was one of the deputation which visited the Near East to make contacts with Armenian and Greek churches.

Dr. J. Howard Boyd, for almost 30 years a missionary of the United Presbyterian Board in Egypt, died suddenly at his home in Tanta on November 12, where for the past 20 years his work centered in the Evangelical Church.

Winfield S. Dudgeon, Ph.D., Presbyterian missionary and Vice-Principal of Ewing Christian College, at Allahabad, India, died December 26, at Ames, Iowa.

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Dr. Mary W. Niles, noted medical missionary, died January 14 at Monte Vista Grove, California, at the age of 78. Dr. Niles was a medical missionary in China for 46 years and rendered notable service in Southern China, particularly for blind children at the school in Canton, which she conducted from 1889 until 1928. This school taught blind boys and girls to become self-supporting.

Dr. Mary Gregg, physician and missionary, died December 25 at the Presbyterian Hospital, Chicago, as a result of a fall. In 1906 Dr. Gregg went to Guatemala under the Presbyterian Board of Foreign Missions. During her 10 years there she established a hospital and nurses' training school. Owing to many attacks of tropical fever, she returned to Chicago in 1916, where she began work with the Mexicans of Chicago.

Dr. Horace Newton Allen, diplomat and missionary, died at his home in Toledo, Ohio, December 11, aged 74. He had been a missionary of the Presbyterian Board of Foreign Missions in China and Korea, and for many years was American minister to Korea, to whose government he had been commended by his medical service as a missionary, including his saving the lives of several members of the Korean court. He was the author of several books on Korean history and life.

The Rev. Dr. Charles Alvord Nichols, who during 52 years as head of the Sgaw-Karen Mission, of the American Baptist Foreign Missionary Society, at Bassein, Burma, built up one of the largest self-supporting missions in the world, died on December 9 at his home in Danbury, Connecticut. He was 79 years of age.

In an area in Burma, containing more than 50,000 persons, Dr. Nichols increased the size of his mission until it had 16,000 communicants and 150 churches. Buildings costing \$240,000 were built and paid for by the people of the mission, no support being sought from America. King George of England presented a gold medal to Dr. Nichols in recognition of his services to the British government.

Dr. Nichols was born at Greenfield Hill, Connecticut, was graduated from Colgate University, married Miss Jennie Root, a cousin of Elihu Root.

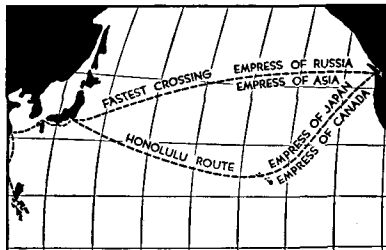
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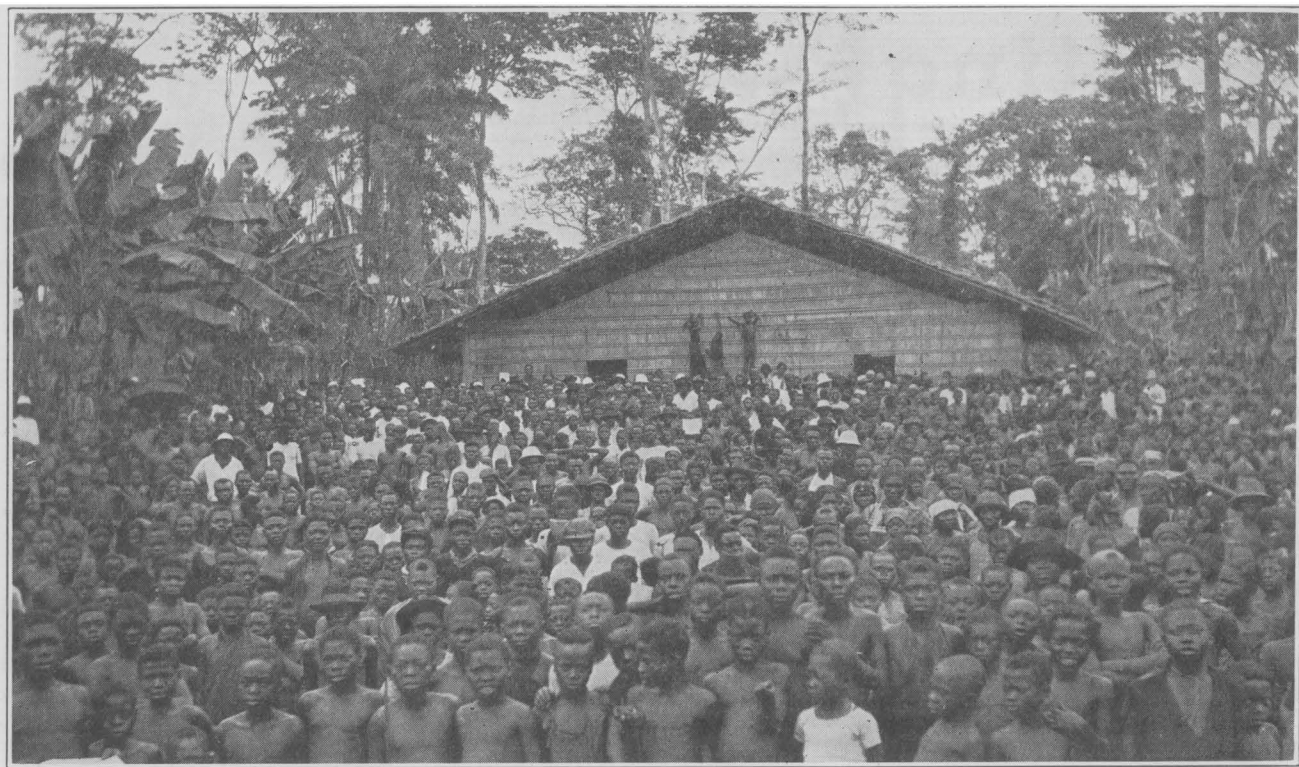


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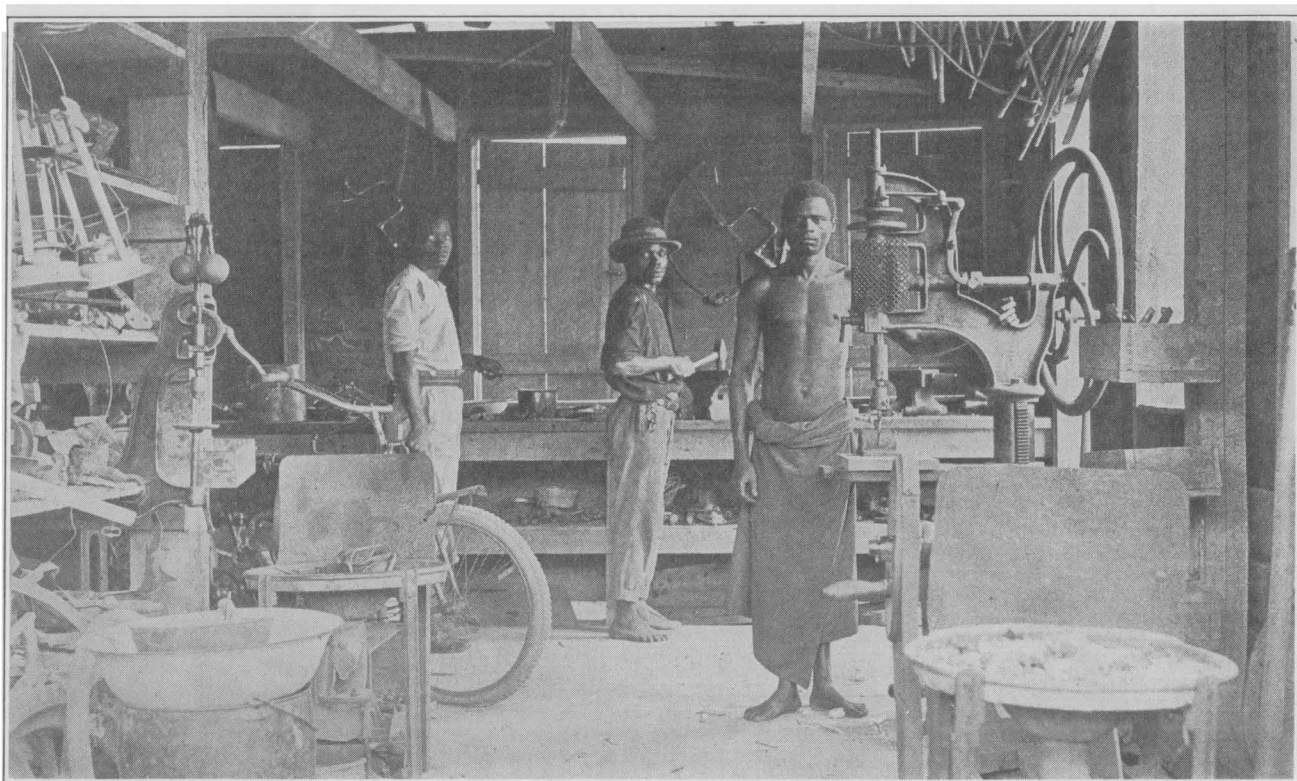


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THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

MARCH, 1933

NUMBER THREE

Topics of the Times

CHINA'S IMPERTURBABILITY

Some Americans may find it hard to believe that one of the most marked characteristics of the common people of China is their imperturbability. Sudden alarms may drive those locally affected into incontinent flight, with or without their limited possessions. These fugitives may carry the panic to the next village, but the remainder of the county may not hear of the matter at all, or if it does, is likely to regard it as solely the business of the village or clan immediately affected, and go on with the humdrum of life as if nothing had happened. This is not due merely to limited means of communication, but also to the age-long narrowing of interests to family and clan, and to the inborn and inbred relegation of remote interests to the few educated leaders, who were also the "powers that be" under the imperial régime.

This accounts, in large measure, for the fact that, while the outside world has thought that all China must surely be in turmoil and so completely absorbed with the pressing emergencies of her famines and floods, her civil wars, her bandit and communist raids, and the military and political aggressions of her neighbor, as a matter of fact, aside from those immediately affected, the large majority of the people have plodded along their usual course, eating any available food, sowing and if possible reaping, buying and selling whatever grew or could be made, and accepting almost stoically the common fate. It is true that popular education, the improvement of communications, and the multiplication of newspapers have affected this inheritance of imperturbability. The students have lost it long ago and have gone to the other extreme under the influence of modern social and political propaganda. The merchants have grown less provincial in contact with the world. Even some of the farmers are awake to opportunities to improve their lot and to make the future of the

nation somewhat better than the condition into which they were born. Yet enough of the old racial characteristic remains, to combine with a more and more widely pervasive sense of defeat and despair, in the production of a degree of openness to spiritual suggestion which would hardly have been expected among a war-torn and bandit-infested people. Thus we find, on the one hand, a perilous leaning of the national leaders toward the conviction that the only way to make and keep a place for China among the nations is to learn Japan's lesson of military superiority; on the other hand there is a "divine discontent," among the people and some of their leaders, with anything material or temporal as an ultimate goal or an immediate quest.

The Spiritual Situation

With these things in mind, one is better able to comprehend China's present situation in relation to the Kingdom of God, and to forecast her future. Her time of grievous affliction and desperate weakness in things material and political is also becoming her time of radiant joy and overcoming strength in things spiritual and moral. And while other nations seem selfishly reluctant to help her national leaders in the former things, so great help has already been given by Christian missionaries in the latter things that many nationals have now advanced to a spiritual leadership which is bearing such fruits of repentance, restitution, faith, joy and witnessing power as the Church in China has probably never seen before. This movement is spreading from place to place, from province to province, and should constitute one of the greatest possible encouragements to the missionary spirit in American churches. At the same time it presents to them one of the most inescapable challenges to renewed sacrificial giving, even in these difficult times, in its assurance that, whatever may or may not be done for China by the League of Nations, there

will be such a League of the Churches in prayer and effort as to save China from the worst of all her foes, and to make her a mighty power for the salvation of Asia and of the world.

It is no mere coincidence, no superficial observation, which has led several prominent visitors to mission lands to agree in pronouncing China, even in her present plight, the greatest and most promising evangelistic opportunity in all the world. It is no time for us timidly to "await the day of peace" before taking the Gospel of the Prince of Peace to that great and needy and prepared land! COURTENAY H. FENN.

COUNTERFEIT RELIGION IN RUSSIA

As Russia starts on her second five year plan, the Soviet leaders have declared that religion will be obliterated by 1937. The worship of God there will be banned; He will only be an empty name; churches will be destroyed or turned to other uses; children will be ignorant of the meaning of the name of Jesus; the Bible will be wholly neglected and discredited. The statement reads, as reported in the press correspondence,

On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception *God* will be banished from the boundaries of the Soviet Union, as a survival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the first year it is proposed to suppress all religious schools. . . . In the capitals all churches and prayer-houses are to be closed by May 1, 1934. . . . The printing of religious books will be strictly prohibited. Special attention will be devoted to the inculcation of the principles of "reasonable unbelief" among the masses, and one of the main instruments for achieving this purpose will be the production of atheistic films.

Men have made threats like this before but less drastic, less imminent and less official. Russia has always had more religion than Christianity. That has been the trouble. Under the Czars, religion was a mixture of formalism and reverence, of faith and superstition, of honesty and hypocrisy. The lack of unselfish, intelligent Christianity on the part of the leaders of Church and State led the revolutionists to discard all religion as synonymous with ignorance and hypocrisy, with capitalism and imperialism, with slavery and empty form. The Russian leaders have not discarded Christianity for they do not know Christ, His work or His teachings. They have condemned and banned a counterfeit.

Soviet foolish tactics to discredit belief in God are illustrated by their anti-religious propaganda in kindergartens and primary schools. Children are given two plots of ground. One is called the child's plot; the other is God's plot. Both are planted with the same seed but while the child's plot is weeded, watered and nourished, the other is left alone to see what God will produce. When weeds and briars come from God's

plot and vegetables and flowers from that cared for by the child the contrast is used to impress the idea that God is a myth and that we must depend on our own efforts. Apparently the thought never occurs to Soviet atheists that man is dependent on God's sunshine and rain, the air and the earth, without which human effort would be in vain. Some day they may see the truth that God's plan is cooperation,—that fruitfulness comes from human labor and obedience to divine laws. Without God man can accomplish nothing that will abide.

Educationally and economically Russia has made great strides in the past decade but in trying to establish a godless state, Russia is a menace. Human energy and some heroic sacrifices are harnessed to achieve their ideals. These include an effort to end hunger; social justice and equality of opportunity; the duty of all to work and the right of all to enjoy the fruit of one's labor; the distribution of property and produce, with the abolition of the contrast between wealth and poverty. In these earnest endeavors they awaken our deep interest and sympathy. But when Russia seeks to plant suspicion and discord in the earth; when she neglects the weak and the aged and destroys family ties; when she treats with tyrannical cruelty those who oppose or fail to cooperate in her régime; when she deliberately seeks to blot out belief in God; then Russia loses respect and confidence. As Dr. Ernest F. Tittle says:

In the social struggle, as in international strife, it is a vain hope by war to end war.... You cannot maintain a great and glowing vision by an appeal to hate.... You cannot secure social justice by practicing injustice—you cannot reap peace by sowing strife.

Nor can you cultivate truth by a system of spies, suspicion and falsehood; you cannot develop respect for law by teaching children to ignore or despise the divine Law Giver. There is no liberty in Russia today—less than in the days of the Czar. Dr. Will Durant, the author, says: "You have no conception of what the suppression of civil liberty and free speech means. Great masses of the people are ragged, miserable, diseased, starving and cowed by fear."

But the fight against God is the most serious feature of the Russian program. A Lutheran pastor, who recently escaped from the country, describes Russia as "an inferno of blood and pitiless persecution against Christians"—worse than in the days of Nero—since the torture of the soul is added to that of the body. Christians are bravely enduring this persecution and rather than renounce their faith undergo banishment, separation from wives and children, and forced to labor in the arctic regions.

What can American Christians do to stem the tide of godlessness? With regard to Russia we seem limited to three things: (1) maintaining a vital personal spiritual life; (2) manifesting to others the power of Christ to give victory; and (3) praying individually and unitedly for the Christians of Russia and that God may manifest Himself there.

FIRST CENTURY CHRISTIANITY TODAY

The time is ripe for a new spiritual movement to bring men face to face with God. Present unsatisfactory conditions show that we need to consider seriously our responsibility to live out the teachings of Christ. A sense of failure brings a desire for power to live, power of the Holy Spirit. The increase of suicides and murders, of banditry and racketeering, of intemperance, dishonesty and greed, of immorality and irreligion—especially in our cities—show that the whole world is sick. There is need for a true physician. The technocrats acknowledge it; the prophets of the depression declare it; statesmen, peace advocates, social reformers, temperance workers and others are all looking for some remedy for our international, interracial, national, business, domestic and personal ills and worries. There has recently come into prominence a group that claims to have discovered and to have successfully applied the sovereign remedy. The prescription is nothing new, in fact the remedy is nineteen hundred years old. It is the remedy introduced by Jesus Christ and put into practice by His apostles in the first century. The claims of this group are interesting and, if true, the remedy should be immediately and universally applied. Why not?

The First Century Christian Fellowship is a movement only ten or twelve years old, though its roots go further back. It is also called the Oxford Group Movement from the fact that a number of the leaders are from Oxford University, but must not be confused with the Oxford Movement, led by John Keble and John Henry Newman, inaugurated one hundred years ago. The members of the First Century Christian Fellowship are tired of hypocrisy and form—as are many of us; they seek reality in religious experience. They have been largely recruited from the youth who are weary of sham and have found no real satisfaction in self-indulgence. But today the Movement includes men and women of all ages, classes, conditions, communions, races and nationalities. It has enlisted not only students but bishops and theologians, professors in universities, business men, statesmen and bums. It has spread from America to the British Isles, the Continent, South Africa,

Asia and the Islands of the Pacific. Today it has been reporting success in New York, Washington, Louisville, Detroit, Chicago, Montreal, Ottawa and Toronto and is now attacking the Pacific Coast cities. What is this Fellowship? Should we ignore, condemn, criticize or cooperate?

The Fellowship—or Movement, for it moves—presents no new sect, no new Gospel, no new theology, no new Saviour, no new remedy, no new methods. The leaders frankly state their conviction that Christ offers the only basic remedy for personal and public ills. They advocate full surrender to His claims, complete abandonment of known sin, confession and restitution where due, testimony to others as to what God has done for you, regular daily Bible study and prayer for guidance and power, and obedience to the revealed will of God without regard to the personal cost. They have adopted some new terminology to attract the attention of youth but what they advocate is not new. The impressive fact is that hundreds and even thousands testify that the remedy has actually worked wonders in their own lives. What is more many of their friends and neighbors testify to the reality and value of the transformation. Their experiences, as related, sound like the record of how God worked in and through those who cooperated with Him in the days of the early Church.

What are some of the fruits of the movement by which it may be known? While there may be weaknesses, due to the human elements, there are clear characteristics of Christ—reverence without formality, sympathy without sentimentality, sincerity without stern severity, obedience without legalism, and evidences of personal peace, faith, joy and unselfish service. Christ is exalted as Lord and there is experienced the love and power of God in human life.

Many who have been in close touch with this Fellowship see in it signs of spiritual life and power, even where they disagree with some of its principles and methods. The criticisms are based chiefly on some tactics of certain human leaders; the apparent lack of emphasis on the Atonement of Christ on the Cross; over emphasis of the need for public confession of personal sins; the claims of special guidance in minute personal matters; the fashionable, "worldly," atmosphere of some of their meetings; the failure to express disapproval of certain habits and popular amusements; a lack of emphasis on systematic Bible study; a tendency to organize separate cliques in churches or communities; and the reproach of backsliders. Many of these criticisms might be made of other religious movements. They show some of the dangers to be avoided or corrected and do not inhere in the principles and activities of the Fellowship itself.

All Christians and Christian organizations may well covet the signs of life and power seen in this First Century Christian Fellowship. Emphasis is rightly put on the relation of the individual to God; but it does not stop there. The second commandment is also stressed in the need for right human relationships. What would be the effect if the new Testament ideals were realized in all our churches, in Y. M. C. A.'s, Y. W. C. A.'s and other organizations? What would be the effect if true Christianity swept over Europe, over Russia and Turkey, over India and China and Japan, over South America and North America? Is there any other adequate remedy for war, for interracial antagonism, for dishonesty, immorality, domestic unhappiness and personal failure? Are there not in this movement forces that should be conserved and utilized? Theological distinctions are not stressed but Christian truth is accepted and the New Testament is adopted as the textbook of faith and practice. Laws to govern amusements are not laid down but all are urged to give up any practice that hinders fellowship with Christ and effective service.

As the influence of this or any other strong movement is felt, many will be caught up and borne along, like pieces of paper drawn upward and onward by the passing of a railway train, but those truly attached to Christ will be carried on to the end. Any movement that exalts Christ as the Son of God, looking to Him for forgiveness and life, and that obediently seeks the guidance and power of the Holy Spirit, has in it the divine dynamic that is needed to regenerate individuals, to revive churches, to transform society, and to save the world.

NEW OPPORTUNITIES IN MEXICO

Crime, war, pestilence, famine or earthquake seem to be required to direct especial attention to any particular land and people. When life runs smoothly it is not interesting to outsiders. But most countries have had their share of attention for each, in turn, has been overtaken by some calamity.

Mexico was much in the public eye a few years ago. Recently she has sunk into the background, except for an occasional dispatch relating to the government's decrees limiting the number of priests or the Papal reaction to such laws. Nevertheless Mexico is going forward—economically and intellectually, if not spiritually.

"The relations between the United States and Mexico are growing closer every day," writes J. M. Allardyce a layman of the Presbyterian Church (South), in *The Christian Observer*. He has recently visited Mexico for the third time and says:

Mexico has undergone many changes since 1928. At that time everything pointed to an advance movement in religious affairs. Now everything points to the destruction of religion or of the worship of God. The day of missionary supervision in Mexico is practically gone. The Church is asking missionaries to enter new fields—such as Bible institutes, lecturing, club work among the boys and girls, correspondence classes, teaching and training native workers, which is the greatest need of the hour.

The great Guadalupe celebration in the city of Mexico two years ago, at which several hundred thousand people gathered to celebrate the four hundredth anniversary of the "appearing" of the patron saint, Guadalupe, stirred the Government as nothing else could have done. Immediately they began to enact some of the most drastic anti-religious laws ever written on the statute books of any nation. The federal district, which includes Mexico City and has a population of more than a million and a half, passed a law allowing only one priest or minister to 50,000 people. That gave the Roman Catholic Church twenty-five priests and twenty-five churches.

