

THE MISSIONARY REVIEW WORLD

What Is New in China?

C. B. Rape

Christ Liberating India's Outcastes

James F. Edwards

On the Edge of a Great Closed Land

Arthur Ward

Our Attitude Toward Non-Christian
Religions

Robert E. Speer

A Message from the African Jungles

Janet Miller

The Situation in Latin America

Samuel Guy Inman

THE MISSIONARY REVIEW OF THE WORLD

DELANVAN PIERSON, Editor

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Dates to Remember

- April 18-19—Editorial Council of the Religious Press. Washington, D. C.
- April 19-21—Federal Council Conference on Evangelism, Pittsburgh, Pa.
- April 19 to May 30—United Missionary Meetings in sixteen centers. (See *Topics of the Times*.)
- May 9—General Conference of the United Brethren in Christ. Akron, Ohio.
- May 16-22—Southern Baptist Convention in Washington, D. C.
- May 17—General Council of the Reformed Episcopal Church, Triennial Meeting. Germantown, Philadelphia, Pa.
- May 23—Joint meeting of Southern Baptist Convention and Northern Baptist Convention in Washington, D. C.

May 24-29—Northern Baptist Convention, Annual Meeting. Washington, D. C.

Personal Items

Dr. E. Stanley Jones of India has recently returned to America and is to join in a series of interdenominational missionary rallies in important centers in New Jersey, New York, Pennsylvania and Ohio. Later he will speak on the Pacific coast.

* * *

Dr. Basil Mathews began his work as lecturer at Boston University School of Theology on February 1. He is delivering three lectures each week on "Christ and the World-Conflict of Values," dealing especially with the Laymen's report.

* * *

The Rev. E. M. Cable, D.D., professor in Union Methodist Theological Seminary, Seoul, Korea, is the author of a new history of the Christian Church in Korea.

* * *

Bishop Paul B. Kern of the Methodist Episcopal Church, South, has returned from Eastern Asia, to direct the Kingdom Extension Campaign, which has been projected to replenish the depleted treasuries of the denomination.

* * *

Dr. George F. Sutherland, assistant treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, has completed thirty years of continuous service, which began when he became a secretary of the Young People's Department. Dr. Sutherland is president of the Board of Managers of the Missionary Education Movement.

* * *

Rt. Rev. Robert Erskine Campbell, D.D., the Bishop of Liberia, is in America and reports that the Vice-President of Liberia, two members of the Cabinet and two congressmen are native ministers of the Protestant Episcopal Church.

(Concluded on 3d cover.)

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PRESBYTERIAN CHURCH IN THE U. S. A.

Editorial Chat

Look out for the coming numbers of the REVIEW. They will include some stirring articles on the great movements in the missionary world, the tour of Dr. John A. MacKay in Latin America, the questions raised by the Laymen's Appraisal and the mission study topic, "Christ in the Modern World."

* * *

The United Missionary Meetings Committee which is planning a series of union meetings in eighteen or twenty cities this spring has adopted the REVIEW as the best magazine for the general promotion of missionary interest in the home church.

* * *

The Home Missions Council appointed the following members to serve on the Editorial Council of the REVIEW for the ensuing year—Dr. John McDowell, the Rev. Jay S. Stowell, Dr. Charles H. Sears and Dr. Wm. R. King.

* * *

Great encouragement comes from the fact that, while many enterprises have been decreasing and many periodicals have been obliged to suspend publication, the REVIEW has been increasing in circulation and prestige. There are reasons!

* * *

Here is what some of our readers say:

"Let me express great appreciation of the splendid work you are doing on the REVIEW. Never has it been better than in these recent numbers."—*John R. Mott, Chairman of the International Missionary Council.*

*

"I am delighted with the REVIEW and feel the present series of articles as fine and helpful as any ever published."—*Mrs. H. B. Adams, Bluffton, Ohio, Editor of the Women's Department of the Lutheran Standard.*

*

"The REVIEW is splendid! Mrs. Peabody and Robert Speer are simply wonderful in their articles on the 'Appraisal of Foreign Missions.'"—*Rev. E. R. MacKinney, Dodgeville, Wis.*

*

"May I tell you again how deeply we appreciate the REVIEW and the wonderful influence it has been to have so scholarly a magazine take so conservative a stand in every way. I have been president of Albany Presbyterial for several years and always glad of an opportunity to say a word for the REVIEW."—*Amy Brain Taylor (Mrs. Warren C.) Schenectady, N. Y.*

*

"You have done the cause of missions in particular and evangelical religion in general a great service in publishing Dr. Speer's article on the Laymen's Report and also the excerpts from various boards and missionary leaders in another part of this issue. I am glad to know there is such a demand for it."—*Rev. Carroll Verner, Union Ave. Methodist Church, South, Memphis, Tenn.*

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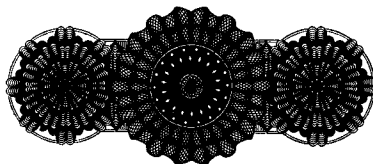


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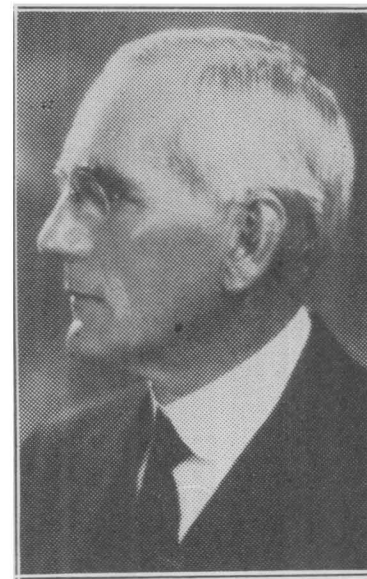
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SOME OF THE SPEAKERS AT THE FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

APRIL, 1933

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Topics of the Times

THE FLORIDA MISSIONARY ASSEMBLIES

The missionary enterprise is not dying, and missionary interest at home is not dead. There are many evidences of both these facts. Note the discussion aroused by the laymen's appraisal, the signs of awakening on the mission fields, the stirring missionary assemblies held in Florida this winter, and the plans for United Missionary Campaigns this spring and in the autumn.