It is estimated that there are at least 275 Catholic churches in the federal district. About 250 of these have no services. While this has worked hardship on the Catholics, it has opened the greatest opportunity for the advancement of Evangelical Christianity. On the books of the government each Protestant denomination is put on the same level with the Roman Catholic Church as a whole. In the federal district each Protestant denomination is allowed twenty-five ministers and twenty-five churches. There are at least ten Protestant denominations working in Mexico City. That gives us the privilege of having 250 ministers and 250 open churches, against the Catholics' twenty-five priests and twenty-five open churches.

The greatest obstacle is the article which prohibits a minister from officiating in any other church than the one to which he is assigned. A splendid work is being done by the laymen. They can speak in any church. The seminary and training school students are doing a very valuable work for they go out every week-end to near-by villages and touch thousands of people with a Gospel message.

In fighting the Catholics the Government has drifted to another extreme. They have gone wild on education, but much of it is without civilization, taking out of the lives of the young a worship of God and the highest ideals of life, giving them nothing but a hero-worship instead. They are teaching communism and anti-religion and atheism to the young, who will be the old of tomorrow.

The Protestant Christians include many outstanding men for whom the Government has the highest regard.

But Mexico has still a long way to go before true liberty—civil and religious—is experienced there. She has many problems to settle in the treatment of peons; in social justice; in ecclesiastical affairs; in the management of church property. Education and Christian evangelism must go hand in hand for the promotion of righteousness, purity, peace and progress.

African Appraisals of Missions^{*}

West African Christians tell their American brothers of some of the wonders accomplished since the missionaries of the Presbyterian Church first came to Cameroun country forty years ago

LET me tell you what we were like in the old days before the missionaries came to us. We dressed only in the leaves and the bark of trees. We could go seven days without bathing in water. I tell you we were dirty with every kind of dirt, inside and outside. Our hearts were brimful of filth and the dirt of our bodies resembled a disease.

Then all of a sudden we began to hear about Jesus. Our brothers from America came here about forty years ago. The first thing we heard was their voice calling us to go to school. But when we saw their white skins we said, "Surely these are the ghosts of those of us who have died." We feared exceedingly but they were persistent in calling us and teaching us. Finally, we decided that they were not ghosts and we went to school until we began to learn and really to know Jesus. Some of us began to try to convince our fathers.

They taught us the sawing of plank. We marveled at that, but when we saw them build a plank house up on posts we said, "These people must be from God's town to do such wonderful things."

Years went by and a man arrived at Elat (Fred H. Hope) who said he was going to start a new kind of school,—one where trades would be taught. We didn't know what he was talking about. The few who consented to go to this school were teased by all the others. We played more than we worked in those days. We carried the logs in on our shoulders but we wouldn't bring in more than one a day. When we

sawed those logs we wouldn't make more than about one hundred planks a month.

Then another teacher (H. W. Grieg) arrived. Mr. Hope brought a machine (steam engine) to saw logs. When the steamer arrived with that machine, we went down to the beach to push it up to Elat. That day not a

man nor a woman went to work but all came to see this new thing. Some looked and then ran with fear to hide.

When it started to work many people ran to the bush with fear and when the whistle "spoke" at noon the people fled, some running two kilometers and some one and a half kilometers into the forest.

Our teachers continued to teach us many things about Jesus and about the trades. We were very happy. We give thanks to those who started the school. We give thanks without measure,—and there is one man whose heart would give 2,657,899 thank-yous to friends in America.

They got some wagons on which we pushed in the logs—three or four in a day. Where we used to cut a hundred planks in a month by hand, now we sawed four hundred in a day.

Another wonderful thing our school has done was when they called us to dig a great pit about fifty feet deep. They told us we should find water down there. We said, "Even if you should find water down there, how would you ever dip it out of such a deep hole?" But all of a sudden they produced some pipe and some wheels and a belt, and then they put in something they call "lightning" (electricity). Then something started to shake and move something inside and turn it around, and all of a sudden water began to flow outside. We surpassed

The Frank James Industrial School of the Presbyterian Mission, Elat, Cameroun, is one of the largest institutions of its kind in West Africa. It maintains shops in which are taught carpentry, building and cabinet making; rattan furniture making; tailoring; blacksmithing and machine shop practice; motor driving; shoe making and repairing; brick making and bricklaying. It operates a saw mill, various kinds of wood working machinery, and a machine shop where almost any work can be handled. There were enrolled in the school last year 111 apprentices, and 41 instructors (old graduates). In addition there were 81 graduate men still employed in order to meet the demand for buildings and furniture which the apprentices could not supply alone. There were also 680 unskilled laborers employed during the past year. The apprentices are divided among the paid workmen in the shops. The average apprenticeship is three years. Church membership is an entrance requirement.

^{*} Quoted from *The Drum Call*, a paper printed in the Halsey Memorial Press at Elat, West Africa.

marveling and were speechless with amazement. We said, "What kind of a miracle is this?"

Time passed and the missionaries said, "Come, we're going to build a real medicine house (hospital)." A crowd went up there and built a whole town. The whole of Cameroun has help today because of that hospital. Everyone who goes there is cured,—except those whom the Lord takes. He takes them because He is the ruler of all, not because there is no help to be had.



THE OLD STYLE AFRICAN HUT, WEST AFRICA

When they saw how many babies died because their mothers had died and there was no way to feed them, they had us build an orphan house. I tell you, my brothers, there are many babies alive today because they work day and night caring for those orphans.

Then, one day, these brothers of ours had us build houses in which we ourselves were to live. Beautiful brick houses they are. We have also beautiful tables, beds, and chairs.* O, but we're happy to live in these houses! All of a sudden they began to put ropes in our houses and hung small bottles on these ropes. They told us there was fire in those bottles. I tell you we doubted *that!* They said, "Well, just wait until tonight." When it began to grow dark and we heard that engine begin to tremble and talk, we left our houses and sat in the street to watch what would happen. Suddenly, all those bottles shone all at one time and there was much light. We wailed and marveled and sent word to all our relatives to come and see this miracle. Many nights have passed and now we are acquainted with these lamps and we are very happy because of their help.

Without this industrial school we should still be like the animals of the forest making no effort to become clever. This school not only teaches

us many kinds of work, but teaches us cleanliness, and righteousness, and beauty—as witness the big church we are building now. Whatever should we have been without this teaching!

We have named our brothers of America "A Spring of Blessing" because the blessings which have come to us through them cannot be counted.

Not only our children, nor yet our grandchildren, but may be our great-grandchildren, shall have the privilege of this school! I pray that you and your descendants may continue this school for I fear we shall not soon be able to care for ourselves.

Where we were like animals, now we live like people; where we were blind, now we commence to see because of your help. O, my brothers, what shall we say? When we think of what you have done we read Psalm 91 and Psalm 104. If I tell the good you have done us, how could I count? What thing can we give you? Not a thing but our continual thanks without limit.

May God's blessing rest upon you always. I greet you with my right hand and I sign myself

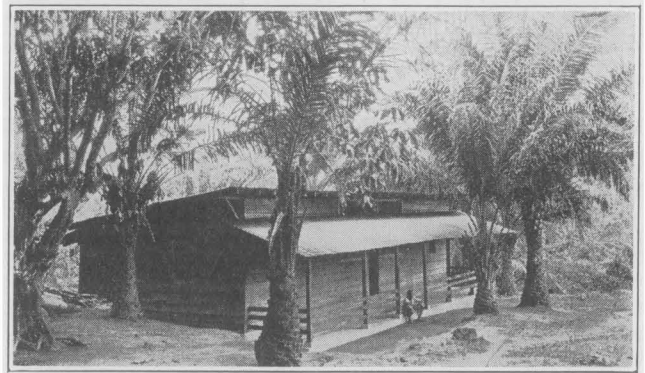
The least of your friends,

Simon Nna Nsim.

* * *

Brothers across the sea, I give great thanks because you remembered to send us missionaries to teach us the Words of God.

We were so ignorant! We believed that when a person died he turned into a chimpanzee, a



THE NEW STYLE AFRICAN HOUSE—A TEACHER'S HOME

termites' nest, an elephant, or an antelope. Now we know that when one dies who believes in Jesus he goes to live a new life with God. When one does not repent and believe the Lord Jesus, he goes to Satan.

I thank the teachers who came to us to teach us the Words of God and the trades. In the old days, we did not know there was any value in a tree. We used trees only to cook our food, or to bathe in the warmth of their fire. Now, we make doors of plank, chairs of wood, tables, and beds.

I thank you for sending an engine to cut plank

* The beds are made of unplanned boards, the tables and benches are of the simplest possible construction of planed boards.—*Editor's note.*



OLD STYLE—A NATIVE WEST AFRICAN DANCER

(sawmill). The missionaries tell us the Words of God and at the same time teach us such cleverness as this. This has caused many people to repent and to believe God. The industrial school is doing a great work for God in this land of Africa.

I am glad, also, because they teach our wives. They teach them the Words of God and how to care for their bodies. They help us to care for our children and to keep them well.

One thing I want to say to you across the sea: Do send us more missionaries for there is a great work here.

Greetings,
Hermann Okôtô Okonô.

* * *

I am surpassing glad to tell you about my life. I was like a corpse—so little did I know of the real things of life. Now I am like a person who really lives because the Good News of our Lord Jesus Christ has come to us from across the sea through the American Presbyterian Mission. This knowledge brings us great joy.

When the news of God came to us we doubted

at first because we were told that God loved everyone. We asked, "Does He love *us*?" And we were answered, "Truly, He does." They also told us that we were all brothers; and we said, "Is that really a true word that a white man can really be a brother to a black man?" We thought that these white men had come to us like the white traders—to get ivory and rubber.

We respect these white men who come to us and ask of us not a single thing but only tell us the Good News!

This industrial school has revolutionized our tribe and made us a new kind of tribe in this land of Africa.

When we saw the things which came from across the sea, we couldn't believe that people had made such things with their hands. But *now* if you could see the things my brothers make with their hands you would say that it is marvelous.

The missionary women have endured the trouble of teaching our wives. They have taught them to respect their marriage, to care for our children, and to do the work of women. You couldn't possibly know how stupid and dirty and bad and ignorant we and our wives were in caring for our children. Now women even know something of sewing and of the wearing of clothes, and of reading and writing. They try to keep their bodies and houses clean, and above all the women are beginning to respect marriage and to be obedient wives.

Our children were terribly dirty and full of itch. Today they are progressing in cleanliness. Itch is decreasing. Children grow and become fat.

If you could have seen us in the days when we rubbed our bodies with red powder and poured our hair full of oil you would have pitied us. I



CHRISTIAN WIVES OF VOLUNTEER MISSIONARIES IN WEST AFRICA

These women and their husbands responded to the call for helpers to go to new tribes and tongues. One has gone to Bafia, three to Abong Mbong

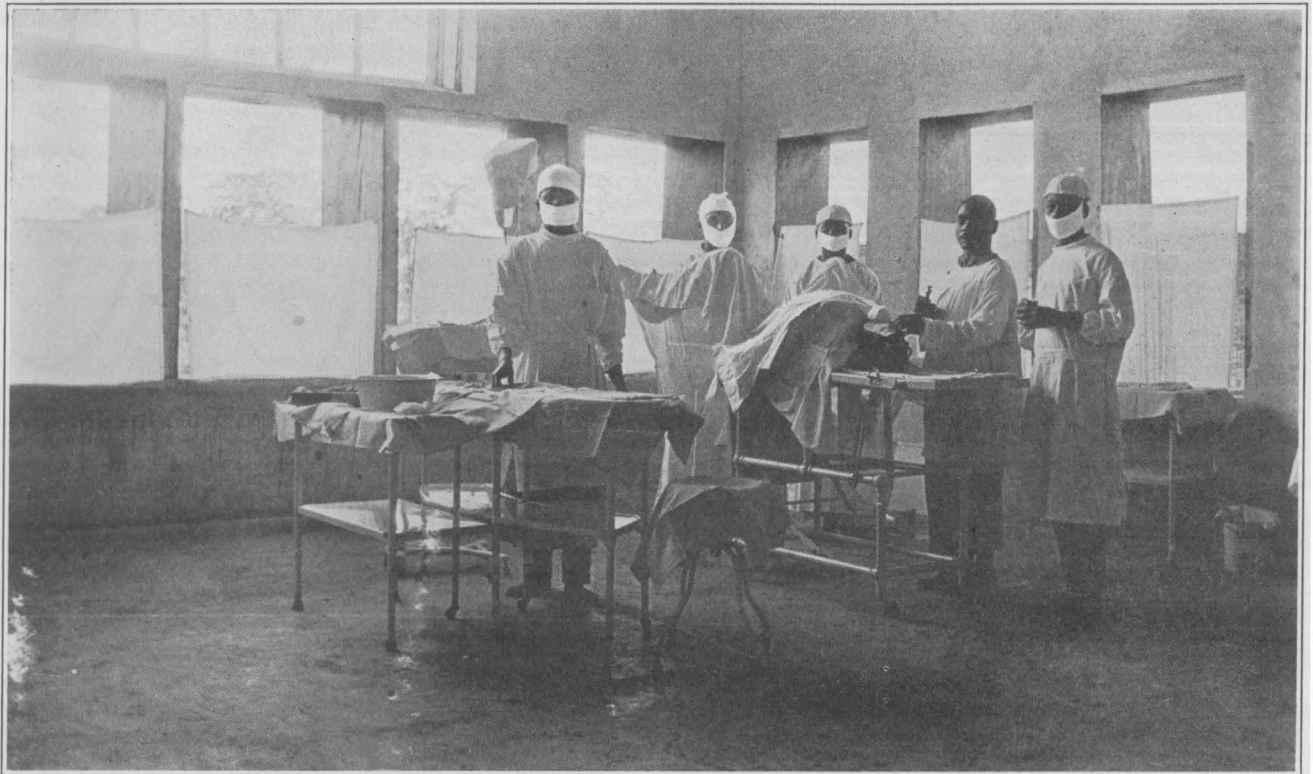
Speak truly! Thanks, great thanks for the people you have sent us. Rewards certainly await you in God's town in heaven.

If this teaching can continue we shall become

real people in this world, and we shall go also to meet our Lord Jesus with joy.

I greet you as a friend,

Solomon Enyumu Avebe.



HEALING AND TRAINING AFRICANS TO HEAL IN THE MISSION HOSPITAL



TEACHING AFRICANS TO TEACH IN THE MISSION NORMAL SCHOOL AT FOULASSI, CAMEROUN

A Jew Appraises Missions in China^{*}

By GEORGE E. SOKOLSKY

*Press Correspondent in the Far East; Author of "The
Tinder-box of Asia," etc.*

I AM a Jew and should therefore abhor Christian missions, but I have lived in China during most of my adult life. To the foreigner in China, the Christian mission cannot be a mere question of religious affiliation, for the Christian mission is one of the most vital revolutionary forces in that country.

It was the impact of Christianity upon China which, letting loose the Taiping rebellion, opened the carefully erected dykes of seclusion to the full stream of Western ideas and practices. Thus, China finds herself today attacked by six powerful revolutionary forces, namely, the renaissance, Christianity, the social revolution, nationalism, the industrial revolution and communism. It is the interplay of these forces upon the Chinese people that creates that order of life there which Westerners call chaos but which in reality is only the slow and constructive alteration of a huge mass of mankind from a primitive (in some places) and medieval (in others) civilization to a twentieth century political, social, economic and intellectual life. For better or for worse, unalterably Christianity serves China chiefly as one of two or three bridges between China and the West.

Whether one is a Christian or a Jew, whether one believes in evangelical activities or not—Christianity as represented by the Protestant missions in China must be understood and accurately appraised if there is to be a sound comprehension of current China.

The report of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry left me at times breathless, for whereas I sought an understanding of the value of the individual missionary and his work to China, I found that that was overlaid by an astonishingly exhaustive appraisal of Christianity as a current world force. It took me pages to discover that the answers were not to the question as to whether the Protestant missionary was of value to China, but rather to the tremendously more significant problem of the value of evangelical Christianity and its relationship to other world social and intellectual forces.

I plodded through this verdant field of speculation and came upon this paragraph:

"No one can study the religious life of the countries of the Orient without being impressed with the fact that Christianity in these lands is something very much larger than the roll of church membership would indicate. Christianity has plainly outstripped the Church. It is notable how many persons there are who have felt the attraction of the ideals and personality and teachings of Christ and who are not enrolled as actual members of the Church. They have never been counted nor can they ever be counted, but no one can fully estimate the effect of the missionary impact until he takes into account the fact that there are great numbers of persons who have felt the unimaginable touch and drawing power of the life of Christ and who are quietly living on a higher level because of it."

To me for more than a decade that has been the whole story of the Christian mission in China. All else has been commentary and detail. Questions of internal organization, of the relationship to home boards, of the registration of schools, of the waste of money on bricks and roofs and the shortage of money for brains and experts—these always struck me as details in organization and program, to be adjusted from time to time, to be worked out as plans are worked out among sincere but differing human beings. It had never occurred to me that it required so much energy and expense to appraise these *things*; I rather thought that the Commission would worry less about them and more about the usefulness of the Christian missionary in the remaking and rebuilding of China, in the revival of a vital personality among the leadership of a people who had grown stiff and sluggish and forceless through ages of crude materialism unrelieved by social responsibility.

It is the rôle that Christianity has played in the creation of a distinctive personality that has made the missions so attractive to me. What matters it whether there is a large or a small number of churches? China will not be saved as a nation by multitudes or by buildings. She requires leadership, and the Christian mission has done more than its share in the reorientation of the Chinese mind from Confucian selfishness,

^{*} Abbreviated from *The Christian Century*.

as evidenced by the family system, to a social consciousness as evidenced by the effort of an increasingly large number of Chinese men and women to serve China in a modern manner.

Dr. Sun Yat-sen was a direct product of missionary effort. The Soong family represents the peak of the missionary influence upon personality, for the father of this household, Charles Jones Soong, was himself a teacher of the Christian religion and English. Gen. Chiang Kai-shek may have become a Methodist to please his mother-in-law, but his outlook altered constructively after he came into direct contact with Christian influences and his Officers' Moral Endeavor has engendered an altogether new spirit and attitude toward the Chinese masses in the armies under his control.

It would not be difficult to trace the effectiveness of missionary influence on personality in political leadership, in education, in science with particular emphasis on medicine, and in business. Personal critical observation has forced me to the conclusion that the Christian missionary's principal task is character building and the results of his work can be measured only in an analysis of the type of individual produced under Christian influences. All other measures of effectiveness are unrealistic and meaningless.

If this is the measure, then it is impossible to say that the missionary has failed. Furthermore, it is not necessary to make the fine distinction between the prophetic genius who moves masses by his intense oratory, and the simple person who settles in a village to work among the people. Many of those homely persons, so severely criticized by the Laymen's Inquiry, serve effectively in character building by their direct contact and example. The presence of a missionary in a Chinese city, far from his own people, serving

strangers, unselfishly asking nothing in return (not even fees for his church), providing aspirin or castor oil, binding a wound, teaching the children, quarreling with the local magistrate in the interest of his parishioners, braving bandits to rescue the kidnaped, living in moral and physical cleanliness—how this contrasts with the opulent Chinese official or the local gentry!

It was Wen Shih-tsen, "a practical Christian" he called himself, a physically weak man with a twisted spine, who climbed Paotzeku with a missionary's son, Roy Anderson, to negotiate with the Lincheng bandits for the release of the Chinese and foreign captives held there. I could cite examples all over the country of the value of mere contact with the simple Christian life—not the sophisticated Christianity of the New York theologian who thinks in terms of social doctrine, but the simple Christianity of missionaries whose personality enriches those whom it influences.

If the task of the mission is to create a new personality in China as a result of contact between Chinese and Christian types, then it is of advantage to China that the Christian missionary should continue to come to that country and in increasing numbers. It is true that there are Chinese Christians who are ready to take over the administration of churches and schools. Such men as Dr. C. Y. Cheng, Henry Fowler, L. T. Chen, David Yui, T. Z. Koo, Chang Po-ling, T. T. Lew and many more are quite capable of doing any job that any foreigner can do. It is not, however, for that that the missionary should come to China. He should come just to be there. He should come as a living example of the selfless life. He should come as an interpreter of the Western assumption of social responsibility to a people who still live, on the whole, in stark individualism.

RESULTS OF THE GOSPEL IN INDIA

During century after century, many gods, many castes, illiteracy, and disunion made India a weak and helpless country. But the Gospel of Jesus Christ is removing these hindrances and obstacles, and is preparing India to take her rightful place among the nations of the world. The love of Jesus Christ—even though it is not always acknowledged—is binding the people in a new fellowship and is setting India in the way of becoming a strong nation.

Christianity is discrediting the caste system.

Christianity is uplifting the depressed classes.

Christ is removing illiteracy.

Christ is creating a new spirit of brotherhood. The Church in India is bringing into Christ's fold the outcaste and depressed classes, as well as to the higher castes. From Brahmans to Shudras they come to worship one God, in one faith, and in one hope.

Here is India's greatest hope for national unity.

—GULZARI LALL LORENZO in *The Christian Advocate*.

Can Business Men Accept the Appraisal?

Views of a Business Man who has visited the Mission Fields and has helped finance many Mission Enterprises

By GEORGE INNES, Bettendorf, Iowa

A FRIEND sent me a book, the title of which was "Re-Thinking Missions—A Layman's Inquiry." Being a business man and interested in missions those two titles appealed to me. Just inside the cover was a list of seven groups of Directors of the Inquiry, representing seven denominations, five names in each group. Among those thirty-five men there are seven with whom I am acquainted—six business men and one a lawyer. It was plain that none of these friends had taken part in the inquiry or in writing the book, but their association with it caused me to read the book with greater interest.

The charm of the literary style of the Report both pleased and puzzled me. The reasoning was clear and skilful. It was evidently not written by business men. My business friends who are interested in missions not only could not have written a book with such excellence of literary style, but their philosophy would have been different, their logic would have been less subtle, and their style would have been more simple and direct.

Furthermore, they could not have written the book: First, because its theological views are not those held by any group of business men I know, who are sufficiently interested in missions to express themselves upon the subject. Second, they would not have ventured to set up a theological and doctrinal hypothesis so greatly at variance with the historical Christian missionary message. I wonder why the authors of this book did it! I could name five hundred business men, with whom I have acquaintance in sixteen states from Kansas eastward, who are interested in and support missions. I am convinced that four hundred and ninety of them would not subscribe to the doctrinal position of the book. I feel free therefore to say that business men could not and would not have written this book.

I have asked in the past twenty years many business men to help missionary enterprises, including educational, medical, evangelistic and industrial effort. Many tens of thousands of dollars were given for missions, because I asked for it,

but there never was an instance of such solicitation and response where the religious aspect was absent from the conversations. In every instance, so far as I can recall, the money was given because of a genuinely evangelical and deeply religious motive. In these years during which the foreign missionary enterprise has grown from small proportions to its present scope and power, I have known many business men who, as well as giving money, gave their sons and daughters. I have met these men in their offices and homes, at their family and church altars, and none were out of sympathy with the New Testament message. None would have wished their money or their sons or daughters committed to a different message.

The first time I met the late William E. Conroy of Pittsburgh, was nineteen years ago. We had a brief visit in his office. The missionary cause was presented and very explicit assurances were required and given that earnest and unremitting emphasis would always be placed upon the Christian character of the message. While it was an educational institution we were discussing, it was understood that the sole motive of the founders was that it would be outstandingly evangelistic. I assured him that great care had been and would be taken to guarantee that its Christian character would be soundly evangelical. Mr. Conroy gave \$500 that day and each year for many years sent a like amount. I was in Mr. Conroy's home a short time before he died and he told me that he had planned for that cause in his will. When his property was distributed that particular educational institution received \$100,000. In the winter of 1916 I went to the office of a manufacturer in Cleveland. I had never met him before. The conversation did not dwell upon the subject of missions, although he understood that it was that cause that brought me there, but we talked of our mutual appreciation of the uniqueness of Jesus as our Saviour and Lord. He gave me a very generous sum of money to be used in foreign missions, and the key to the gift was the uniqueness of Jesus.

At a hotel in the pine woods in New Jersey

twenty-two years ago I first met W. S. George, a manufacturer from East Palestine, Ohio. We were there several days together and talked a great deal about foreign missions. I found him very companionable; a very keen and capable business man with a brilliant mind, and a very great heart. I never knew a man who had a firmer conviction, that Jesus, when He saved him, had worked a miracle. In later years he made many gifts for hospitals, colleges and evangelistic work in foreign fields—\$20,000 here, \$30,000 there, \$10,000 to another place—and I think he never made a gift without praying with the one through whom the gift was made, that the result would be that souls would be saved.

I could tell of many others who were influenced by the same motive—Percy L. Craig of New Castle, David C. Wills of Cleveland, James L. Wilson and Fred and George Shane of Philadelphia, E. E. Olcott of New York. These business men all have passed beyond but their works are following them from abroad. A long list could be made of such men, *all* of whom carried and carry their missionary interest and passion because they believe that the name of Christ is above every other name and that He is the only Way to God. Let us ask again, for it is not an easy thing to comprehend, Why did these laymen who wrote "Re-Thinking Missions" imply that there is any other way?

Evangelism and Healing

This is not intended to be a critique on the book. The writer simply intends to set down a few observations. We have raised the question: why it seemed necessary to the success of foreign missions to have other than the New Testament message as its message. Next we would state our belief that hospitals should evangelize, and by very positive and direct methods. "Which is easier, to say to the sick of the palsy, Thy sins are forgiven, or to say, Arise and take up thy bed, and walk?" Not until the spirit of the Great Physician had so permeated the minds and hearts of men, were they able to develop the science of healing to its present glory. Not until His spirit came into control were men willing to make the sacrifices necessary so that yellow fever, typhoid, smallpox, sleeping sickness and other plagues which took a toll of millions of lives could be almost abolished. Men willingly and consciously courted death in order that pestilence would be banished not only from Christian lands, but from all other lands as well.

While our Lord made it plain that not all sickness was punitory, yet He clearly taught that sin and sickness have a very definite connection. What other religion really deals with the sin question? What other religion leads its followers to

heal people from a religious motive? Is it consistent in missionary practice, in view of Scripture teachings, to recommend the separation of healing the sick and saving the sinner? Can the Church carry to the mission field the science of healing and offer it as a thing apart from the Christian Gospel? Can man "live by bread alone?" There are sicknesses that are clearly the result of sin. Is it honest to heal that sickness and not deal with the cause? Has not the patient a right to know how he can remove the cause? The physical healing alone will not remove it. How is the physician going to show the patient what Power can overcome the temptation to sin, which caused the sickness? Can he avoid feeling responsibility, prescribing the remedy that will remove the guilt that is on the spirit, as well as the responsibility for removing the deadly virus that was in the flesh? What Christian physician would be content to spend his life in India only to heal a few sick bodies when he might do much more? Are any of the missionaries whom the Appraisal says are weak, as weak as that? If we could add together the years that Christian doctors have spent in their work of healing, because of the constraint of their Christian consciences, these years would run to milleniums. This wonderful science has been developed through their devotion not only to the cause of science but to God. What do these names mean over the doors of hospitals in America: St. Lukes, Good Samaritan, St. Barnabas, Presbyterian, Methodist, Baptist, Congregational, Lutheran? They mean that healing and religion are interdependent. They are not things apart. But if those who give the money to build and support the hospitals in India, China and Japan do not wish these hospitals to be evangelistic, then they need not be. But those who want to change the purpose and plan of hospitals that have been built as Christian missionary enterprises should in common honesty be willing to reimburse donors who have established them with that end in view.

What About Mission Colleges?

Does anyone know a mission college or school or university that was not originally established with an evangelistic purpose? All the colleges and universities with which we are acquainted were built with that purpose prominently in mind. I solicited a large part of the funds that financed the opening of one university on the foreign field. When it was being organized I went to the field and in a national gathering of the missionaries, gave them definite assurances that we would make every effort to insure that the university would be and remain both evangelical and evangelistic. Everyone who was active in securing support for its establishment intended that it should be defi-

nately and aggressively Christian and that it should continue so. The money was given because such assurances were made. In these assurances our minds met in a common understanding that "In none other is there salvation; for neither is there any other Name under heaven, that is given among men, wherein we must be saved." If therefore, in this or any other similarly conceived educational institutions, there is to be a change away from the evangelical Christian character and evangelistic purpose, then those who gave their money to establish it, should at least have their money refunded.

Should We Proselytize?

Jesus proselyted—if we mean by that an effort to lead a man to change his views. He told Nicodemus plainly that he must undergo a change and be born again. He made a skilful but very direct approach to the woman at the well to lead her to a change of belief and of life. He was very thorough with the rich young ruler and he pointed him to a new and very rugged path.

It is hard for business men to believe that missionaries or the laymen who wrote the book have found a better way than the one pointed out by Jesus Christ. Naturally non-Christians in China or India or Japan will criticize any one who tries to influence men to leave an old way for a new. They do that in America. Did the laymen find any warm-hearted Christian in China or India or

Japan who was angry at the one who led them to Christ? Most of us could name the person who proselyted to our eternal good when they led us to accept Christ and join His Church. No doubt we resisted at the time, and may even have thought they were meddlesome but we do not think so now. Few of us would have found and followed the way of faith without the aid of some minister or Sunday school teacher or parent or friend. Will these people over in Asia ever find the way alone? Business men see no way for advancement if we are not permitted to urge people to a decision. We see the whole program of progress wrapped up in the principle of making a new and better article and then urging its acceptance as forcefully and by as many means as we truthfully and honestly can. All advancement in life is ordered that way—commercial, political and social. We urge and persuade men to believe in and accept the thing we think to be the best. We proselyte in the best sense.

I doubt if the business men who have, or will support the missionary program would long be interested in any program that is not partisan for Christ. As a matter of fact we have no such option. It was never delegated to any man or men to choose the missionary message or missionary objective. The enterprise received its charter and its content from that never repealed mandate of the Son of God Himself: "Go ye into all the world and preach the gospel to every creature."

"THE BANKS ARE ALL DOWN ON EARTH"

By S. D. GORDON, Author of "Quiet Talks on Service"

Here is a man who gets through his life down on the earth and goes out into the other life.... Here he comes up to the gateway of the upper world. He is lugging along a farm or two, some town lots and houses, and a lot of beautifully engraved paper—bank stocks and railroad bonds and other bonds.

As he gets up to the gateway the gateman will say: "What's all that stuff?"

"Stuff?" he will say, astonished. "This is the most precious wealth of earth, sir! I have spent my whole life, the cream of my strength, in accumulating this."

"O, well," the reply will be, "I have no doubt that is so.... But that sort of thing does not pass current up in this land. That has to be exchanged at the bankers' offices for the sort of coinage we use here."

The man looks a little relieved at this last remark. The other talk has sounded strange and given him a queer misgiving in his heart as he listened. But "banker" and "exchange"—that sounds familiar. The ground feels a bit steadier. He picks up new spirit.

"Where are the bankers' offices, please?" he asks eagerly.

"They are all down on the earth," comes the quiet answer. "You must do your exchanging before you get as far up as this. That stuff is all dead loss now. You can't take it back to the bankers now, and it is of no value here. Just leave it over on that dump heap there outside the gate and come in yourself."

And the man comes in with a strangely stripped and bare feeling.

What we get and keep for the sake of having, we lose, for we leave it behind. What we give away freely, for Jesus' sake, for men's sake, we will find by and by we have kept, for we have sent it on ahead.

When the Government Forced the Issue

Facing the Problem of National Control of Mission Schools in Hamadan, Persia

By COMMODORE B. FISHER, Hamadan, Persia

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

(In Persia more than a dozen mission schools have been closed by the Government orders which prohibit all foreign elementary and primary schools of whatever nationality. So far, only the Hamadan Church Committee has made a successful attempt to continue the work of the Christian mission schools.)

THE Persian Ministry of Education took special steps in 1927 to create a uniform educational system throughout the whole country. All schools were required to secure special Government permits and to conform to a uniform curriculum, hours of instruction and official examinations. All Moslem students were to be taught the Koran and no other religious teaching was permitted. The mission schools in Hamadan received an order demanding complete conformity to the Government regulations otherwise they would be closed. This meant that instead of the Bible, the Koran must be taught to all Moslem students. The mission replied that since the schools had been originally founded for children of Christian parents, the Moslem students (more than half of the enrollment), would be excused from attending the schools.

The excused students besieged the offices of the Department of Education, which at once sent a special messenger to Teheran. As a result of his representations of "this insult to the dignity of education," the local Department of Education received a telegram ordering that the mission schools in Hamadan be closed. Accordingly, on December 18, 1927, the schools were officially closed and continued so for more than three months.

This "calamity" forced the missionaries to do a lot of thinking; better still, it forced the Christian and non-Christian friends of the schools to think and act. As long as things had run smoothly and their children had been acceptably educated there was little incentive for these friends to exert themselves. But the closing of the mission schools revealed the weakness of the foreigner's plea to be permitted to "serve" on his own terms. Numerous meetings were held with Persian nationals, students and teachers. Chris-

tians and non-Christians sent protest after protest to the Ministry of Education in Teheran and they discussed with one another how best they could guarantee the continuation of such schools as the mission had established.

Finally in the following April, official permission was received from Teheran to reopen the schools on condition that they obey Government regulations, which were finally modified to omit the Koran and Moslem law and to permit the teaching of ethics to all students. Moslem students were required to take the official examinations on the Koran but the mission schools were not required to teach it.

When the schools were reopened most of the subjects were taught in Persian instead of English, and from necessity the curriculum became more like that of Government schools. In the absence of a creditable Government program of education, the school constituency had grown up to believe that an imported American program with English was better than the Government's imported French program with emphasis upon Persian. Now it was discovered that ability to pass the Government examinations was essential. Only here and there were complaints made that the standard of English had been lowered.

The alumni of the mission school were encouraged to elect an advisory committee which rendered valuable service. This experiment in adjusting the program of the mission schools to the Persian way of doing things convinced the missionaries that it was wise to set up a Persian Christian Committee, rather than to form one under pressure when face to face with the issue of national control. In August, 1931, the consent of the Persia Mission of the American Presbyterian Church was secured to the following recommendation:

Believing that the time has come to turn over a larger degree of responsibility for our educational work to the Church, we recommend that the annual meeting authorize Hamadan station to turn over for a period of two years to a joint committee of the local churches, the management of the Boys' School, to-

gether with the school's annual appropriation from the Board and such missionary service as the station shall assign to the school.

The committee shall conduct necessary negotiations with the Department of Education, choose the principal and treasurer of the school, employ the teachers, fix tuition rates and have general oversight of the school. The committee shall consist of eight nationals and two Americans. It shall begin to function as soon as constituted and shall assume full responsibility at the close of the school year 1932.

In transferring the direction of the school, it is understood that the school shall be open to pupils of all nationalities without distinction and that the Christian purpose for which the school has hitherto stood of training Christian children and evangelizing non-Christians shall be maintained and that it shall be the aim of the school to carry out this program to the fullest extent possible within Government restrictions.

The Board of Foreign Missions also gave approval to this recommendation. The next step for Hamadan station was to select the national committee. As a result of conversations with leading church members, two Armenians and two Assyrian Christians, two Jewish converts and two Persian Christians, together with the two missionaries in charge of the Boys' School, were asked to serve as a school committee. One by one they sent in their written acceptances, eloquent testimony to their willing spirit. In January, 1932, the first meeting of the school committee was held.

Since no organization was back of this indigenous committee, the members were chiefly concerned as to the nature of their responsibilities, especially financial. They were eager to discover the motive that lay behind this new policy of the mission and expressed the fear that this might be an entering wedge to separate them from the benefits of mission teachers and foreign appropriations. It had been evidenced that the school would have to raise its standard from ten to twelve grades to meet requirements for standard high schools; otherwise it must be reduced to a primary school. The national committee realized their financial inability to raise the standard of the school; but they did not relish bearing the onus of reducing it to primary grade. Perhaps this was the chief reason why, at this first meeting of the committee, the nationals refused to organize, though they professed a willingness to act in an advisory capacity.

A few weeks later the church proposed an exchange of sites with the school. It was pointed out that the mission would more favorably consider this request if the church school committee would organize and recommend the transfer. This led the nationals to meet and organize as a school committee. Their first act was to elect the missionary principal as chairman of the com-

mittee: "Since he knows how everything should be done and is here to do it."

The committee rendered valuable assistance, giving unstintedly of their time, choosing the commencement speakers, and setting the date and hour for the exercises. They chose the teachers for the coming year, fixed their salaries, approved the budget and assessed the tuition rates of all the students so as to cover it.

During the summer of 1932 there were rumors of an impending Government order closing all foreign primary schools. Though the missionaries in Hamadan had been far-sighted in their efforts to develop a national school committee, they were hardly prepared for the following order which was delivered to every foreign school in Persia:

In view of the fact that the Government has decided that the elementary teaching for the Persian students in all the country should be limited to the Persian schools, therefore it is necessarily announced that starting with the coming year, September 7, 1932, the acceptance of a student who is a Persian subject in all the elementary classes of your school is entirely forbidden. Also, all the students who are Persian subjects and who have been studying in your elementary school classes in the previous years should not be accepted in your school as from September 7, 1932. It is obvious that the elementary classes connected with the Middle School classes are affected by this law. (Translation of the American Legation.)

Unwittingly the church in Hamadan had been in a measure prepared to make the most of just such an order. Immediately the school committee was notified that, officially, the mission could have no further responsibility for primary education.

The national committee reorganized, this time one hundred per cent Persian, and sent a representative to Teheran to secure permission to conduct two primary schools. Meanwhile the other members and numerous friends who realized how much had been done for the community by the schools during the past fifty years, worked nobly to create a demand for their continuation.

In three weeks the committee secured temporary permits and with inadequate equipment the primary schools for boys and for girls were opened on September 15. One of the members of the committee was made principal and after numerous conferences the city Health Officer was persuaded to fill out the official applications for permits for the two schools. The local Department of Education approved these applications, forwarded them to Teheran and promised to accept the students for the official examinations.

One hundred and eighty boys have been enrolled in the boys' school, as many as were formerly in the mission school, and the girls number

170, which is more than in previous years. Tuition receipts cover current salaries except that of the superintendent. The church session voted a subsidy to cover the cost of fuel, repairs and summer salaries.

The boys' middle school also enjoys an increased enrollment of almost 40%. This may be partly attributed to the backing that has come from a strong national committee and partly to the promised addition of two more classes which will enable the school to meet the requirements for a standard high school. The establishment of strong church primary schools will ensure a steady stream of students to continue on through the middle schools under Christian influences.

Throughout Persia, in addition to many Russian and French schools, more than a dozen flourishing mission primary schools have been completely wiped out by a Government order. With the exception of Hamadan, the Christian communities have not been able to take care of their own children who are now scattered among other schools, Moslem, Jewish, Armenian, Catholic and Bahai.

What Do We Learn?

First: The experience in Hamadan seems to show that it takes more than the work of an institution to challenge the vital interest of nationals. When the educational welfare of the community is properly linked up with its religious interest there develops an element of permanence. Transient interest wanes as soon as a committee member's children are educated. The church gives the sense of security and backing that any committee has a right to expect, and without which it is impossible to secure permanent results. No mission institution can guarantee its own perpetuation nor make a lasting contribution to a community unless a church is developed which will assume the responsibility for carrying on such an institution when the foreign element is removed.

Second: It is evident that committees must be developed, not simply chosen. Regardless of hesitancy and possible incompetence, a church committee must be cultivated rather than mistrusted. The men who compose the Hamadan committee are not extraordinary. They are of

such varying opinions and temperaments that it is a continual wonder how they can work together at all. When they were unwilling to undertake the larger things they were encouraged to direct the smaller things, and were permitted to really direct them. Until the committee is willing to accept responsibility, it is mutually beneficial to have them act in an advisory capacity. Most committees are as reluctant to assume responsibility as are the missionaries to give it. Natural modesty, a feeling of incompetence, respect for the missionary and his accomplishments, and perhaps primarily the fear of offending and so losing the benefits of the missionary enterprise, account for this reluctance. Under the best of circumstances it is a delicate matter to shift responsibility. It is easy to offend and cause ill-feeling that will not be conducive to a real spirit of co-operation. It may be too soon to say that the closing of the mission schools is a blessing to the church in Hamadan, but certainly it cannot be said that it is an unmixed evil. Perhaps it is a fortunate event when the Government forces the issue and makes the church take the final step!

Third: We have become convinced that an institution must not become an end in itself. There is no direct ratio between the size and the permanent contribution to the community. The school work in Hamadan has been kept simple and comparatively small. The school program was thoroughly Persianized so that the nationals could comprehend it. This created a favorable spirit on the part of the local Department of Education and other officials which has been of value to the school committee. There must be a continual effort to instil into the people the fact that the work is theirs and that the missionaries are only temporary helpers in this common task. If the work has been carried on somewhat as the nationals themselves would carry on, it can be transferred quietly and easily without upsetting the regular work.

In conclusion, any task which challenges the best that is in a church will become a great blessing to that church. Confusion and death await any institution whose end is its own development. If the Hamadan Church succeeds in saving its schools, this very responsibility will assure its continued life and growth.

A MAN WITH A PASSION

It is reported that Dwight L. Moody traveled a million miles in the course of his ministry; that was in days when speed was not as now. He addressed over one hundred million people; personally prayed and pleaded with hundreds of thousands of inquirers; spoke and worked with an enthusiasm that set on fire his coworkers as few have done since. He had a passion for saving souls. He took Jesus Christ so seriously that He was in fact the major passion of his life. Mr. Moody was a tireless, impassioned, personal worker for his Lord and Saviour, who scarcely let a day pass without speaking to some one concerning the great theme of salvation.

The Heart of Home Missions*

By the REV. JOHN McDOWELL, D.D., New York
*Recently President of the Home Missions Council; Secretary of
the Board of National Missions of the Presbyterian
Church, U. S. A.*

WHATEVER the present conditions in the United States and Canada may mean to other organizations today, there can be no doubt about what they mean to the missionary agencies in these countries. They mean at least three things:

1. A challenging opportunity to affirm their belief in home missions in terms of the Christianity of the New Testament.

2. An imperative demand to put first things first in the home missions enterprise.

3. An inescapable responsibility for the projection of a united, cooperative program which will eliminate the waste of spiritual energy and of consecrated money.

We are under peculiar obligations to give serious attention to each of these vital subjects. We cannot blind our eyes to the present situation and to the demands which are growing out of it. The hope for the nations and for the world is to get Christianity understood, accepted and embodied.

The Challenging Opportunity

Let us first of all frankly and fearlessly face the challenging opportunity before us today. The future of the missionary enterprise, in the last analysis, will be determined by the type of Christianity upon which it is based. Hence it is important for us to settle at once this question which in recent days has again been opened. The missionary enterprise from the beginning has been based on the Christianity of the New Testament. Again and again when the right and place of the enterprise has been questioned, we have had to turn to the New Testament for its final justification, as the only authentic record of the facts and truths upon which Christianity is based.

What, then, is the essential character of Christianity according to the New Testament? By "essential" we mean that without which Christianity is not Christian. Fortunately the New Testament is not silent nor indefinite on this vital question. It is clear and positive and consistent. The writers insist that Christianity is not mere

discovery of a few devout seekers after truth, or a brilliant invention of a gifted young Jew of Nazareth, who in a moment of spiritual exaltation dared to think of God as His Father and man as His brother and who died a martyr's death in loyalty to these convictions.

Nor is the Christianity of the New Testament an induction reached by the study of reverend and profound minds, gathering a truth here and there from the religious ideas of Egypt, India, Greece and Rome. The New Testament asserts that Christianity in its

essential character is a distinct and definite revelation—a message from God Himself—making known to men that which they can absolutely depend upon and which they could not find out by their own natural and unaided faculties.

Of course, every religion purports to be more or less of a revelation. Both the Old and the New Testament remind us that "God has not left himself without a witness." Our claim for the Christian message is not, therefore, unreasonable in itself or peculiar. But the New Testament goes further and insists that Christianity in its essential character is a distinct revelation of God in and through a Person, and that Person is Jesus Christ, the Son of God, the Son of man, the Saviour of the world. Apart from Christ, New Testament Christianity has no distinct message, no saving power, no inspiring ideal, no assured hope, no abiding joy. Eliminate Christ from New Testament Christianity and its essential character disappears, its words are empty, and its vitality and reality vanish. Bereft of the irre-

Is our Christian work in America and elsewhere based on solid, enduring foundations? Is the Church alive or dead? The pioneering days in Home Missions have passed and with them have gone much of the sacrifice and passion. What will bring success to the cause of Christ in America, and in the world? What are the proofs that Christianity will be victorious?

* An address delivered at the Home Missions Conference in New York, January, 1933.

sistible spell of its Founder, Christianity would pass into an intellectual and ethical theory. It would cease to be a religion and become just another of the many philosophies of the ages. Take Christ out of history, and the Face of God, the Father, suffers an eclipse.

In these days, however, there is a serious and sustained attempt to discount the place of Christ in Christianity. We are told that "God's relation to man would be simple enough if Jesus Christ had kept out." We need to turn again to the old record of the Christianity of Christ and there learn that Christianity when true to its essential character, as revealed in the New Testament, is not a discovery or an invention, nor yet an induction, but is a clear and definite self-revelation of God in and through Jesus Christ.

This makes Christianity more than a system of ethics, though it has revolutionized ethics; more than a method of worship, though it has given a new character to worship; more than a philosophy of life, though it has given philosophy, itself, a new interpretation and application. In its final terms, the Christianity of the New Testament is a revelation of *a new life*, founded on the following historic facts: "that Christ died for our sins, according to the Scriptures; that he was buried and that he arose again the third day, according to the Scriptures" (1 Cor. 15:3-4). Take these facts away and you rob Christianity of its essential character. You make it merely a message of "good advice" rather than a message of "good news" to a sinful, sorrowing, suffering world.

In the light of this teaching and in the light of the facts of today, Christianity assumes a momentous significance for all missionary enterprises. If missions are to retain their place and power in the life of the world, they must hold fast to the great historic facts and truths concerning Christ essentially as they are narrated in the New Testament, and also to the great spiritual fact that in the God whom Christ has revealed to us there is abundant forgiveness for all the past, motive power for all the needs of the present, and assurance of abundant life for the future. Anything less than this is not true to the essential character of Christianity as given in the New Testament, nor will it satisfy the elemental spiritual needs of the individual or of human society.

What makes Christianity a triumphant religion is not its law of love, but its love of Jesus. The heart of Christianity—that which gives it creative power, which sends out missionaries, which saves sinners, which builds churches, which produces character and enriches civilization—is not a precept but a personality. The supreme thing

in the Christianity of the New Testament is not Jesus' teachings, however superior, but the Spirit of His life; not interest in an ethical code, but loving and obedient discipleship.

We agree with Dr. Henry Van Dyke when he says, in his "Gospel for an Age of Doubt":

It is certain that this age of ours, with its ruthless, critical spirit, with its keen historic sense, will never respect the intelligence, though it may acknowledge the goodness, of a man who professes to speak in the name of Christianity, without proclaiming as the core of his message the Divine Christ. To imagine that we can adapt our preaching to this age of doubt by weakening, concealing or abandoning the truth of the deity of Christ is to mistake the great need of our times. It is to seek to commend our gospel by taking away from it the chief thing that men want, an assurance of sympathy and kinship with God.

Let Us Put First Things First

In the second place, let us face with equal frankness the imperative demand growing out of the present conditions, which is that we put first things first in the missionary enterprise. Never was there an age that asked more earnestly than our own that we Christians proclaim our message, or confess that we have no message to proclaim. The men of our day want to hear the man who has a message and who is ready to proclaim it fearlessly and honestly at all times and in all places. We make a mistake when we conclude that the people do not want a definite and positive Christian message. That is just what they do want and are willing to hear. The people are saying to their spiritual leaders and teachers today, just as they said to Moses: "Go thou and hear all the Lord, our God, shall speak unto thee, and we will hear it and do it."

What men want now is the essential message of Christianity translated into the thought forms of present-day life. They want this message delivered with moral and spiritual authority so that it will grip and command the mind, the conscience, the will, and the heart. The people are hungry for the great spiritual verities of religion. They are tired of doubts and speculations, and abstract theories. What they are asking for today is not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more Christlikeness of character. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, and satisfy the soul of the saint. Only one message will do that—the Gospel of Christ, which is the essential message of Christianity, the proclamation of which is the primary function of missions when they are true to New Testament Christianity.

In these days when home missions are called

upon to do so many things, and to be so many things to the community, all of which are important in their place, we do well to go back to these early records and remind ourselves that according to this Commission the primary task of all Christian missionary agencies is not vague and indefinite, but real and definite, that it is nothing less than to be a living witness to Christ and for Christ in every community.

While home missions have other functions which are of great value to the community, even these, apart from the primary function of home missions, will sooner or later disappoint the community and be discounted by the people. The ideal for every home missionary agency ought to be a saved soul in a saved body, living in a saved community. Home missions will succeed in proportion as they win the affection, confidence, support and loyalty of the people by doing their work, by witnessing to and for Jesus Christ. Apparent success on any other basis, political, financial, agricultural, educational, social or sensational—means for home missions a living death. If we minister to life, personal and social, in this ministry we will respond to the three deepest and most universal desires of mankind, namely, the desire for peace and the desire for power and the desire for service.

To be effective home missions in our day must claim for Christ the absolute dominion over all the life of men and of nations. When based on New Testament Christianity home missions must aim at more than the salvation of the individual: they must aim at a society on earth known as "the Kingdom of God." Present world-wide conditions make it clear that there can be no social advance apart from social justice, and no social justice apart from the Kingdom of God, and no hope for the Kingdom of God apart from individuals who are filled with the Spirit of God and dominated by the ideals of that Kingdom. It is still true that inward regeneration precedes outward; that "out of the heart are the issues of life." Home missions that witness to Jesus Christ will soon reveal the fact that the secret of social well-being is the individual life and the secret of all individual life is acquaintance with God and the supreme source of acquaintance with God is Jesus Christ.

If we are to be true to their primary task, home missions must be unflinchingly loyal to the divine commission and close to the needs that call them into existence. We must attend strictly to our specific job and not attempt to duplicate the work of other institutions. There must be a deepening of the conviction that home missions exist because man has a soul that needs to be saved and needs nurture,—worship, sympathy, love, hope and the cultivation of the spiritual life.

Scripture, history, and experience unite in saying that home missions exist primarily to lead men to repentance, to give them faith in God, teach them high ideals, to equip them with motive power: in a word, to make men open and loyal disciples of Jesus Christ.

While home missions will not adopt any of the socialistic programs, they must be the exponent and agent of the social impulse for human betterment. We must hold fast to all that is good in the past, appreciate all that is better in the present in order to establish the rule of God. In other words, home missions must embody the backward look, the receptive mind and the forward push. To accomplish this high purpose home missions must excel all other forces on the field by the effectiveness of its methods, and in the wisdom, power, and spirit of its representatives. The primary need is not more ecclesiastical authority, more equipment, more money, or more men, but more of the Spirit of Christ actually lived by His disciples and effectively applied to all the serious problems of human society.

Our Present Responsibility

In the third place let us with courage face the inescapable responsibility which is growing out of the present conditions. It is obvious to all thoughtful men that we must unite our own forces before we can effectively urge other forces to unite. We must federate our own groups before we can demand the federation of other groups. One of the most heartening features of the present religious situation is the widespread, though often inarticulated, demand for an effective cooperation not only in terms of spirit but in terms of actual service.

Overlooking and overlapping are as great impediments to the coming of the Kingdom of God as are inertia and indifference. Home missionary agencies, like the individual, may have a one-track mind. The harder they work, the deeper is the rut into which they fall, but fortunately our denominations are stirred today as never before by a longing to rise out of the grooves of custom, an inherited method and conventional piety, and federate our efforts to advance those primal Christian truths which underlie all divergencies of creed or race. Emancipated minds in all denominations are rising above the separating barriers, are looking over the man-made fences and learning that the garden of the Lord is larger than their own little door-yard.

If we cannot settle ancient disputes, we can, at least, ignore them in the name of the Lord. If we cannot remove these mountains and cast them into the sea, we can bore through them or carry the King's highway around them. This denominations are now honestly striving to do. We

shall not meet the inescapable responsibility for better cooperation by lamenting the failures of the past, but in constructive planning for the future. There never was a day when the need of collective leadership and collective service in the missionary cause was more imperative than in our day. The whole future of the work will be determined by the response that we make to this imperative demand.

The General Education Board, when entering the foreign mission field through cooperation with the churches in medical work in China, frankly declared: "We do not now propose any great thing in missions unless we can do it together." Christian givers are saying today that "anything not done together is not a great thing, or an abiding thing." This attitude in time will, no doubt, affect the whole nature of the missionary enterprise. The call of the day is this: "Simplify your message, heal your divisions, combine your resources, and unite your forces." Stronger churches federated in every noble cause will mean abler ministers; superior young men will be attracted to the pulpit because it will seem more worth while to be there, when freedom shall be granted for prophecy and also from financial stress. Stronger men of God in the pulpit will mean more respect for religion in the community; more ethical authority operating among young people; more attention to the church among business and professional men.

We must have more power in the pulpit and more piety in the pews before we can have better government, fewer speakeasies, fewer divorces, more righteous business and industrial methods. We must have better churches with wiser leadership and closer cooperation before we can have a higher civilization; and we must appeal more effectively to all people before we can have these wiser ministers and stronger churches. To make home missions victorious we need not only regeneration but reorganization, not only spiritual dynamics but more effective and economic mechanics. We need today intensive, rather than extensive policies, not simply more wheels in the machinery but a religious output of greater personal, civic and ethical value.

It is evident that what is needed today in the home missionary enterprise is not so much an intellectual demonstration of Christianity as a practical embodiment of Christ in personal, economic, political and social life. Everything is ripe for this kind of missionary service. Faith in the God revealed in Jesus Christ has not collapsed. Home missions in terms of New Testament Christianity has nothing to fear from any modernism or modern rival. Christianity holds the clew to all other religions because it sets forth, not as symbol but as its ultimate personal

reality, One who is the desire of all nations. What has been discredited in the missionary enterprise today is not the Christianity of the New Testament but a reduced, compromised, conventional, souvenir Christianity. So long as home missions are based on the Christianity of the New Testament and so long as we proclaim the Gospel of Christ as our primary function, and so long as we seek to operate through a united, coordinated, cooperative program, so long will the outlook be bright and the results permanent.

When home missions refuse to meet the call of human need from any field they will cease to share in Christ's passionate love for men, women and little children. We must never forget that the power of Christianity as a home missions' force is the measure of the Spirit of Christ, not the size of the budget, or the excellency of the equipment, or the number of supporters. In this tragic hour we need to remember that the Christianity of the New Testament is self-sacrifice and burden-bearing, not self-pleasing and self-indulgence. What the followers of Christ need today is to have awakened in them a sense of personal obligation which will make clear that the home missionary enterprise is not the Church's afterthought, it is Christ's forethought; it is not secondary and optional, it is primary and vital. Christ put it into the heart of His Gospel. We cannot really see Him or know Him or love Him unless we know and love His ideal for us, and that ideal is embodied in the missionary enterprise.

A traveler was watching three stone-cutters years ago building the House of Parliament in Ottawa—that building has since been desolated by fire—and he said to one of them jocosely: "What are you working for here?" Answering in the same vein the man said, "For two dollars and a half a day, if you want to know." Then he said to the second man, "What are you trying to do here?" Pointing to the blueprint he said: "I am trying to cut this stone so it will look like that part of the blueprint." There was a man that had gotten a sense of the relation of his work to that of the workmen all about him. The traveler said to the third man: "What are you doing here?" Pointing to the rising walls and battlements and pinnacles of the home of legislation for a great part of the British Empire, the stone-cutter said: "I am trying to do my part in building that House of Parliament." There was a man whose drudgery was redeemed by his vision, who saw his daily task as a part of the building of an empire. May these days give us that great vision, and so make home missions mean the building up of a finer and nobler North America, which will be at once the leader and the servant of a nobler world!

What Can the Church Do?*

By the REV. IVAN LEE HOLT, Ph.D.

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A JUGGLER in an English music hall, thrilled with stories of diamond discoveries in South Africa, decided to go and try his luck with other adventurers. Within a short time after his arrival he had obtained a handful of diamonds, and before him rose visions of luxurious living at home, his neighbors envious of his great wealth. In order to make a greater impression he decided to trade the handful of diamonds for a very large diamond and then sailed for home.

On the long journey back to England the passengers became weary, and the ship's officers asked the passengers to contribute to a program of entertainment. The juggler exhibited his skill, and to create greater excitement, he began one day to juggle the diamond. The interest of the passengers led him to attempt a more daring thing. Standing with one foot on the ship's rail, he dexterously juggled the diamond. Suddenly the boat gave a lurch, he missed the diamond, and it went to the bottom of the sea.

Today, many an American has suddenly lost his wealth. It is difficult for him to believe now that it is gone. Many hope that conditions will soon change and prosperity return. This is evidenced by the willingness of the unemployed to accept the situation without a riot. Men hope that debts will soon be paid or adjusted. Local banks are urged to extend credit. People still indulge in gay parties and seek pleasure in sensual satisfactions. Men and women seek to forget their troubles for a few hours in order that they may be ready for a new effort to regain their prosperity. The diamond will be ours again!

In commenting on this attitude, a business man said: "In a period of rising prices, men desire to be salesmen. Even in the church men have talked of 'selling the Gospel'! What we need today is people who can read a balance sheet."

Some Modern Church Problems

The Church has been almost as ineffective in these days of depression as many of our churches were in the World War.

These problems now confront the Church:

1. Debts on buildings and decreased incomes are producing a sense of defeat. In Indiana there is a church which has had three buildings on the same lot in one hundred years. The lot cost \$50 in 1837; the present building cost \$150,000. That church, which is without a debt, is a fine example of the progress of Protestant Christianity. Another Indiana church built a fine building when money was readily available through an investment bank. The bonded debt is now \$125,000 and the church is unable to meet the interest. Hundreds of churches in this predicament have either closed or given up their programs of service.

Another financial difficulty confronts the Church because for a generation it has preached chiefly a social gospel. Financial drives have gathered money for general enterprises until the church benevolent boards are almost bankrupt.

2. Two great efforts for the establishment of the Kingdom of God seem to have failed. With the enactment of prohibition and the signing of the Kellogg-Briand Pact for the Outlawry of War many thought the Kingdom had come. Now a modification of the Volstead Law and a repeal of the Eighteenth Amendment seem certain and we are likely to face a drunken debauch. The failure of the Disarmament Conference at Geneva indicates that nations are not ready to outlaw war. Today we are under the necessity of beginning anew the fight for temperance, and we must initiate a more effective program of education for peace.

3. In its missionary enterprise the Church is facing a problem. We are told by the authors of "Rethinking Missions" that evangelism must no longer be thought of as the winning of men and women to Christ but as ministering to the needs of man in the spirit of Jesus. With this shift in missionary thinking, there has come a decrease in missionary giving. The leaders of the Church are trying to save the institution and its program. So much of the effort of pastors must be given to cooperation with denominational executives that there is little chance to think through the Christian message for individuals who are confronting problems in their personal lives.

* An address delivered at the Chicago Conference on "The City and the Church in the Present Crisis," held November 29 to December 2, under the auspices of the Home Missions Council and the Federal Council of Churches.

The Present-Day Message and Strategy

The church which I serve has been a force in our city, and the leadership responsibility is heavy. In the midst of many other demands connected with efforts to save our Christian institutions and the denominational work, I have tried to bring a helpful message to individuals. In company with my fellow ministers I have been saying:

1. Material things have counted too much with us. We have thought more of dollars than of men. Now the time has come to emphasize human values and to put our faith in things that do not pass away.

2. It is the function of the Christian religion to give us courage to go on. It may not answer all our questions, but it can give us strength to face the future unafraid. This is the only religion which gives hope of ultimate triumph.

3. If we catch step with Christ, then God will lead us to greater things. His Kingdom will come and it will be a mightier kingdom than we had anticipated.

A new strategy might be suggested for the Church:

1. Perhaps it is true that the only way to capitalize depression and rescue the debt burdened Protestant Church from a sense of defeat is through a closer union of Protestant denominations.

2. The Church must begin again to fight for temperance. In pleading for sober living and self-control, the Church will be occupying ground where no one can dispute its right to stand. The Church will also find it necessary to begin a long program of education for peace. There may be more progress by that method than through hastily passed resolutions.

3. Statistical evidence of the growing membership of the Church may be found less conclusive than evidence of the permeation of non-Christians with the spirit of Christ. Perhaps, the Kingdom of God cannot be dramatized as we have been doing!

Ministry to Individuals in Need

We are concerned here with the ministry of the Church to individuals, and must turn from a consideration of the organic task of the Church as an institution. I will try to introduce you to some individuals whom I have met in recent days:

Mrs. T— is a daughter of a loyal Methodist layman. Inasmuch as her family had money and influence, she became a member of the Junior League. She found a great deal of inspiration in attending lectures and gave much of her time to the social service program. Her father was

greatly concerned with her neglect of the church and asked what the minister could do to help.

Mrs. D— was brought up in a church atmosphere. As a girl she became deeply interested in society but remained active in church work until she married and moved to a different city. There she found it much easier to move in social circles than to take up the work of the church again. She belonged to a modern smart set that thought lightly of affairs between unmarried couples. This girl's affair with a young widower was well known, and her mother, anxious to bring her back to the church, came to ask what I could do to help.

Miss J— had always known a religious environment until she went to college. There her religious views came into conflict with the new philosophy she was taught. She had planned to major in philosophy of religion, but she soon learned that she could not accept her earlier concepts of religion. Now she is contemptuous of the beliefs of religious people and yet she expresses an earnest desire for a faith that she has not. How can I help her?

Mr. M—, a member of a large banking firm, concerned himself with many activities. His work with the church and with social agencies had won for him high esteem. Then he lost interest in all these things that had made his life and became restless and unhappy. Finally, he committed suicide, and a life insurance agent revealed the story of his relationship with another woman. When the woman threatened to expose him to his wife and children and friends, he knew but one way out. Had the minister known in time, what could he have done to save the man?

Another very different experience comes to mind, a story told me by a minister in another city. When a large industrial corporation discharged three thousand men, a minister preached a sermon on "Men or Bread." In his congregation was the treasurer of the corporation and at the close of the service this man came forward to ask, "Have you seen the last statement of our company? If not, I would like to bring it to you this afternoon." The minister examined the statement and asked some direct questions. He learned that the dividends had averaged 27% over a period of ten years, though they had fallen to 6% the preceding year. Only the seven directors of the company knew these figures. "If you use them," the layman said, "and give the source of your information, I will lose my job. However, you may do it because I believe you were right in that sermon. I want you to have in your possession facts sufficient to defend yourself against attack." What a wonderful thing for a minister to have a layman like that in his congregation.

Many of our laymen are being drawn out of the Church into community service. At a recent luncheon a minister was urging a group of laymen to support the church program. One of them said to him: "For fifteen years you have been preaching a social gospel and urging us to serve our world. Now do you want to take me out of that work?" How is a minister to answer such a question?

The Unimportant and the Essential Things

Endless problems have arisen due to the present economic situation. I am convinced that some things which we have regarded as necessary are unnecessary and other things which we have been inclined to overlook are absolutely essential. Among the things which seem of least consequence just now are these:

1. The building of additional units for the church structure. A minister's success has too often been measured by his ability to raise money for buildings. Today we need a new standard of success.

2. Cleverness in maintaining prominence in a community by the use of clever advertising and in other ways. Today demands that consecration be substituted for cleverness.

3. The entering into the social life of the world. I have joined many clubs in recent years in order to make contacts and extend my influence. As a result, I fear that I have yielded too much to the opinions and standards of the world about me. There must be more of the influence of the Church in the world and less of the influence of the world in the Church.

Some things which seem to me essential today are these:

1. The confession of sin. A minister cannot forgive sin, but the minister of Christ can understand his people and help them to find peace. Never have human hearts been more heavily burdened nor human minds more worried. With smaller staffs of workers our city ministers face more different kinds of responsibility than for the past ten years. Time must be found for personal interviews. People are vexed in spirit, and take their own lives. A way must be found to allow time for personal visits and an opportunity for individual confession of sin and failure.

2. The class meeting. I am not particular about the name, but it is necessary to have some place for the interchange of experiences. It may be a forum where young people discuss vital questions, not one where very liberal or radical speakers give startling conclusions with little chance for discussion, and sane conclusions. It is too early to evaluate the Oxford Group Movement, but the idea of sharing religious experiences is fine.

We have been planning retreats, but we do not understand the technique as it is understood in the Roman Catholic Church. We must have at once a plan for retreats which will take a group of men or a group of women out to a quiet place for meditation and prayer and worship. It must be far more devotional and inspirational than the gatherings which ordinarily go by the name of retreat among Protestant churches.

3. A group fellowship. People need to live closer together. The director of charity relief in my city has been pleading with the churches to send out visitors to the homes of distressed people and to provide some kind of group life. People in distress need more than bread, and the city church has a wonderful opportunity of supplying the need. We can do something to put courage in to the hearts of the distressed hundreds in our cities, both in our churches and outside of them.

How to Use the Hour of Worship

The hour of worship finds the largest group assembled, and here the minister's supreme task confronts him. He has worshippers of different temperaments, and he must be as much concerned about their worship as his own. The service ought to make God real and promote integration of personality. Some ritualistic services are meaningless and some informal services are ineffective. In a great cathedral in England I have found only six worshippers present. I remember finding the very aisles packed in one city church that boasted a jazz band and a sensational speaker. The tendency in worship today is to formality and æsthetic appeal. But a beautiful service may be a hollow mockery! In a service of worship we must keep the end in view, What am I seeking to do for my people? Am I seeking to bring them into more vital relation with God, a realization of the wholeness of life and its unity, a new vision, or a passion for a better world? The goal must determine the type of service! Too many times we imitate or have the service which suits our particular taste.

In the Protestant Church service the sermon is still central. The message is important. In a time of economic distress and social change a Psalmist of Israel prayed to God:

Many there are who say, who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou has put gladness in my heart more than they have when their grain and their new wine are increased.

We must teach this Gospel. Faith in God offers compensations for the loss of material things. When we are confronted with the question, "Who will show us any good?" our answer must be that of the Psalmist. From the richness of our Christian experiences should we not be able to answer

men's perplexing problems through pointing out things which turn to good? The day is past when we compare ourselves with others. Our measuring standards are changed. After all the accumulations which count are in our hearts—beauties, and memories, and loves.

The Church and Society

In the beginning of Methodism John Wesley had a clinic, a charity society, and an old folks' home. He saved his preachers from an emotional fanaticism by having them arise at four in the morning to study their Bibles. But in the coming of the industrial revolution, the Church was helpless in its effort to direct a social movement. We must seek to change tendencies and only Perfect Love can do that—"as in heaven so on earth."

There are hundreds of ministers heralding the economic and social revolution, but in this discussion the question arises, "Are we ready for it?" Are there enough transformed men, Christians with Perfect Love, to make a respectably large citizenship were the Kingdom of Heaven at hand? I have a friend who is a radical socialist and who preaches in a wealthy church in a residence suburb. "How can he do it?" The people like him. I am inclined at times to boast of my freedom as an advocate of social righteousness. Yet I wonder whether those who have listened to me are better Christians. This is a kind of heart-searching which alone qualifies a man to preach. Economic readjustments do not come by resolutions or peace by pacts—nor will the Kingdom come by bold social declarations. We must have a return of faith to the individual. Science and criticism will not withstand a genuine return of spring and summer to the soul of man. Such a faith, in spite of its new interpretation, will have the same background. It will bring with it a newly recovered confidence in life.

Perhaps never, during the course of almost two thousand years, did Christianity so widely lose the character of a spiritual religion as during the last half of the eighteenth century. In all Protestant countries the general aim of its accredited teachers seems to have been to explain away its mysteries and to extenuate its supernatural character; to reduce it to a system of ethics; in short to enthrone the human mind. Religious dogmas

were almost openly admitted to be nonsense. Religious emotion was stigmatized as enthusiasm. Theology was satisfied if it demonstrated the possibility of a deity. Morality was low. The age showed no deep or strong feeling except that which came from the underprivileged from whom there came a real cry of hunger. Into that emptiness came John Wesley and through him the grace of God!

In America desire has been king, and a man claims that he must have his satisfactions. Zarathustra says, "Egoism is the essence of all noble souls. . . . All old-morality monsters, and especially Christianity, have waged war against the passions of humanity with a view to exterminating them. The praxis of the church is inimical to life." With such a philosophy, no wonder we have social irresponsibility and sexual promiscuity! Were the Tractarians right in feeling that the Church should stand aloof from men, that the Church is strongest when it is in protest against the spirit of the time?

The question today is not: "Is Christianity true?" but "Is it possible?" It will not work for worldly men. John Hutton says, "The Church needs today an aim short of the ultimate aim of the Kingdom of God. The religious life of Scotland has always had, I think, a very near horizon."

As Faust lay dying he saw a vision of a narrow peninsula of land extending out into the great ocean. He recognized the ocean as the sea of knowledge. As he gazed he saw a great wave of human knowledge let loose from the hard-won maxims of the human race, and with exultation he watched that wave as it crept up over the sand of the peninsula on which were two structures, the Christian Church and the Christian home. Sooner or later the sea would overflow and destroy those two institutions. Then his attention was diverted from the oncoming tide by the smoke of a fire which was consuming them. Though he had desired their destruction, he now called out in agony of soul to God that he might be spared to replace those haunts of the spirit. Such will be the attitude of many a destructionist.

May God enable us to lead men into the higher fellowship with one another and with Him. "Lord, lift thou up the light of thy countenance upon us."

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God.—*Phillips Brooks*.

Pioneering in the Mountains of Mexico

By F. L. MEADOWS,
Baptist Hospital, Puebla, Mexico

THE Mixe Indian is very superstitious. Though every village has its Roman Catholic Church, the popular beliefs and practices are those passed on from the remote past. The lightning is the god that he fears most, and with apparent reason, for have not many churches been destroyed by this "storm king"? On many occasions the Mixe makes offerings to appease the wrath of this god so that his animals may not be struck by lightning as they graze in the mountains. Mount Zempoaltepetl (meaning twenty mountains because it rears its head so high that this number of ranges can be counted by one standing on its crest) is the center of his sacred places. Fresh turkey blood is supposed to satisfy the lightning god, which is thirsting for the blood of the peon's flocks. With much ceremony, chanting and prayers, the blood of the fowl is spilled upon the lofty crags and the tender flesh is left hanging for wild animals to devour. The Mixe does not eat many eggs, nor will he sell them, for they are considered food for his dead relatives. He buries them therefore near the grave of his loved ones, though he knows that dogs dig them up and eat them in less than twenty-four hours.

The humble home of the Mixe is sometimes made of sticks, through which not only wind but the chickens can pass. The straw roof is repaired often enough to protect him from the downpour that lasts for eight months of the year. We enter and may find him shaking with a terrible malaria chill. We offer to trade quinine capsules for a bit of corn for our horses. He does not refuse but he is enough Mexicanized to an-

swer: "Mañana" (tomorrow). The next afternoon when we are ready to travel, I give him an injection and leave capsules which the "professor" (local school-teacher) promises to see that he takes. The Mixe is not at all pleased because we are forcing a foreign medicine upon him.

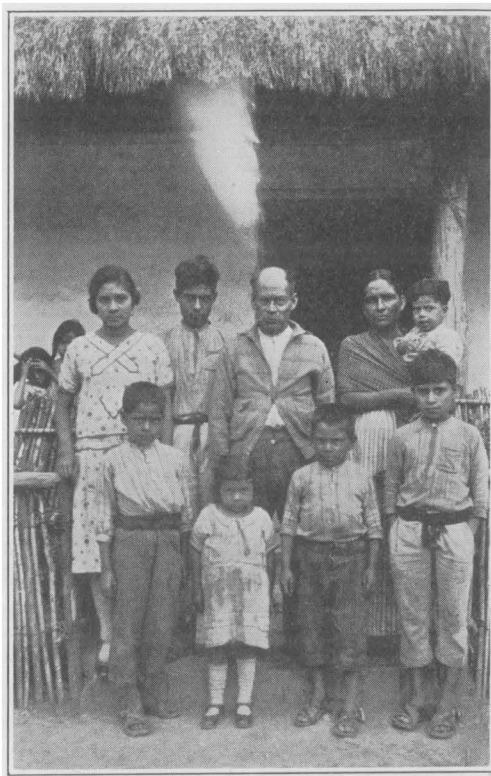
One man suffering from a contagious eye trouble used the teacher's eye drops until his eyes were nearly well; then, to hasten the treatment, he called in his witch. This fellow drew, with his mouth, apparently from the patient's temple, the wings of a grasshopper, and its legs from the back of the sick man's neck. These, he said, had entered through the inflamed eye.

The *curander* (witch) declared that a man suffering from pneumonia was lacking his spirit, which he had lost a few days before when he was deprived of his *carga* (merchandise) just as he had finished crossing a river that carried one of his burros down to its death. Fright and anger caused him to "lose his spirit" in that river and his life depended upon their being able to recover this spirit from another little

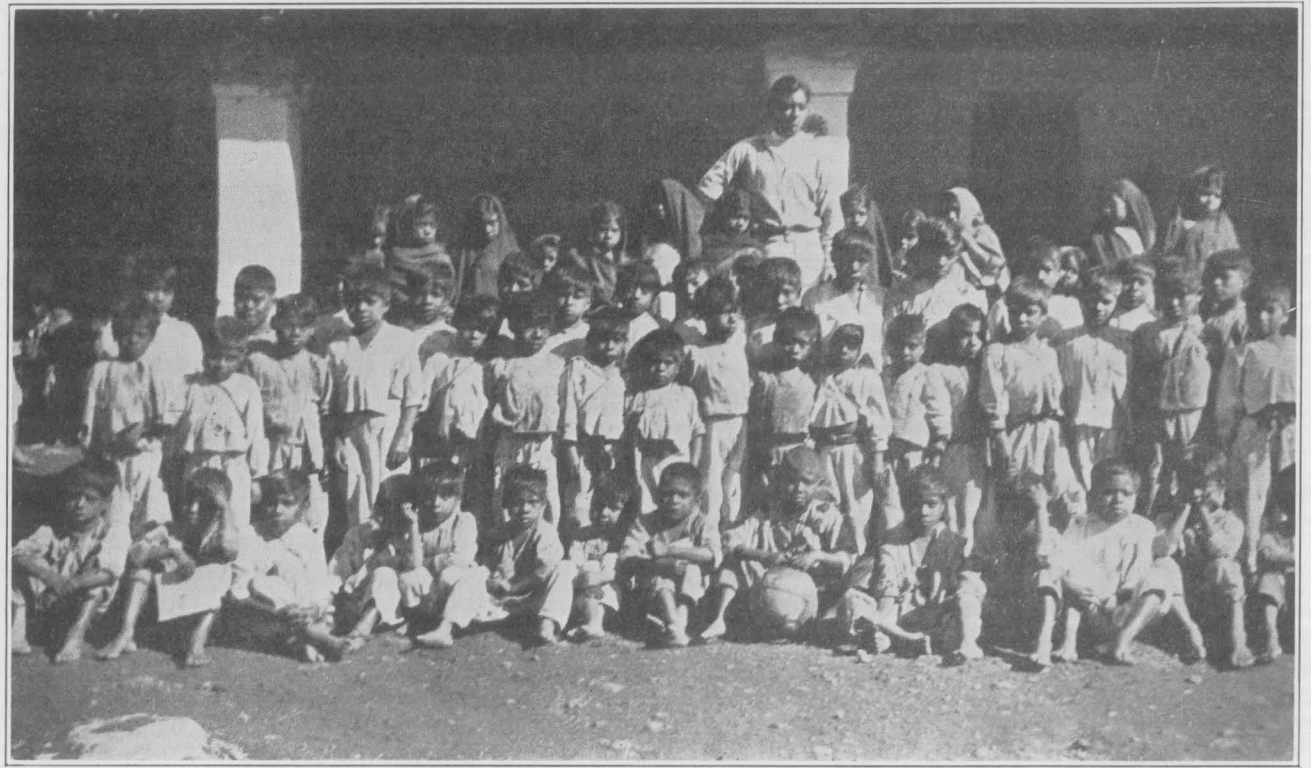
stream near by. Thus they deceive the people.

If a patient has affairs to arrange, the witch throws a rooster into the air, to see if he will live or die. If the fowl squawks or makes a noise before he touches the ground the patient will recover; if he alights without making a noise the man will die. Some of these people go to bed without real cause and hide within their thatch and mud walls where the beneficial rays of the sun cannot help them.

The Mixe has few wants—tortillas and black coffee, sweetened with his homemade brown



A MOUNTAIN TEACHER AND HIS FAMILY
IN MEXICO



A MISSION SCHOOL IN THE MOUNTAINS OF MEXICO

"The teacher understands no Mixe, and his pupils do not understand Spanish,—therefore he has a difficult task."

sugar, sustain his life. Peppers for which he is famous, give the taste that satisfies him. In every yard there are a few tobacco plants, and he considered himself happy, until the Federal Government got interested in him three years ago and began to send new chiefs to every village of five hundred heads or more. These new chiefs are in the form of school-teachers. Some had to be sustained for their first few months by soldiers. Even now, when oranges are falling to the ground, the people will give them to any who will come for them, except the "professor," whom they charge one-third of a centavo each. The professor is trying to convince them that certain herbs (vegetables) can be eaten, and that they should be planted, tilled and watered so as to add food for their rickety bodies. The teacher has a rabbitry, a modern hen house, some pigeons and a carpenter shop. These people of the mountains work so little and so rarely that in one village a commission of citizens came to inform their teacher that they were not sending children to school to work but only to learn to read and write. In another village, the officials fined a man several pesos because he showed the professor a hidden spring some distance from the village but sufficiently above its level for the water to be brought into town by ditches for irrigation purposes. The new "chief" was making them work on this project.

The emissary of the Federal Government makes a social center of his school to get rid of strife among the citizens over political questions. He must try to persuade them to till the soil so that the corn supply will not be exhausted before another harvest. In some places two crops can be grown each year, but it is hard for the new leader to induce the Indians to plant early enough for two harvests. He tells them that the Government has ordered that they plant one-third of their crop by a certain date and thus puts it over.

Each male citizen over twenty-one years of age (if married from his eighteenth year) must pay into the village treasury twenty-four centavos each month. As no salaries are paid to village officials, this tax is supposed to be used for the school and it is hard to collect. The mayor and town clerk receive the money that comes in as payment of fines. In many villages for years the town clerk has received a salary because he was the only man in town who could read.

It requires much patience to be a mountain teacher. To enter a town and gather the children together, when not one of them understands a word of Spanish, is a task that is often perplexing. Sometimes the "professor" begins by counting his fingers that he holds up before them; then by making signs he persuades the children to repeat after him the numerals; and later he names the objects in the room and asks them to

repeat the names. Too much praise can hardly be given the noble work of these school-teachers. They leave home and family, where are always some conveniences, to live where they are not wanted and where they labor to uplift a people who do not know how to appreciate their self-denial and endless efforts.

General Plutarco Elias Calles started to create a new Mexico when he founded the Federal rural school system. Already there are more than ten thousand such schools scattered over the republic. Right here is the challenge to us. Formerly it would have been very expensive to offer the

living Christ to the Indians of the great state of Oaxaca. Now with a dozen colporteurs, we could within a few years give every soul the opportunity of learning God's plan of salvation. Now thousands of Indian children are reading their school books at home to their parents. We should put the Word of God into their hands before trashy and harmful literature is carried to them by the ever extending mail routes. These people have lived for countless generations in darkness. It would mean much to them and to the Kingdom to have God's Book the first one made available to them.

Christ, Christians and the Jews

By REV. HENRY EINSBRUCH, Baltimore, Maryland

Lutheran Missionary to Jews

ALL too long have Christians acted the proverbial ostrich, while the Jewish population in America has grown by leaps and bounds from three thousand in the year 1818 to the present figure of almost four and a half million.

The reason for deliberately leaving out the Jew from the missionary program of many denominations has probably been because of the difficulty of winning the Jew to Christ and because of an inherent antipathy toward Jews as such. Many justify their negative attitude also on the ground that the Jew believes in God. No such argument is advanced in connection with missions to Mohammedans.

Advocates for missions to Jews have too often been content to employ the traditional argument (good though it be) that the Gospel should be given to the Jew from a sense of gratitude, because from them came Christ, the Scriptures, the apostles and the missionary zeal of the early Church. But most people do not like to be reminded of their debts, particularly when they are great.

A new approach is needed to awaken a sense of responsibility for Jewish evangelization. Christians should be challenged to show just cause why sixteen or seventeen million people in the world—in this instance Jews—should *not* have the Gospel preached to them. Is the missionary enterprise of the Church in this twentieth century to be characterized by a policy of exclusivism? What moral right has any true follower of Christ to draw a line of demarcation against any race or

group of people? The deliberate exclusion of the Jew from the missionary program of the Church is in direct conflict with the command of Him Who said, "Go ye therefore, and disciple all nations."

But more than this; the exclusion of the Jew is the most flagrant violation of the love of Christ, whose great heart embraced not only the despised Samaritan, but people of the farthest reaches of the earth and, let it not be forgotten—Jesus was a Jew.

Sometimes we hear it said that Judaism is an adequate religion. If it is, then why not scrap Christianity; why not become Jews, and thereby bring to an end the age-old struggle between Church and Synagogue?

But is Judaism an adequate religion? Was Jesus merely indulging in Oriental exaggeration when He charged pharisaism, a form of Judaism far superior to that of the present day, with being inadequate? "Unless your righteousness," said He, "shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the Kingdom of Heaven" (Matthew 5:20).

The issue is clear cut. Christians who obey their Master have no option and no alternative but to offer the Gospel to the Jew. If it ought not be offered to the Jewish people there is no reason to offer it to any one.

This additional factor should be taken into consideration. The Jewish people, with the exception of a few leaders, are absolutely ignorant of the New Testament message. They know of a

Christianity of fire and sword, but not the Christ of the Gospels. Rabbi Stephen S. Wise, the foremost Jewish leader in the country today says: "For 1,800 years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all, to understand who Jesus was and what the Christ means. The very ignorance of the Jew, touching Jesus . . . condemns not the Jew, but Christendom." (From his sermon *Shall Jews and Christians Worship Together?*)

Jews are admittedly no tame or torpid folk. In the realm of economics, science, philosophy and art they are no mere flotsam. An Einstein, a Bergson, a Freud, and the brooding spirit of a Karl Marx, are not only coloring but shaping and vitally affecting the Christian scene. What is happening in Russia, in China and in other parts of the world clearly shows that the Jew cannot be ignored by those to whom the evangelization of the world is more than a pious wish.

How shall the Gospel of Christ be preached to the Jew? Here in America at least, we cannot employ agencies similiar to those in foreign fields. It would be absurd to build large educational institutions or medical centers, both of which would be not only expensive but unnecessary. And it is idle to expect that specific Jewish mission centers can ever overtake the task. The work, if it is to

be done at all, must be done by the organized Church itself. No church with Jews in its midst should withhold its ministrations from them unless it is willing to be condemned for acting the part of the priest and the Levite when they passed by the wounded Samaritan.

One method which has been found very helpful, is to reach Jewish masses by means of open-air preaching. This involves tact, intelligence and some degree of courage. An effective medium for the Gospel is that of the printed page, not the promiscuous tract, but books and treatises dealing with Christianity in a positive, wise manner and showing sympathy with the Jewish people. Newspaper evangelism, in the form of a news sheet, could be utilized with very good results. Colportage work, well organized, has proved of value.

But the most potent and effective means of winning the Jew to Christ is through consistent Christian living on the part of those who are called by the name of Christ. This is not just pious talk. In a study of several hundred cases of Christian Jews, between sixty-five and seventy per cent stated that they owed their first Christward impulse to some act of disinterested kindness on the part of a Christian. Herein lies the answer which supersedes all other—and it is one which is within the power of every Christian to render.

The Mennonites Among the Indians

THE Mennonite Church began missionary work among the Arapaho Indians in 1880 at Darlington in what was then Indian Territory, now Oklahoma.

During the first years the missionary activity centered largely in the work with the children but was gradually extended into the camps. As the Government established more boarding schools to care for the children, the mission schools were discontinued after two decades and direct evangelistic and pastoral work both in the camps and in the Government boarding schools became the dominant method of activity.

The work among the Cheyennes at Cantonment became the main station. The Rev. R. Petter was stationed as missionary to the Cheyennes at this place in 1891. He reduced the Cheyenne language to writing and published a complete English-Cheyenne dictionary; he translated and published Bunyan's "Pilgrim Progress"; several editions of a collection of Cheyenne songs; large portions of the Old Testament paraphrased, and the New Testament is to be completed in a literal translation into the Cheyenne language.

The Rev. and Mrs. G. A. Linscheid, who had been active in the Oklahoma field for a number of years and had acquired a fair command of the Cheyenne language, were sent to open up the work among the Northern Cheyennes in 1904. They located at Busby, Montana, where a Government boarding school was opened for operation that same fall. The work spread rapidly till practically the whole field was covered by three main stations and a number of outstations.

In the year 1893 the Rev. and Mrs. H. R. Voth were sent to open another field among the Hopi Indians in Oraibi, Arizona. The desert-like country and the distance from railway facilities necessitated some real pioneering in this field and the Hopi language had to be reduced to writing. Parts of the Old Testament and almost all of the New Testament have been translated.

The Mennonite Brethren took up work among the Comanche Indians in 1895 at Post Oak Mission, Indian Territory, Oklahoma.

The total number of active communicants in the various fields of Mennonite missionary activity among the American Indians is about 600.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

GEARING THE CHURCH FOR MISSIONARY EDUCATION

In the apparent failure of former methods and motivations nowadays to impel to missionary endeavor, we are turning to a technique of thoroughgoing education, hoping that larger knowledge may blaze the path for a new régime. This is well: but let us not forget that it must be a spiritualized, God-directed campaign which does more than appeal to the intellect and reason. *The dynamic must be spiritual or the results will fall short of Christ's ideal.* The plans herewith presented give promise of filling these specifications.

Cultivating a Missionary Attitude of Mind in a Church

Miss Margaret Todd, church secretary of the Highland Park Methodist church in Dallas, Texas, tells forcefully how the missionary attitude can be developed by a program of education in the local church. "We had become so completely absorbed in meeting the local needs of a growing constituency that we had almost forgotten our responsibility for the larger field," she says. "There were scattered groups interested in missions, but our church as a whole felt no challenge and had accepted no missionary project. Therefore we set about an intensive 'missionary cultivation' program."

The first move was to reconstruct the missionary agencies already in the church, tying the keen interest of the Woman's Missionary Society to a wider church interest; appointing a Supervisor of Missions to arrange special programs, prepare exhibits and stimulate mission-

ary giving; selecting a Stewardship Chairman from the official board of the church, and the inclusion of missionary programs in the Church Night Calendar. A comparative record of missionary offerings served to arouse the groups to increased liberality. All this paved the way to an important step—the support of our own church missionary.

The next step taken by the pastor was to secure the cooperation of the several leaders of groups. Appearing before the women's group, the stewards and the Sunday School Council, he proposed for church support a missionary on the field, already esteemed by many in the congregation, a freewill offering to be taken to start the ball rolling. After the leaders voted their support, a committee was chosen and definite plans for the campaign were made.

Then the great art of advertising was utilized. Printed material was distributed regularly—a letter sounding a new spiritual appeal and enclosing a service pledge listing ways in which the recipient might render personal service was sent out by the pastor and the chairman of the board. Some two hundred people signed the pledge. In about a week, heads of families received missionary folders including a statement of the new plan for supporting a missionary through freewill offerings, the date for this offering being announced.

Two weeks later every teacher in the Church School received a letter appealing for support of the plan as therein outlined, a prayer for use in the general

exercises being included: an illustrated folder was mailed to all the church families in the fifth week, urging liberal support for the new plan; and on the Sunday just before the collection a card of instruction with an offering envelope was given to each member of the Church School, asking that the money be handed in the ensuing Sunday.

Auxiliary methods for creating atmosphere were: (1) The use of a movable poster board on which were displayed pictures and missionary news items; (2) a mission study class, organized to meet weekly; (3) well-informed speakers appearing from time to time before every department of church activity; (4) a large map of the chosen mission field made and illuminated, a new message or picture being placed in its center week by week; (5) a stereopticon lecture given weekly before one or another group of the Church School; (6) an afternoon tea and missionary exhibit held in the church parlors on the Sunday before the offering date, interesting articles being displayed by foreign students in their native attire; (7) an attractive missionary play given on the last Church Night of the campaign. What wonder that on the offering Sunday the fund amounted to more than \$1,500?

A vital part of this intensive plan was that of the follow-up work. Nothing was left undone to "keep the home fires burning"—excerpts from the missionary's letters were printed, his name used in the church publications, his work honored on missionary anniversaries, in-

formation and news from him were brought before the membership. In spite of the financial depression, the next year saw the offering increased by five hundred dollars, while the regular missionary offerings were accentuated 50 per cent! This is a rare project demonstration of what "prayer, pains and publicity" will do under adverse circumstances.*

A Coordinated Plan for Mission Study

Rev. Ralph A. Waggoner, D.D., pastor of the Broadway Presbyterian church of Sedalia, Mo., writes of the program used in his church, beginning in early autumn. In cooperation with the president of the missionary society, leaders are chosen and material placed in their hands during the summer months, the goal being to have at least 90 per cent of the membership hear some missionary presentation one or more times during the special campaign. Rally plans are made well in advance of the study period. The presentation is eventually made in three phases as follows:

IN THE BIBLE SCHOOL

Beginning the second Sunday of October, 20 minutes are used for five or six consecutive weeks, in the worship service of major departments of the school, the ablest story-tellers available presenting reviews of the 'teen age missionary books on a background of Scripture, singing and prayer. After this different classes give more detailed study to their group books and themes. During the rest of the year missions is presented once a month.

WEDNESDAY EVENINGS

The church meets for a covered dish supper at 6:30. This is without cost to those coming, each bringing only a covered dish of food. Entire families are urged to attend and the services are among the most popular social gatherings. The 7:15 worship is conducted by the pastor. Then people divide

into at least three or four groups—little folks, 'teen age and two adult units. Both home and foreign missions are presented and the selection of class is purely voluntary. Dismissal is at 8:30. The average attendance for three years has been from 20 per cent to 25 per cent of the church membership.

SUNDAY WORSHIP SERVICES

During the study period, it is the aim to have speakers representing both home and foreign phases of the work, with an occasional presentation of Christian Education. A young people's evening pageant is also planned. The missionary society divides into groups who accept responsibility for every phase of the program. Such an endeavor as this makes a good start for the winter's work.

Bringing the Bible School Into Line

In the detail of "rethinking missions today," a prominent place is being given to missionary education in the local church; hence the attention of pastors and Sunday-school superintendents may well be called to the policy and plan prepared by the Young People's Missionary Movement and recommended by the Missionary Department of the International Sunday School Association after approval by leading workers throughout the United States and Canada. In all schools not already well organized for definite missionary education and endeavor, it is urged that the superintendent assemble his workers at an early date to consider this model policy—which doubtless presents some valuable points for schools already in gear.

A MISSIONARY COMMITTEE

A strong committee of from three to five members, headed by a missionary superintendent or chairman, should be selected as representative of the different grades of the school, one of its members to be on the missionary committee of the church where such exists. (Pastor and Sunday-school superintendent

are always members *ex officio*.) This steering committee should have for its task the general charge of the cultivation of the missionary life of the Sunday school, each member being assigned some different department and made responsible for one or more points in the policy.

MISSIONARY INSTRUCTION

1. In the Class

By a missionary study of the Bible, teachers being urged to give special attention to the teaching of missionary principles of such lessons as are clearly missionary in content, and also to collect and use missionary incidents for the illustration of Scriptural truths.

By the organization of separate mission study classes or clubs. The sessions may be held during the week in the homes, or in connection with the church's annual School of World Friendship, the class teacher or some other qualified person directing the study.

By the use of regular graded missionary lessons. These require only a few minutes one Sunday of each month, or on 10 or 12 consecutive Sundays, being supplemental to the Bible lesson for the day. They may be used in either graded or ungraded school, though fitting more easily into the former.

2. From the Desk or Platform

(a) A well-prepared missionary program or exercise in the opening or closing exercises of the school. (b) A story or questions from the desk by superintendent or other qualified person. (c) An address to the whole school by a missionary or some other well-informed speaker. (d) Reference to maps, charts and pictures hung on walls. (e) Use of curios, stereopticon and specially prepared slides. (f) Reference to bulletin board containing fresh missionary items and pictures.

3. In Christian Worship

Missionary petitions in the public prayer; missionary passages of Scripture; similar psalms and hymns; by superintendent urging teachers to em-

* Copyright, The Duplex Envelope Co., Richmond, Va. Abridged.

phasize Scriptural habits of giving to missionary objects; cultivation of definite prayer for missionary objects through use of prayer cards, calendars and lists.

4. *The Missionary Library and Literature*

Securing and circulating the best missionary books available, also solicitation of subscriptions to missionary periodicals, including *THE REVIEW*. The Juvenile Missionary Library, prepared by the Young People's Missionary Movement, may be had for \$5.00. Graded lists of suitable books may also be obtained from your own denominational headquarters, including those of the United Study Course for the current year.

5. *The Missionary Offering*

Prayerful planning should be done to develop the spirit of benevolence in the school through individual systematic and proportionate giving on the part of each member of the school, including giving to all objects in which each group should be interested, on the basis of a definite pledge paid weekly, where possible, in addition to the offerings on special days such as Easter or Christmas. The plan would naturally have to be varied according to the basic condition as to whether the school is supported by the church or carries its own expenses.

6. *Recruits for the Mission Fields*

Systematic efforts should be made to bring the subject of missions as a life work to the attention of members of the school, a Missionary Day having proved helpful to give definiteness to the appeals for money and service.

It is suggested that an outline of the plan adopted be sent to your denominational boards to ensure suggestions as to the best teamwork. Further information may be obtained by writing to the Missionary Department, International Sunday School Association, 805 Hartford Building, Chicago. Missionary mindedness is an absolute essential in following Jesus Christ. *The*

paramount ideal is: "Every member of the Church of Christ a student of the progress of Christ's Kingdom throughout the world."

Teaching Missions in the Sunday School

The following article by Shirley Swetnam Still, of Atlanta, Ga., gives another practical plan that has been tried and not found wanting. There are two groups of women in the church who study missions, but many who are in the Sunday school are not a part of either group. We believed that if these other women could learn about missions they would pray and give toward the cause; also they would be likely to come into one or another of the missionary organizations as they became interested. These women will probably never become interested unless it can be accomplished in the Sunday school.

There is a missionary committee in the women's class, and this committee decided to select some field to be studied each quarter. At the beginning of the lesson period, the teacher gives two minutes only for the presentation of a missionary fact. Then the missionary bank is passed through the class to receive the offering. If India is the subject for the quarter, then the committee brings facts on India or India's missionaries every Sunday. In this way by twenty-six minutes' brief and intensive presentation of facts on India, the women are much better informed. The chief danger is lest the committee overstep its two minutes. This must not be done or it will make the class resentful at the loss of time from the Bible lesson.

In next to the last Sunday of the quarter, the committee gives out a list of ten questions and answers on the country studied and on the following Sunday these questions are taken up and answered in the class. On this Sunday also the missionary bank is opened and the money sent to some missionary in the country studied. Then a new field is chosen for the next quarter and a new fund is started.

This plan has proved very effective in spreading missionary information and in arousing interest.

Indian Program Briefs

Mrs. Claire Goodsell Chandler, of Galesburg, Ill., sends the following cullings from her plans for this year's work among young women:

The most important event of the Guild year was the house party held late in August when the girls went into "retreat" in an attractive location for the better part of two days to prepare plans for the forthcoming study. Programs were considered, committee chairmen presented their new goals, new members were inducted, the Reading Contest chairman advertised her new books, etc. A tiny folded paper tepee contained the outline of activities and the agenda (entertainment and business being artfully combined), all phraseology being in terms of quotations from *Hiawatha*, as, for the White Cross work—"Took again their mats unfinished"; scenes from the year's study book—"All the marvelous dreams and visions"; games in the roof garden—"Skilled was she in sports and pastimes," etc. The closing "feast" was termed "*Hiawatha Banquet*," with program inside the folded garment of a beautifully made Indian maiden, the toastmistress being Nokomis, successive toasts on topics in *Hiawatha* language being given on "*Hiawatha's Brothers*," "*Hiawatha's Chickens*," "And beyond them stood the forest," and "Stood the grove of singing pine trees." The plan proved a great success.

I saw three ships come sailing in,
So fair at close of day;
Stewardship and *Fellowship*
And *Worship* led the way.

And what rare gifts were in them,
Beneath the sunlight sifting,
The sacrificial gifts and prayers
For living, loving, lifting.

Dear God, the Father of us all,
Increase our gifts, we pray,
Till every nation in the world
Shall bow beneath Christ's sway.

—*The Presbyterian Magazine.*

BULLETIN OF The Council of Women for Home Missions

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

FOLLOW THOU ME

Theme Hymn

Through good report and evil, Lord
Still guided by Thy faithful Word,—
Our staff, our buckler, and our sword,
We follow Thee.

With enemies on ev'ry side,
We lean on Thee, the Crucified;
Forsaking all on earth beside
We follow Thee.

O Master, point Thou out the way,
Nor suffer Thou our steps to stray;
Then in that path that leads to day
We follow Thee.

Thou hast passed on before our face;
Thy footsteps on the way we trace;
O, keep us, aid us by Thy grace:
We follow Thee.

Whom have we in the heaven above,
Whom on this earth, save Thee, to
love?
Still in Thy light we onward move;
We follow Thee.

—Horatius Bonar.

Tune—Hanford 8, 8, 4.

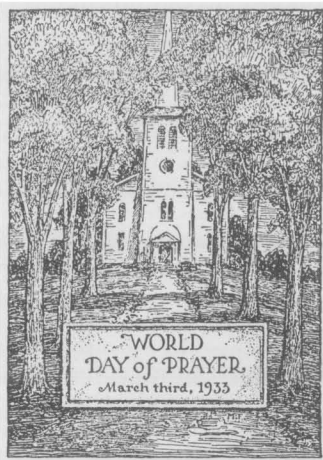
Collect

O Almighty God, whom to know is everlasting life: Grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following His steps we may steadfastly walk in the way that leadeth to eternal life; through Jesus Christ, Thy Son, our Lord. Amen.

The theme of the annual meetings of the Council of Women for Home Missions was "Follow Thou Me." Miss Lindley of the National Council, Protestant Episcopal Church, led the meditation hour on Sunday, applying "Follow Thou Me" to the Church as a fellowship, through which the Kingdom of God is to be presented so beautifully that the world will pattern life on it. Not until all the communions are brought

into the Church together will the beauty of the Lord our God be fulfilled in the Christian Church.

Miss Nona M. Diehl led the meditation periods during the annual meeting on the following topics: Precedents to Following; Requisites to Following; Rewards of Following.



OUR INDIAN LUNCHEON

The Joint Indian Committee of the Home Missions Council and the Council of Women gave a luncheon on January 10 at which Dr. Frank A. Smith, chairman of the Committee, presided. The Rev. G. E. E. Lindquist, Missionary-at-Large for the Society of the Propagation of the Gospel Among the Indians, and also a member of the United States Board of Indian Commissioners, presented "Some Present-Day Emphases in Indian Work." After citing clear evidences of progress on the part of Indians who "like to be going somewhere," he named three great barriers in the pathway of Indian progress toward a worthy goal. These barriers are slowly but surely being over-

come. They are (1) tribalism which militated against united action, cooperation and effective organization; (2) isolation—the Indian constantly has felt the brunt of a cruel and relentless frontier; (3) segregation which stands for exclusiveness, —another way of expressing race prejudice. Segregation may be a temporary expedient as far as schools, hospitals, churches and missions are concerned but segregation must ultimately cease.

The goal of assimilation and merging of whites and Indians should be gradual. The Government owes the Indian more because he is a human being than because he is an Indian. A new charity and a new spirit toward the present relation of whites and Indians are needed. There are four chief requisites, namely—education conceived in its broader sense; sympathetic understanding—a matter of the heart rather than the head; patience,—"he who deals only with the head is foredoomed to failure" in his service to the people; fellowship in which "friendship speaks a language all tribes can understand."

In the light of the above, the province of the Christian missionary is the task of interpretation and guidance—the *sine qua non* of missionary endeavor. This may mean (1) decentralization in organization; (2) making use of resident forces; (3) demonstration; and (4) cooperation which is a practical demonstration of unity.



Rev. David Owl spoke at the same luncheon on "What the Indian Wants." "To say what the Indian wants," he said, "was difficult, for different Indians and different types of Indians want different things."

Mr. Owl has worked for eight years among the Seneca Indians on the Cattaraugus Reservation in New York. This reservation is twelve miles long by six miles wide and under state jurisdiction. The Indians there are really wards of the Government but the State of New York has voluntarily taken over jurisdiction. He has been trying to develop good fellowship and a spirit of cooperation with his comrades, his ministerial associations and with fellow missionaries. Indians want harmony among those who are working with them so that they may see a straight road ahead and may go ahead confidently, vigorously. That has been one of the main tasks of the missionaries.

"LET NO ONE DESPISE YOUR YOUTH"

—Paul to Timothy.

There was held on Sunday afternoon, January 8, 1933, in the Madison Avenue Baptist church, New York City, in connection with the Twenty-fifth Annual Meeting of the Council of Women for Home Missions, a conference of young people's secretaries of the various denominations represented in the Council. This conference was called in accordance with the following recommendation made at the 1932 Annual Meeting of the Home Missions Council and Council of Women for Home Missions:

It is evident that the future of the Christian Church not only in the pulpit but in the pew rests in the hands of the youth of today. We therefore urge upon the Councils that our programs shall give full recognition to the importance and the problems of the religious life and training of our youth. We therefore suggest to the Executive Committee of the Councils that a session be set aside at the next Annual Meeting for the consideration of our young people in relation to the Church and its missionary work.

Miss Sue Weddell, Chairman of the Young People's Commit-



—Courtesy of Lutheran Woman's Work.

tee of the Council of Women, presided. The following questions and topics were presented for discussion: The relationship of organized young women's groups to organized young people's groups in a local church; the relationship of the young women's group in a local church to the older women's group; the relation of organized Sunday-school classes to the missionary program of the local church and denomination; how does the missionary education program for student groups gear into the whole missionary education program of the denomination? does the information disseminated through denominational literature prepared for young people's groups give the full scope of the missionary task—(a) denominationally, and (b) interdenominationally; an appraisal of Home Missions in the light of the findings of the Home Missions Congress.

The *findings* are as follows:

1. We recognize the value of having missionary education a part of the integrated program of the church, but until this is possible, we recommend that all the agencies in the church correlate their programs.

The integrated program offers a place for special interest groups, such as young women's mission study classes, service groups, etc.

2. We recognize the trend in some denominations to build a total program of which missions is an integral part, that will reach all the young

people of the Church, and that these denominations are not promoting distinctly missionary groups.

3. We recognize the difficulty of promoting a youth-centered program in some young women's organizations which have in their membership those who should be enrolled in an organization of older women, and we realize that young women will usually profit most in an organization which is wholly their own responsibility. However, we do realize that after high school age, grouping might be according to interest rather than age.

4. We deplore the fact that our contact as a Council Committee with student groups is ineffective for the promotion of missionary interest; and we desire to do more along this line through a closer cooperation with student secretaries, student pastors, and others who have contacts with students.

We recognize the fact that students may not always be interested in the current theme for mission study and that our missionary literature should be related to their interests.

5. We recommend heartily the inclusion of information on the interdenominational missionary projects administered by the Home Mission Councils in the denominational literature which reaches young people.

Since the Council of Women for Home Missions is still an organization which is pioneering in the realm of program and relationships, just as it was twenty-five years ago when organized, Miss Seesholtz expressed the belief that its program would appeal to young people and hoped that they might have a share in building the program of the Council.

It was decided that this be discussed more fully at a future meeting of the committee on young people's work of the Council, together with methods by which the findings of the North American Home Missions Congress might be revived and brought to the attention of the young people of our churches.

Our World-wide Outlook

A Missionary Newspaper of Current Events

LATIN AMERICA

The General Unrest

Kaleidoscopic changes of government in the smaller republics of Central America and the Caribbean have long been commonplace, but at present, partly due to the world situation, even the stronger republics are in turmoil and confusion. In Chile and Peru the government is a military dictatorship; diplomatic relations between Argentina and Uruguay are strained for the most trivial reasons; Argentina, the strongest Latin American nation, is considering a new issue of paper money and a moratorium; Paraguay and Bolivia are at war over the Chaco district and many have been reported killed; there is an economic crisis in Colombia and conflict with Peru over Leticia; Ecuador is in the throes of a civil war in an attempt to oust its recently elected president; in Venezuela, the military dictator has ruled the country for 20 years; civil war is still threatening Brazil since the State of Sao Paulo, the strongest of the union, desires to control the country through its wealth. This great country is in danger of shattering what was left of its economic edifices by a fratricidal war.

Islam in South America

In Brazil there are said to be some 30,000 Mohammedans. Islam was introduced by African slaves, and more recently by immigrants from Syria. They are principally in Bahia (Central Brazil) and in the Amazon basin. In Manaus, a river port 1,000 miles inland, there is quite a circulation for literature in Arabic. Few Mohammedans observe the holy seasons and rites of their religion. Some of the

African slaves, probably Hausas, were compulsory Catholics, but on the liberation of the slaves forty years ago, tried to resume Mohammedan traditions.

A few years ago some Brazilian communities sent a delegate to a Mohammedan Conference in the Near East, and since then there have been some signs of renewed interest.

In Argentina the only Mohammedans are Syrian Arab immigrants and in Buenos Aires there is a Pan-Islamic Association.

The number of Mohammedans in South America has been estimated at 180,000 but Mr. Kenneth Grubb thinks 160,000 or 170,000 would be more accurate.

There is no special evangelical Christian work among these Mohammedans; but Bible societies, in centers where immigration is constant, distribute Arabic Scriptures. In Buenos Aires there are missions to immigrants, and every man who applies for help receives some part of the Scriptures in his own language.—JENNIE B. LOGAN.

Church and State in Peru

A powerful liberal party in Peru, desiring the complete separation of Church and state, has made a strong but unsuccessful fight to secure this declaration in the new constitution. A declaration was approved which reads: "The government protects and sustains the Catholic religion, although others shall enjoy complete liberty." One regulation is that "the religious patronage shall be established in accord with the existing practice and legislation." The women of the country, who are generally active Catholics, turned the tide. The original constitution declared Roman Catholicism to

be "the religion of the state, to the exclusion of all others."

Argentine Colonists

Argentina receives the largest number of immigrants of all South America and offers a large opportunity for evangelical Christian work. Over 300,000 arrived in 1931. The Rev. Paul Penzotti, American Bible Society Secretary of the La Plata Agency, writes in the Society's *Record*:

The province of Santa Fe was settled in 1870 by people belonging to three races: British, American and Waldensian. Today they constitute a colony of over three hundred families. They have a fine self-supporting congregation, with a school.

In the province of Entre Rios are several important colonies of Germans, Russians and Waldensians. One colony has a population of 2,000, which has six evangelical churches, one of them with over one thousand members. The Waldensians are numerous in Rosario Tala and in the southern part of the province of Buenos Aires where they number 3,000, with large properties and several good churches. In the south of Argentina the most important colony is in the territory of Chubut and belongs to the Welsh. Their churches send yearly contributions to the Bible Society.

EUROPE

Open-Air Meeting Commended

Ralph C. Norton of the Belgian Gospel Mission quotes an article by a "columnist" in an influential Brussels daily, giving an impression of an open air meeting of the mission. When he saw the compact mass of humanity grouped around several bareheaded men, he thought it might be a political meeting.

"I saw in the center of the circle a group of men of different ages, some giving away tracts and song sheets, one playing a harmonium. What surprised me most was that when the speakers addressed the au-

dience, it was not as 'Comrades,' 'Citizens,' or 'Ladies and Gentlemen,' but as 'Dear Friends,' as they went on to speak of the love of God for them. I was much struck by the serious attention of the crowd of 200 of all classes and ranks of society. During the discourse no one murmured, no one laughed or joked. These open-air meetings are a novelty to Belgians, but are to be commended for their dignity and simplicity."

The Gospel Mission is the first to be accorded permission to hold such meetings in Brussels.

Christian Youth Movement in Norway

A great religious awakening among the youth of Norway is taking place, according to the *Luthersk Ugeblad*. It affects people in every walk of life as is shown in greater attendances at church services, prayer meetings and Communion; in more diligent searching of the Bible and in Christian life, according to Bishop James Maroni. It is the hope of Pastor John M. Disloff that the awakening means the beginning of a new Pentecostal day.

"Red Christians" in Germany

The German religious press states that a new sect has arisen in Saxony known as "Red Christians" which has as its special objective the mocking of earnest Bible searchers. The society is under the direction of a "kultur" missionary. The "Red Christians" say that as Christ came to kindle a fire on earth" they will light this fire—red as blood. The first meeting was held in Dresden.

German Foreign Missions Increase

The Year Book of the United German Mission Conferences shows the following foreign mission work done by German societies: 567 chief stations; 1,620 German missionaries; 10,600 paid native workers; 1,143,000 Christians gathered among the heathen; in 3,944 public and 72 higher schools 240,000 scholars were taught. The receipts

for the year 1931 were 6,806,466 marks (about \$1,700,000). The increases are as follows: missionaries, 185; native workers, about 800; Christians, about 100,000; schools, 10, and scholars, 14,000. The income is more than 600,000 marks less than for the year before. The contribution for foreign missions from Germany for the period 1927 to 1930 constitutes 3 $\frac{1}{10}$ % of the entire missionary income of the world and with this money 5% of the missionaries of the world and 10% of the Christians among the heathen are taken care of.

Religious Trends in Spain

The Spanish Revolution is not anti-religious. The Minister of Foreign Affairs, Luis de Zulueta, has written a book entitled "The Prayer of an Unbeliever," written, however, in a religious vein and full of Bible quotations. A Spanish Bible lies on his work table. The President of the Council, Sr. Azana, has translated and published George Borrow's "The Bible in Spain." The Spanish philosopher, Ortega y Gasset, insists on a basis of Christian ethics for the building of the new nation. In the provinces of Badajoz and de Caceres public halls and trade union halls have been opened to preaching without charge. A secretary of the American Bible Society in Latin America, while visiting his native Spain, was elected a member of the Parliament from the province of Seville.

—*The Sunday School Times*.

Il Duce on Religion in Italy

Premier Mussolini in an interview with Mr. and Mrs. Ralph C. Norton of Belgium, gave his views regarding religious conditions in Italy. He said, among other things reported in *The Sunday School Times*:

There is real religious liberty in Italy, the same freedom for Jew, Protestant, or Catholic.

As to the place of the Bible in the national life Signor Mussolini said that the priests and nuns have the right to give one hour's religious instruction each week in the primary and secondary schools, but not in the university; that the Protestants have

the right to withdraw from this lesson, and the subject does not enter into their examinations. He repeated the assertion that the New Testament was the best book in the world. Colporteurs had the right to sell Biblical literature everywhere in Italy.

Fascism, he said, is not a religion in the traditional sense. It is only that we believe in it with all the fervor of our being, and give ourselves fully to its discipline. The Fascist symbol is placed below the Cross.

Religions in Hungary

According to the latest census report of Hungary, the religious affiliation of its population is as follows:

Roman Catholic . . .	5,634,103
Greek Catholic . . .	201,093
Reformed	1,813,162
Evangelical (Lutheran)	534,065
Greek Oriental . . .	39,839
Unitarian	6,266
Jews	444,567
Baptist	9,399
Nazarenes	2,487
Anglicans	242
Mohammedans . . .	291
Methodist	67
Adventists	409
Sabbatarians	61
Unaffiliated	1,859
Unknown	309

8,688,319

The Balkans

A new missionary situation has arisen in the Balkans. Three million Mohammedans in Albania, Yugoslavia, Rumania, Greece and Bulgaria have become more accessible to Christian influence than ever before, especially in Albania. When the Turks began to revive the memories of their pre-Islamic Tataris and Turanian civilization, the peoples of the Balkans recalled their Christian civilization which Islam overpowered in the fifteenth century. At present Christian missionaries find a desire for Christianity, which heretofore has been unknown there. Albania desires to see its children educated and its women emancipated. They are most highly respected and in their mountains the company of a woman is more protection to a traveller than a troupe of soldiers.

Atheism's Five-Year Plan

"God must be out of Russia inside of five years" says Stalin, according to the London *Morn-*

ing Post. We are told that on May 1, 1937, there must not remain on the territory of the U. S. S. R. a single house of prayer to God, and the very conception "God" will be banished . . . as a revival of the Middle Ages which has served as an instrument for the oppression of the working masses. In the capitals of Russia all churches and prayer houses must be closed by May 1, 1934. The great cathedral of St. Isaac in Leningrad has been converted into an atheist theatre. "Reasonable unbelief" will be inculcated among the masses.

On the other hand, the commander-in-chief of the Red Army, Woroschilov, says: "Religion has in these years strengthened immensely. One finds in the army, more commonly than elsewhere, Communists who do not conceal their sympathy with religion, who have no intention of parting from it. While army secretaries report atheism to be one hundred per cent in the army, in reality religion has advanced. The whole army is infected with it. In Moscow forty per cent are religiously-minded Communists."

Dein Reich Komme quotes an unnamed Russian paper as saying that everywhere religious organizations are forming. . . . The return to religion is found not only among the older people, who are disillusioned by the present form of government, but even more among the young."

—*The Sunday School Times.*

AFRICA

Remarkable Changes

In 1875 Henry M. Stanley appealed to the Christian churches of Great Britain to send a mission to the unexplored and wholly pagan region north of Lake Victoria. The first part of eight missionaries, under the Church Missionary Society, left England in the following year. In March, 1882, five Uganda boys were baptized as the first converts. A year later King Mtesa died, and his son Mwanga began a persecution of the Chris-

tians, but in the face of this many others asked for baptism.

What is the result today? A recent letter from the wife of Mukasa, a prominent chief in Uganda says: "On the part of our church the Christians total 162,000 and more; the churches number 1,840. We have in Uganda 2,630 Christian teachers. In the population of four million the Christians number 559,000.

A Missionary in Libya

That apostle of the Sahara, Dugald Campbell, has been traversing the famous Red Desert of Libya, a vast world of sand dunes with scattered oases. "I ran into a Taureg caravan," he writes, "carrying dates to Ghadames and had a very interesting talk with the men. They were able to read my Tamachek translation of Luke." Of the Senussi Arabs he writes: "They are the hardest of all African people, proud beyond words. Islam has hardened into hate the once fine races of ancient Barbary. Yet Islam is crumbling and Mohammedan's name counts little today.

"This land of Libya has been cursed by the fury of the Senussi hordes, torn by war ever since the Prince of Peace was cast out by the wild armies of the False Prophet. My soul aches for Libya, my heart goes out to its deceived races, and my prayers are for its ultimate and effective conversion to the Christ whose cross Simon of Cyrene (a Libyan) carried to Calvary in the long ago."

—*The Sunday School Times.*

A Kpata Mass Movement

The old religion of the Kpata tribe seems to have died out. A sacred cave which has been a center of heathen worship for hundreds of years is now utterly neglected, and the path to it is overgrown. The descendant of the priest, who would normally have carried on the worship, is now a Church Missionary Society teacher. The old women, who are generally the last stronghold of heathenism, have given up their former worship

and are eager for Christian teaching and love to hear of the resurrection of our Lord and the life to come. A feature of the mass movement in this district is that the women learners outnumber the men; this is a hopeful sign, since the women usually lag far behind.

—*C. M. S. Gleaner.*

Ujiji Today

Although Ujiji, where Stanley and Livingstone met, is in the very heart of Africa, it is not inaccessible today. Livingstone took more than two months to go from the coast to the lake; (now it can be done in two days). Livingstone had an arduous and dangerous trek; one may now travel in a comfortable compartment of the Tanganyika Railway, and on reaching Kigoma, the railhead on the lake-side, the remaining five miles to Ujiji are covered by taxi.

Ujiji has 15,000 people. Other African villages have no kind of plan, the huts being dotted about as though they came down in a shower from the sky; Ujiji has as clear a plan as New York, and its long, straight streets cross each other at right angles with all the precision of a grid-iron.

Old men show the spot where Livingstone stood when he grasped Stanley's outstretched hand. Today he would see there a motor road, a mission school and a football match going on.

—*The Living Church.*

A Live African Parish

Rev. H. A. Neipp, missionary of the American Board, declares that he never knew the heavy burden of responsibility being carried by the elderly, loyal native pastor in Bailundo, West Africa, until he substituted for him and officiated at some 30 marriages in one week, beside funerals and other church ceremonies. For example at one church so many people attended that more than a third of the congregation was on the outside of the building when 39 babies, 49 grown-ups and 50 children took their first step toward full Christian discipleship.

"The native church is established to grow in spite of depression and retrenchment," says Mr. Neipp. "With rapid growth, however, there is the inevitable tendency for irregularities, where groups are not supervised. To check this the central church is limiting the number of out-stations which may be opened, and is sending out 15 reliable men to organize each out-station into a self-governing congregation."

A Century in Tembuland

Clarkebury, one of the oldest missions in the heart of Tembuland, was founded in 1830 and named in honor of the celebrated Bible commentator, Dr. Adam Clarke. At that time the country was in a turbulent condition and only the tact of the missionaries and the providence of God prevented the mission's destruction. When the work had been in existence nine months 20 boys, 30 girls and 15 adults were in school. In 1875 a boarding school was opened by Rev. Peter Hargreaves. Today this has accommodations for 250. About 3,000 have passed through Clarkebury since its inception. Forty-five of these became Christian ministers.

On the staff are seven European and eleven native instructors and several fine buildings have been erected during the last decade. A beautiful Methodist Episcopal church, centrally located, seats 700 people.

—*South African Outlook.*

WESTERN ASIA

Modern Turkey

George F. Tibbetts, known for years as director of Christian camps for young people in America, has recently passed through Turkey. He speaks of the difficulty of our understanding what missionaries, Y. M. C. A. secretaries and Christian friends have to face. Today the Mohammedans in all lands number nearly 250 millions. It is claimed that in the Near East there is an inner decay and attempts are being made to restore old customs, and revive be-

liefs. Turkey is trampling on traditions, an indication of new and higher ideals.

Compulsory primary education is her ambitious program. Until recently 96% of the men, and 99% of the women, were illiterate. By every device possible Turkey is striving toward higher educational standards. She is concerned not only with social and civil liberty, but with religious questions. In a book entitled "The Book of the Citizen" published recently, the chapter on Religious Liberty surprises one by stating, "Religious Liberty does not mean merely the right of every person to be free in his own belief, but it means that every church should be free to be established and to propagate its ideals by institutions such as hospitals, schools and universities; to worship God as he wishes and to believe as he thinks should be the right of every person. Blood shed in the name of religion has, in the past, been greater than that shed in political warfare. . . . Liberty is the fruit of the Gospels. Needless to say, this bold prophet, Husein Jahid Bey, has met with much opposition by the Mohammedan press.

INDIA

A Modern Miracle

A short time before his death, the President of the Bombay Legislative Council, leading Hindu in Western India, said to a group of British missionaries:

I consider it the greatest miracle of the present day that to this great country, with its 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but fifty or sixty millions, a message so full of spirit and life as the Gospel of Christ. . . . The process of conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope, but nevertheless India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought.

Changes Among the Kurds

Rev. Alfred K. Boerger, executive secretary of the Lu-

theran Orient Mission, reports evidence of a gradual change among the Kurds which he ascribes to the influences of the Gospel.

One evidence of this is that the leading liberal mullah held public evangelistic meetings in the open air in Urumia. The meetings were announced by notices printed and posted everywhere, inviting people of all religious faiths, Christians, Jews and Moslems, both men and women. They were conducted at 7:30 every morning for the first twelve days of the month. Audiences ranged from 2,000 to 5,000.

Almost every day the speaker gave ten minutes to condemning the use of the sword in the service of religion. "What right have you to want to kill Christians? Moses did not. Jesus did not; neither did Mohammed, for he pronounced them 'People of the Book' and ordered cooperation with them." Likewise the mullah stormed against fanaticism, saying: "Mistreatment of women and children is squarely against the law and spirit of Islam." The most striking position was his clear declaration for religious freedom. "Religion is free. Let every man embrace the religion that he thinks right."

—*Lutheran News Bulletin.*

The Fight Against Untouchability

Dr. J. J. Banninga of Pasumalai, South India, thinks that Gandhi's untouchability campaign in behalf of 65,000,000 outcastes is of even greater significance than the emancipation of slaves in America. The removal of untouchability from India will accomplish a greater transformation in this country than any other. Dr. Banninga says: "The outcaste is marked by a difference in dress, in haircut, in customs; he is shut out from schools, temples and wells—unable even to carry on normal business relationships. The untouchable has kept his distance, from 16 to 64 feet, from the high caste man or woman. I have seen a low caste passen-

ger on the train lay his ticket upon the ground from where the Brahman station master preferred to take it up rather than run the risk of having the low caste man hand him the ticket and perhaps inadvertently touch him."

Islam Aroused

A European convert to Islam, H. Marcus, of Berlin, has written a booklet which Moslems propose to scatter among all English reading people in India and the West. It is a dialogue between a westernized Moslem and an European Christian, and is an attempt to discredit Christianity and uphold Islam as the final religion for the world. Most Moslem leaders realize that "orthodox" Islam is doomed, and frantic efforts are being made to readapt its message to suit the spirit of the age. Systematic attempts are being made to weaken Christianity at its base, as well as on the mission fields of Africa, India and China.

—*Darkness and Light.*

Self-support—A Goal

The North India Field Finance Committee of the Methodist Episcopal Church took the following action in September, 1932:

I. *Resolved*, That we make self-support in the Church the chief objective of the North India Conference, believing that only as the Church becomes self-supporting, can it enter into that fullness of life, and true spiritual experience and power which is the heritage of all Christians; and only so can it ever become a vital, evangelizing agency to win others to Christ.

II. *Resolved*: 1. That only those churches which are dependent financially on money received from nationals and non-nationals, who are domiciled among us, be regarded as self-supporting.

2. That the Church be regarded as our unit of work, and in the matter of appointment and transfer of pastors, the wishes of the respective congregations be seriously taken into account.

3. That the time allotted for arriving at the goal of self-support from among the selected Christian groups in the Mass-Movement districts, and all other places where possible, be a maximum of five years from January, 1933.

One Hospital's Record

Dr. Ernest Neve, who has been forty-six years in Kashmir, says that in the Srinagar Hospital the number of new out-patients during last year was 20,472, and 2,000 were admitted to the wards. More than 7,000 operations, including about a thousand major operations, were performed. The daily services in the out-patient hall led to the sale of over 2,400 Gospels.—*C. M. S. Gleaner.*

Lepers in Burma

Rev. Richard S. Buker, M.D., the American Baptist Superintendent in Kengtung, writes that when lepers kept coming to him he had to shake his head and say: "I have no place to put you and no money to spend on you." They could not understand how the representative of Christ could turn them away. He says: "I wanted someone to give me \$10,000 to start a leper colony but finally I decided that I would not wait to get the colony; I would just begin treating them."

"One day a leper with three children came after me. A six-days' journey had literally worn holes in his feet. There was nothing for me to do but take care of them somehow. I said to God, 'I will do for this leper the best I can and if another comes, I will do for him, and for yet another, and then if it is Thy will that I establish a leper colony, I will do my best with the funds that may come.'"

"I know now that it was best the work should grow gradually. From that beginning, with the help of the American Mission to Lepers we are now caring for ninety lepers." Kengtung has about 2,000 lepers in a population of 225,000.—*Leper News.*

The New Siam Constitution

Siam is a Buddhist state, but it has always been friendly to missionaries. The new constitution provides that the king shall "profess the Buddhist religion," but it includes a section establishing religious liberty for citizens. "Every person is entirely free to embrace any reli-

gion or doctrine he pleases and to adopt any form of worship in accordance with his own belief, provided that it is not contrary to the duties of a national or to public order or public morals."

King Prajadhipok no longer has absolute power but in the new constitution the power and dignity of the king are constantly emphasized. He appoints the members of the executive committee, a group responsible to the legislature and has the power to declare war, to make peace, and to sign treaties. He may issue emergency decrees and he has the power to dissolve the legislature. During a transitional period of ten years the king will appoint half of the members of the legislature, the other half to be elected under provisions not yet made public. The new government has made strenuous efforts to balance the budget. Under the constitution princes may hold any appointive position, but may not run for an elective office.

CHINA

A Changing Spirit

General Chiung of Peking is reported to have said that only spiritual regeneration can save China.

D. S. Tappan, in the *Record of Christian Work*, writes that today there appears to be "no anti-foreign propaganda. The Chinese are more ready to acknowledge their own sins and failures; they know their worst enemies are those within. Four leaders have decided to enter the ministry, and desire to go to theological seminary this fall."

Student Christian Service

Wuhu Academy, south of Nanking, is training young men not only to become good Chinese citizens, able to earn a living, but active agents in a program of Christian service and brotherhood.

Yuen Peh Tsiao, principal of the Academy, firmly believes that China can be transformed only by the activities of students, leading to a new system of government based upon demo-

cratic ideas. He has gathered about him a devoted body of teachers who not only teach classes but share their lives with the students in a spirit of comradeship not often witnessed in Chinese schools. They stress the life of the Spirit with the result that nearly 100 per cent attend chapel (voluntary due to regulations of the new government) and a majority of students have elected Bible study. Groups of students were organized to preach in near-by villages; a school for poor children is conducted on Academy grounds with student teachers, and other service activities form a practical program of Christianity.—*World Call*.

The Bethel Evangelists

Dr. Mary Stone, the Chinese Christian doctor who is one of the founders of the Bethel Gospel Mission of Shanghai reports that at Foochow, a hot-bed for Communists and anti-Christian student movements, an evangelistic band held a crowd of 1,000 people twice a day for 27 days. Rain or shine, the people flocked to hear the Gospel so that schools could not hold classes. People confessed their sins and cried for mercy. After that 132 of these came to Shanghai to attend the Bible conference when 500 delegates came from 15 provinces, from as far north as the Russian border of Manchuria, and from the extreme south of Kwangsi. At the close of the meetings over 300 stood up to volunteer for Christian evangelistic service.

Going Steadily On

Amid the unrest and turmoil in China, Church Missionary Society workers are able to report some centers where there are "no disturbances of any kind, and the work has gone on steadily and happily." Such is the case in the Taichow district, Chekiang, where there have been a number of baptisms. Chinese pastors have organized Bible schools at a time of year when country people are able to spare time from their work. They gathered Christians and in-

quirers together, and with the help of catechists and Bible women taught them for two weeks from early in the morning until evening in order to get in as much as possible.

How the Chinese Give

A year ago at Christmas time the Chinese Christians in one mission devised a unique plan for their missionary offering. A large missionary map of the islands of Malaya and Australasia was portrayed in black and white. Borneo was cut out and filled in with black paper. At the appropriate surprise moment, to the strains of hymn after hymn, the black paper was removed and nearly the entire 700 present marched up to drop their offerings into the basket behind Borneo itself. This brought the contributions for that field up to \$546.29 in twelve months. Chinese offerings from one congregation and Sunday school have reached \$3,600 for the year, or \$300 per month. Not only have local expenses been wholly met, but above \$1,400 has been sent away in gifts to flood refugees, to Jews, to Borneo, to Bible and Home Missionary Societies; and about \$400 more flowed out for intensive evangelism.

Streams from Nanking Seminary

Nanking Theological Seminary in twenty years has graduated four hundred men who are now serving the Church in sixteen provinces of the Chinese Republic, and in three different foreign countries. They are serving twenty-five denominational organizations. In addition to the graduates more than one hundred others have taken part of the course, and later found their way into Christian work. Another three hundred laymen have taken the correspondence course, and through it have become more efficient servants of Christ. Of those who have taken seminary courses more than 90 per cent are now actively engaged in Christian service.

Young women also are now

taking the B.D. course. Another helpful move is that of sending preachers back to the seminary for a year's study, after seven years. For them the seminary has organized a "Refresher Course."—*World Call*.

Religion of the Tibetans

The religion of Northeast Tibet is a combination of two religions. Before Buddhism became the acknowledged religion of the land a dark system of witchcraft and demons, spirits of springs, caverns and mountain tops, held sway. Buddhism assimilated all this, but also gave the Tibetan a formal creed with incarnations, sin atonements and a dogma. This dual system now dominates every aspect of existence for the Tibetan. Innumerable prayers, ceremonies, pilgrimages, offerings, penances and observances confirm his belief that sin, salvation and the destined rebirths of his future are settled if he will walk in the way of his fathers. No camp is made without prayers and offerings, and even a hunting trip is safeguarded with sacrificial fires around which the hunters march with incantations and shoutings. From the bowl of sour milk the religious Tibetan flicks an offering to the hovering spirits of the air, for religion is all and in all.

Because of their nomadic life the missionary must travel great distances through a land where there is neither accommodation nor official protection, and when he reaches the great circle of black tents that is a nomad encampment, the proper contacts must be made before he can meet the people or witness for his Lord.—*Evangelical Christian*.

JAPAN—CHOSEN

A Christian Conference

An All-Japan Christian Conference under the auspices of the National Christian Council and the Kingdom of God Movement was held last November in Tokyo. Delegates were divided into three groups to consider Christian thought, the Church, and evangelism. The following

are some of the significant resolutions adopted:

(1) Hearty endorsement of the second period of the Kingdom of God Movement (1933-34), the major emphasis to be on rural evangelism.

(2) To ask the new Executive to prepare and issue statements in support of the proposed five-year plan for prohibition; the abolition of prostitution; and an appeal for the elimination of Sunday activities in the schools.

(3) Recommendation that denominational heads confer before opening any new work, and that investigation be made of the duplication of missionary effort in small towns.

What Has Elevated Japan?

The *Japan Times*, a Tokyo paper edited by Japanese and published in English, contains the following evidence of the growth of Christian ideas in Japan:

No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideals and backward customs and put her on the path of progress and higher culture. . . . Let us ask who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore Christianity. . . . In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country.

Help for Geisha Girls

Miss Tamiko Yamamuro, the Evangeline Booth of Japan and daughter of Commander Yamamuro of the Salvation Army, says that in her judgment there is no great difference between the geisha system and that of licensed prostitution. Of 329 young women received in Salvation Army rescue homes in one year, 87 were seeking freedom from the licensed quarters, and 42 from the geisha business. About the only difference is that a geisha may become a licensed entertainer at the earlier age of 12, and many of them become regular prostitutes at the legal age of 18. The Salvation Army is seeking to help the increasing host of café girls in Japanese cities who are but a short step removed from the life of vice.

—*Christian Century*.

Looking for Light

New Life Hall in Tokyo, headquarters of the newspaper work of the Church Missionary Society in Japan, received 10,400 applications during 1931 as a result of newspaper advertisements and articles. The applications came from every prefecture in Japan. All this work is done in closest cooperation with the Japanese Church. A recent analysis of a single week's inquiries showed 43 from Tokyo and suburbs, 59 from places where there were Christian churches, and 79 from places where there was no church. For the latter a correspondence course has been worked out.

—*Record of Christian Work*.

Korea's Campaign

In 1931, special emphasis was laid upon Scripture reading and 50,000 families reread the New Testament. Last year a booklet of six lessons on "Soul Winning" was sent to each of the 4,000 churches of Korea, while a million copies of a small "Life of Christ" was put at the disposal of church members for distribution among neighbors. From January to March, 1933, at least a week's revival service was planned for every separate church, to be followed by systematic visiting.

To make the whole Korean nation "Bible conscious" a number of posters concerning the Bible and its practical value were placed in store windows, on Christians' front doors, on bulletin boards, and wherever people gather or pass. Space was bought in secular papers to advertise the Bible, and back of the whole program there has gone up a volume of prayer.

—*The Sunday School Times*.

Federal Council of Missions

Each fall there is held in Seoul the Federal Council of Protestant Missions, a delegated body of the six missions, the Bible Society, Christian Literature Society and the Y. M. C. A. The activities of this Council are limited to oversight of work among the Chinese in Korea,

the Language School, the *Korea Mission Field*, and a Rescue Home for Women in Seoul. For the past few years the Council has held a conference to find more effective means of bringing Christianity into the hearts of all Koreans.

The plans for a forward movement were discussed at the last conference, emphasizing what students may do as leaders; the evangelistic side of medical work; the careful study of forward movements in Scripture and history; the importance of right living within the Church and the value of personal work—*Korean Echoes*.

ISLANDS OF THE PACIFIC

A Mission Ship Wrecked

From Suva, Fiji Islands, word has come that the *Southern Cross VI*, mission ship of the Church of England Melanesian diocese, had been wrecked on an island November 2, on her first voyage. Two clergymen and the ship's crew had departed in a small launch for the island of Vila.—*Living Church*.

Lutheran Changes in Papua

The Ohio Synod (Lutheran) has arranged with the Rhenish Mission Society to return to the fields situated in the former Kaiser Wilhelm Land (German New Guinea). When German missionaries were not admitted there during the war, these stations were provided for by the Ohio Synod and Australian Lutherans. The Madang field, in which the Rhenish Mission worked for three decades with great sacrifices and where it gathered about 10,000 Christians, is ceded to the Ohio Synod. The latter in turn gives up the Neuendettelsau field, which returns to its former society. By this arrangement three missionary societies have reached an agreement upon a very perplexing situation.

A Chinese Merchant in Java

The director of a large firm of manufacturers in Batavia called on Mr. Chew Hock Hin in Singapore and talked with him

about Christ. As a result Mr. Chew surrendered to Jesus and on his return to Batavia the remarkable transformation of his character, life and purposes was such that the proprietor of the firm cabled him to visit, at his expense, the Chinese church in Batavia. Mr. Chew Hock Hin accepted the invitation and spent six days in Batavia. The church was crowded, and he had the privilege of speaking in 16 meetings and in five conferences. The Dutch missionary attended all the services. Since then the proprietor of the firm has said that he wishes to become a Christian. The managing director testifies that the power of Christ has not only changed his life, but changed his house into a home. His wife gives her testimony to the reality of his conversion.

—*Malaysia Message.*

A Cannibal King's Vow

As one King to another, a reformed cannibal chief has sent presents and a vow to King George. He is Ringapat, King of the Big Nambas, a tribe in the New Hebrides, and his vow, sent in care of Miss Evelyn Cheesman, woman explorer, reads:

Ringapat, King of the Big Nambas, wishes King George to know that he will never eat man's flesh, white man or black boy; that he will never kill man, white man or black boy, and that he will be good to all white men so long as they are good to his boys and do not steal them.

The gifts included beads of shells and other ornaments.

—*New York Times.*

Papuans Turn to Christ

The work at Kwato, founded by the late Charles W. Abel, is moving forward. One of the workers, Miss Scrymgeour, tells of a genuine work of the Spirit of God in New Guinea (Australian Papua). She writes:

Our evangelistic campaign resulted in a gracious revival which spread to the far corners of our territory. New fields have been opened up, including some distant valleys and hill districts.

The evangelization of these parts has been done entirely by our own Papuan young men and women. A party of about half a dozen set off together, pitch camp at some con-

venient center, and work through the villages scattered round about. From hills and bush and coast line children have swarmed into Wagawaga, where they have been willingly received by Christian people who keep them all the week. Many have been converted and sorcery has been wrenched out by its roots, and lives have been wonderfully transformed; sins are confessed and restitution made. The new Christians have come to Kwato for training and go back home to witness to their neighbors.

NORTH AMERICA

The Responsibility of the Church

The Rev. James E. Freeman, Episcopal Bishop of Washington, has announced the conclusions of a conference on the social message of the Church, held in the Washington Cathedral during the last days of December. This conference considered the reply to many searching questions, including the query as to whether church people have the wisdom and the courage to prevent recurrence of present conditions. The substance of the conclusions was:

Whatever may be the causes of this depression, it is world-wide. No one nation can save itself apart from the others. The world must learn that all men are members one of another. The American people may find it difficult to learn this lesson. But they must learn it, for we live in a world which requires world-wide co-operation. We must learn that intergovernmental debts incurred for destructive rather than productive purposes are harmful to debtor and creditor alike. They must learn that armaments, being by nature offensive and not defensive, are always competitive, and that our nation should join with other nations in a permanent effort to bring them to the lowest practicable level.

The World Court is established but we are not yet a part of it. The reign of law must be substituted for the reign of force. God has made of one blood all nations of men to dwell together. The Church of the Prince of Peace must stir the conscience of its own people concerning these things. Only as we Christians are ourselves guided aright can we bring our fellow countrymen to the light.

Cost of Small Churches

A study of rural churches in one of New York's southeastern counties (completed last year) reveals the fact that most of the 102 churches in this county are small, and growing smaller.

The average membership in 71 of these churches was 100 in 1900; it is 96 now. Financially, small churches are expensive and their main energies are spent in keeping alive, rather than in ministering to the community.

The following table compares the cost of the smaller churches with the larger:

	Membership	
	0-100	200 plus
Number of Churches	34	6
Total Members	1,592	1,517
Current Expenses	\$30,548	\$22,439
Benevolences	5,592	8,869
Total Expense	\$36,140	\$31,308
Average Per Member:		
Current Expenses	\$19.19	\$14.79
Benevolences	3.51	5.85
Total Costs	22.70	20.64
Per Cent of Total for		
Benevolence	15.5%	28.3%

It is clear that the increased cost is not spent in service to others but in self-preservation.

More Cuts in Home Missions

The American Missionary Association (Congregational) specializes in far-sighted planning for the conduct of schools and churches for Negroes, Indians, Puerto Ricans and Southern Highlanders. It was therefore able to weather two years of depression without greatly modifying its plans. But last spring Rio Grande Institute was closed, over sixty positions were discontinued, and all salaries for the present year were cut. In December the treasurer reported an anticipated shrinkage of \$152,000 in receipts below the estimated budget. To partially meet this situation the Administrative Committee reluctantly voted a further reduction in all salaries and in all pensions of more than \$300.

Religious Motive of the "Y"

An effort is being made by Y. M. C. A. leaders to restore the religious influence and the distinctly religious motive which characterized the beginning of the movement. The National Council of the Young Men's Christian Association has issued a call, prepared by the Special Commission on Message and Purpose, which summons secretaries of local branches to a new

religious emphasis. It suggests that this begin with the gathering of little circles of like-minded members for prayer, discussion and religious fellowship, and that these groups find some expression for their religious devotion. The Council hopes that from these groups will spread anew more of that spirit of Christian consecration.

—*The Churchman.*

Pioneering in Minnesota

Minnesota has still missionary territory. The parish of Rev. Bert Stanway in the north-east includes 7,500 square miles, with famous iron ore mines and a vast section of cut over timber land. Except about Duluth the country is sparsely settled. Over this great territory, Stanway itinerates, touching 41 communities and supervising Sunday schools in 18 of them. His work is in rural sections where there is no organized church. During the past year he made 1,780 calls on his widely scattered parishioners, necessitating his traveling 20,039 miles. Last summer 18 vacation Bible schools had an enrollment of 801 and a camp at Lake Esquagama with 197 boys and girls attending; this work being under the general supervision of Stanway with a large number of volunteer assistants. Constantly he is finding people destitute of food and clothing, and always helps them.

—*The Christian Century.*

Navajo Indian Religion

At the Government school at Leupp, Arizona, where there are between 400 and 500 Indians, mostly Navajo youths, from the first to the sixth grades, Mr. and Mrs. A. K. Locker, missionaries and directors of Religious Education, have to hold forty-odd services a week in order to take care of the groups in religious education; and several sessions of Sunday school on Sunday on account of the smallness of their auditorium. Attendance at the 40 services aggregates 4,360.

—*Presbyterian Advance.*

Christian "Social Ideals"

The Federal Council of Churches of Christ in America has adopted a new statement of the social ideals of organized Christianity to take the place of the so-called "Social Creed" which was adopted 25 years ago. The new statement is divided into four sections: (1) An historical statement, covering the period of the last twenty-four years; (2) an analysis of "The Social Order and the Good Life," which is a discussion of Christian principles as applied to economic relations, industrial relations, gambling and speculation, the rural problem, marriage and the home, race relations, international relations and the method by which the Christian ideal may be realized; (3) a summary of the revised "Social Ideals"; (4) an appeal for "A New Age of Faith."

The seventeen articles summarizing the general positions taken are as follows:

"The Christian Churches Should Stand For

"1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

"2. Social planning and control of the credit and monetary systems and the economic processes for the common good.

"3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.

"4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.

"5. Social insurance against sickness, accident, want in old age and unemployment.

"6. Reduction of hours of labor as the general productivity of industry increases; release from employment at least one day in seven, with a shorter working week in prospect.

"7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.

"8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of

cooperatives and other organizations among farmers and other groups.

"9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.

"10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.

"11. Economic justice for the farmer in legislation, financing, transportation, and the price of farm products as compared with the cost of machinery and other commodities which he must buy.

"12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.

"13. Protection of the individual and society from the social, economic, and moral waste of any traffic in intoxicants and habit-forming drugs.

"14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.

"15. Justice, opportunity and equal rights for all; mutual goodwill and cooperation among racial, economic, and religious groups.

"16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.

"17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; the encouragement of free communication of mind with mind as essential to the discovery of truth."

The statement closes with an appeal for "A New Age of Faith," in part as follows:

"We may legitimately expect that the collective mind of the nation will be equal to the intellectual and administrative tasks involved, especially under the stress of critical social conditions, if the moral qualities required are present in sufficient power. What our people lack is neither material resources nor technical skill—these we have in superabundance—but a dedication to the common good, a courage and an unselfishness greater than are now manifest in American life. The tasks are beyond us and their accomplishment will be indefinitely delayed or frustrated, unless there can be a nation-wide spiritual awakening which has social goals. Our supreme social need is spiritual awakening.

"In our extremity, arising out of harrowing social conditions throughout the world, we therefore turn anew to Christ; for the faith of great endeavor, for an overwhelming disclosure of God in the life of humanity, for the dedication of innumerable individuals to the creation of a more Christian social order, and for the assurance that what needs to be done, with God's help can be done."

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Treasure-House of the Living Religions: Selections from Their Sacred Scriptures. Compiled and edited by Robert Ernest Hume. 493 pp. \$3.00. Scribner's Sons, New York. 1932.

These selections of the best portions of the non-Christian sacred books and some of the finest passages from the Bible gives evidence of scholarship and diligence in research. "The 134 documents from which all passages have been selected were written originally in sixteen Oriental languages. . . . Of all the sacred Scriptures reviewed in this volume the minimum number of pages in the shortest English translations is about 37,835."

The subjects under which selections are classified fall into four main parts: Faith in the Perfect God, Man and his Perfecting, Man and his Social Relations, and a Program of joint worship. Theism, in the broadest sense, and ethics are therefore the foci of the ellipse that are made to embrace Hinduism, Confucianism, Jainism, Taoism, Shinto, Islam and Christianity. There are references to the original text and excellent bibliography and indices. The author is himself conscious, however, that the sum total is a case of special pleading—an exhibit of pearls and jewels from the ethnic religions without the Pearl of Greatest Price, Jesus Christ our Lord. In an explanatory note we read:

"In order that everything in the body of the book may be readily intelligible and universally acceptable, there has been omitted every proper noun, whether personal or geographical or theological. But the generic term 'God' or 'Deity' or

'The Supreme' has been substituted in place of the special terms used in Arabic, Chinese, Hebrew, Sanskrit and the other languages quoted."

This is an astonishing admission. The speaker in the Koran, the Tri-Pitaka, the Bhagavad Gita and the Avesta are all quoted as if "thus saith the Lord" were in the text and referred to Deity. The loved name of Jesus does not appear in the text or the topical index. His incarnation, His miracles, His death on the Cross and His resurrection have no place in this "Treasure-house." "The arrangement selected as best suited to the plan of this book presents these eleven surviving historic religions not according to age, birth-place, size, or any preferential estimate, but according to the alphabetical order of their names in the English language—from Buddhism to Zoroastrianism."

In seeking the least common denominator of all "the eleven living religions," Christianity is presented as a sort of Christless religion. The chapter dealing with "Salvation" as found in Buddhism, Christianity, Hinduism, Islam, Jainism, Judaism, Sikhism, Taoism, and Zoroastrianism, gives selections that present salvation only by human effort and character building. One selection from the New Testament reads, "I am not ashamed of the Gospel for it is the power of God unto Salvation," and yet the Christian doctrine of salvation is wholly omitted.

The collection is interesting to students of non-Christian religions but it shows all their beauties without their shortcom-

ings and fails to reveal the true essence and power of Christianity. After reading the jewel-thoughts of other faiths found here, we recall the lines of John Greenleaf Whittier:

We search the earth for truth, we
cull

The good, the pure, the beautiful.
From graven stone and written scroll,
From the flower fields of the soul;
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

S. M. ZWEMER.

Religion in Various Cultures. By Horace L. Friess and Herbert W. Schneider. Illus. 8 vo. 586 pp. \$5.00. Holt. New York. 1932.

Religion is a subject of perennial interest in spite of all attempts to discredit belief in God and the supernatural. A man's view of religion is largely determined by his early education, by his philosophy and his experience. If he has ground for faith in Jesus Christ as the divine revelation of God and the living, personal Lord and Saviour, then other religions are naturally regarded as based on false and superstitious beliefs. This interesting presentation of various religions as related to various cultures attempts a scientific study of the subject. Horace L. Friess is Assistant Professor of Philosophy at Columbia University; Henry W. Schneider is Professor of Religion in the Department of Philosophy at the same university. They do not approach their subject as Christians for they do not accept the Bible as giving the true historical basis of Judaism and of Christianity. The deity of Jesus is denied and the supernatural is discredited.

This attitude affects also their study of other religions—Ani-

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

mism, Shintoism, Hinduism, Buddhism, Greek religion and Christianity. For some reason Islam is omitted—almost ignored. The view of the origin of religion is naturalistic, based on fear and superstition. Much interesting and valuable information is given as to the various sects, beliefs, ceremonies and social customs, but for any real knowledge of these various faiths and their influence on life we must look elsewhere. There seems to be here a humanistic and naturalistic philosophy before which all religions pass in review as interesting exhibits of the conceptions of man, as to his relation to possibly superhuman forces in the universe. The cultural and practical influence of religion in human life is very inadequately presented—as, for example, in primitive nature worship and Hinduism on the one side and in Christian religion on the other. The numerous illustrations in the volume are interesting and often illuminating—but their study throws no light on God and how man can come into harmony with the benevolent Will that rules the universe.

Gold Cord—A Story of a Fellowship. By Amy Carmichael. Illus. 8 vo. 375 pp. 7s. 6d. Society for Promoting Christian Knowledge. London. 1932.

Those who have read Miss Carmichael's earlier volumes—"Things As They Are in South India," "Lotus Buds," "Raj, the Brigand Chief" and others—will need no second invitation to read this fascinating and inspiring story of the work of the Dohnavur Fellowship.

Almost at the southernmost point of India lies Dohnavur, the little Christian oasis in India's arid and unwholesome spiritual wilderness. Here are brought little girls rescued from vile temple service, and small boys dedicated to immoral religious drama. They are purified, beautified in character, mind and body and become wholesome, happy Christians. The work has its pathos, its difficulties, its adventures, its tragedies, its joys and its rich rewards. Miss Car-

michael who has been the leader for thirty years and has given her heart and soul to it in loving devotion to Christ and the children, knows well how to tell the story of this work and of the transfigured lives. Those who read it will be enthralled and perchance may be themselves spiritually rejuvenated. The story is beautifully illustrated and is full of human interest and through it all runs the golden cord of God's redemptive love.

Copies of the book may be had from Miss O. Gibson, 4 Alan Road, Wimbledon, London, S. W., or from Dohnavur, Tinnevely District, So. India.

Undaunted Hope—Life of James Gribble. By Florence N. Gribble, M.D. Illus. 8 vo. 438 pp. \$1.65. Brethren Pub. Co. Ashland, Ohio. 1932.

Missionary pioneering days have not passed. Africa still offers unoccupied fields with hardships, superstition, opposition and opportunity for building on no other man's foundation. James Gribble went out first to Central Africa under the Africa Inland Mission and spent six years in fruitful service in East Central Africa. After a furlough in America, he and his wife returned for five years' further service in French Equatorial Africa under the Brethren Church.

Mrs. Gribble has given us a sympathetic picture of her husband as an earnest, noble, devoted Christian worker, who cheerfully faced many difficulties and hardships. His diary records the prayer: "Oh God, purge *me*, and send *me*, and put *me* into the very thickest of the fight." The book is full of valuable information about Central Africa and the Africans—the animal life, cannibals, medicine men, superstitions, manners and customs, Mohammedanism, missionary life and work and some of the converts.

The story is clearly told and stimulating to faith and service. Its chief faults are a lack of discrimination in the relative values and interest in facts narrated and the failure to select and arrange the material with literary skill. In the appendices are five biographical sketches of other missionaries, a chapter on

French Equatorial Africa and one on the Mohammedan peril in Africa. Here is a small but fruitful storehouse of information for those who will read and digest.

Community Organization in Religious Education. By Hugh Harts-horne, Ph.D., and J. Quinter Miller, Ph.D. 250 pp. Yale University Press. New Haven. 1932.

This study, made under the auspices of the Institute of Social and Religious Research contains, first of all, a description of thirteen Protestant community organizations in various parts of the country for religious education. Its second part is a detailed picture of the situation in one community, New Haven, Conn., and is made up of accounts of the social situation, the work of the local churches and social agencies, the existing status of church cooperation, and the success achieved in a community program in religious education. The entire study is distinctly impartial in character and maintains high scholarly standards. K. S. LATOURETTE.

O'er Land and Sea with the Apostle Paul. By A. A. Acton, B.A., B.D. 222 pp. \$1.75. Fleming H. Revell Co. New York. 1932.

It may seem audacious and unnecessary to bring out another book on Paul, but the author, aware of this fact, has attempted to popularize the life story of the great Apostle and, with the background of scholarship, to limit himself largely to Paul the missionary. He has succeeded remarkably so that the book should appeal to the busy pastor, lacking time for extensive research. In dealing with Paul and the Supernatural, the author is not satisfied with naturalistic explanations, for the apostle performed miracles in the true sense of the word and the greatest miracle was when he saw the risen Christ. The appendix gives a comparative chronology on the events of Paul's life, but alas, there is no map. The style of the book is as lively as the following paragraph:

Paul was the type of man who hews to the line; there was nothing of softness or of moral flabbiness in his

make-up. As one has finely said, If you can find a man's quitting point you can measure him; but if he has no quitting point, if he will not take his eyes from the light, there is no limit to his accomplishments. Paul was a man of the latter type. When he was a persecutor he was willing to go the whole way; when he was a Christian he was willing to do the same thing; and no combination of men and of circumstances could make him turn his face from the light which he had seen on the Damascus road. He drew a straight line in all his thinking. There was never any middle position with Paul.

S. M. Z.

Children of the Great Spirit. By Frances S. Riggs. Stories by Florence E. Means. 12 mo. 153 pp. \$1.00. Friendship Press. New York.

This excellent course of study on the American Indians is prepared for primary children. Mrs. Riggs shows the value of her experience in teaching children and Miss Means is a skilful story teller. Leaders are introduced to the Indians; practical suggestions are made for making the subject interesting and adapted to children; various games and ingenious activities are proposed; arts and crafts and music are presented, and valuable information is given on the Hopi, Navajo, Sioux, Mono, Tlingit, Seminole and Iroquois Indians — each tribe being represented by a short, well-told story. God is recognized only as the Creator, the Great Spirit and giver of good things; there is practically no recognition of the need of all children for Jesus Christ as Friend and Saviour.

Off to China. By Mabel G. Wagner. Stories by Helen F. Sweet. 12 mo. 146 pp. \$1.00 cloth; 75 cents paper. Friendship Press. New York. 1932.

Ten stories of China for primary children comprise the first third of this book. Then follows a course of study, suggestions for teachers-class meetings, worship and service activities. Material for the study includes scenes from Chinese home life, street scenes and the production of rice and silk. The last third of the volume contains hymns and songs, Scriptures, Chinese proverbs, verses, riddles, suggestions for costumes, a key

to pronunciation of Chinese words, Chinese characters, games and recipes. It is complete, practical and interesting. There are some hints as to Chinese religion and temple worship. A few references to the Christian religion point to Christ as the greatest of all religious teachers.

Chinese Children of Woodcutter's Lane. By Priscilla Holton. Illus. 12 mo. 68 pp. 85 cents. Friendship Press. New York. 1932.

This children's story of small children who went to school has too little Chinese atmosphere to represent real life in China. The little ones of five and seven seem beyond their age. The story is short and simply told and gives an attractive, though idealistic, picture of Chinese child life.

Clever Country. By Caroline Gardner. Illus. 12 mo. 159 pp. \$1.50. Revell. New York. 1932.

The executive secretary of the Frontier Nursing Service gives us this very attractive story of life and work in the Kentucky mountains. Mrs. Gardner knows the mountaineers and here pictures the dawn of a new era in the history of their virile but underprivileged people. Understanding and sympathy are awakened by this well-told story characterized by human interest, local color, romance, heroism, humor and sacrificial service. There is nothing in the story to reveal the religious life and thought of the mountaineers or to show any purpose in the visiting nurses beyond kindly and helpful service. It shows the physical and social needs of these interesting people but lacks recognition of their spiritual needs and a desire to bring them into vital relationship to Christ.

The Jew in Daniel's Image. By Mrs. G. Wingate. 12 mo. 152 pp. 3s. 6d. Marshall, Morgan & Scott. London. 1932.

This prophetic interpretation of King Nebuchadnezzar's dream, discards the idea that the clay in the feet of the image represents Democracy and gives seven reasons. On the other hand, Mrs. Wingate argues ef-

fectively that the clay represents the Jews who have mixed with other nations. The stone cut out of the mountain smites and breaks the feet of the image — this the author concludes relates to the approaching return of Christ to Palestine when the Jews are again established there, mixed with other nationalities. Then the hard clay will become soft and pliable in the hands of the divine Potter.

On Saying Good Night. By Lettice Bell. Illus. 8 vo. 224 pp. 2s. 6d. Pickering & Inglis. London. 1932.

I want you to sit at my bedside,
And before you put out the light
Tell me a story to think of
After we have said "Good Night."

Here is a hint as to the purpose and character of these good night stories for children. They are Bible stories with imaginary scenes added and a setting for children. In the introductions are incidents from the lives of modern men, women and children and at the close of each story is a good night text and a thought. Mothers and other lovers of children will find here vivid, well-told stories of Zaccheus, Elijah, The Good Samaritan, Jeremiah, Josiah, Samuel, Jesus and others not so familiar.

The Answering Glory. By R. C. Hutchinson. 303 pp. \$2.00. Farrar & Rinehart, New York.

After many novels, plays and moving pictures which misrepresent and ridicule foreign missionaries, it is a relief to read this novel in which the principal character is a foreign missionary whose life and work are sympathetically treated. The missionary is a woman who labored for forty years alone on an island off the coast of Africa. It is a moving story of patient, self-sacrificing, heroic, and consecrated effort for the evangelization of the savages. The *New York Times* reviewer characterizes it as "the story of hidden strength and piety which make it possible for one human being to take the torch from the hand of his predecessor and carry it along — indomitable courage and determination." A. J. BROWN.

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Subscription and Publication Office: Third and Reily Streets, Harrisburg, Pa.

Editorial Office: 156 Fifth Avenue, New York City

Subscriptions, \$2.50 a Year; Single Copies, 25 Cents Each

Ask for the REVIEW at Your Booksellers, at the Library, and at the Summer Conferences