The Florida Chain of Missionary Assemblies has recently completed a three weeks' program of very effective presentation in nine cities. The interest was genuine and widespread.

The opening meeting in each center was usually a banquet attended by leading representative residents and visitors. The attendance in each place grew from the first and the daily press gave generous space to the Assemblies. Local civic clubs and schools also cordially welcomed the missionary representatives.

It is noteworthy that in a year of financial depression the paid registrations numbered 4,311, from thirty-eight states and eight foreign countries. One third of those registering were non-residents of Florida and the number was 356 more than in the preceding year. The reach of these Assemblies was thus interdenominational and almost national in its character. The widespread activity is indicated by the fact that 616 addresses on missions were delivered, ninety-nine of them in churches, and ninety-one in schools, besides many at luncheons, over the radio, at forums, and at civic clubs. The eagerness of the public schools and civic clubs to hear the missionaries was most encouraging so that thousands of boys and girls, as well as men and women, heard powerful missionary messages who would not have heard them through ordinary channels. Without doubt both missions and missionaries took on a new meaning for many in Florida during these missionary assemblies. They were a splendid demonstration of Christian unity and effective co-

operation, headed by that effective missionary leader, Mrs. Henry W. Peabody, ably seconded by Miss B. Louise Woodford and local committees.

A voluntary organization of women carried the entire responsibility for the direction and there are no paid executives or other large expenses. The small budget was entirely covered by the registration fees. In every center the Protestant churches, pastors, church members, organizations, the press and the radio cooperated heartily.

The missionaries and leaders represented ten denominations and ten different mission fields—Alaska, Africa, Brazil, Chile, India, Japan, Persia, Syria and the United States. A world view of missions and every type of missionary activity was vividly and effectively presented.*

As a method of spreading missionary information and quickening missionary interest, these Assemblies take high rank for effectiveness and economy and the plan is worthy of study on the part of agencies charged with promoting missions both at home and abroad.

This Chain of Missionary Assemblies has been successfully conducted, based on the following convictions:

First, that missions both at home and abroad can be carried only through actual evangelistic missionary service;

Second, that this missionary service can be carried only by men and women who incarnate the missionary spirit and who believe in the missionary message as given to us by Jesus Christ and recorded in the New Testament;

Third, that the missionary spirit can be created and fostered only through the dissemination of actual missionary information and experience.

Founded on such convictions we are not sur-

* Among the foreign missionary speakers were Dr. Janet Miller and Dr. Royal J. Dye of Africa; Dr. L. M. Bratcher of Brazil, Rev. C. B. Rape of China; Miss Blanche W. Purvis of Chile; Rev. Jacob David of Persia and Dr. and Mrs. Sam Higginbottom of India. Home missions were presented by Dr. John McDowell of New York, Dr. Walter L. Lingle of Davidson College; Deaconess Harriet Bedell of Alaska and Mrs. Minnie Karnell, representing work for immigrants.

prised that these Assemblies have grown stronger each year and have made clear throughout the whole State of Florida that the 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 very heart of His Gospel. We cannot really see Him or know Him or love Him unless we know His ideal for us; that ideal is embodied in true missionary service.

The success of the Florida Missionary Assemblies is due to the fact they were based on nourishment and not stimulants, and that from the beginning they put the emphasis on loyalty to Christ, His missionary purpose and His missionary program.

JOHN McDOWELL.

"STRONG DRINK IS RAGING"

In every land where intoxicants are manufactured and used for a beverage, they are a curse. It has been so since the days of Noah. It was so among the Hebrews when they were warned against wine and strong drink that "stingeth like an adder." Strong characters may avoid excess but to the young and the weak alcohol brings a loss of self-control—in body, mind and morals—and the use of it endangers others. This has been so clearly recognized that wise parents have striven to keep their children from strong drink; enlightened governments have endeavored to protect their wards—as in the case of the American Indians, the South Sea Islanders, and the Africans. This liquid fire and poison have been the cause of brawls and bloodshed, of disease and immoral revels, of accidents and death, of selfish greed and inhuman cruelty wherever it has been used freely. Strong men and women have been brought low by it; millions have been impoverished and destroyed by this curse. It seems incomprehensible that a nation like America, with its Christian heritage and culture, its prosperity and ideals, should take a backward step by again acquiescing in the manufacture and general use of this harmful beverage. For the sake of revenue and under the plea of personal liberty America seems about to sell her birthright for a mess of distilled or fermented drink.

Many governments have tried experiments in the suppression or control of the liquor traffic. Most of these measures have failed because of human greed for gold, because of individual desire for free indulgence of appetite, and because of faulty education and lack of Christian ideals. In the days before the Eighteenth Amendment was passed in the United States the saloon forces ruled politics and sapped the life of cities. Saloons flourished on the wages of the laborers and were closely linked with all forms of immortality and

crime. Then, after years of education and agitation, the saloon and traffic in alcoholic drink was outlawed. The saloon disappeared, distilleries and breweries were abandoned or converted to better uses; as a result rescue missions found little need for their services, the wives and children of former drunkards enjoyed the benefit of wages spent on the family in place of in the saloon, and the beneficial effects were felt in business, in education, in health and in happiness. But the greed of dealers in strong drink was not satisfied. Many of them joined hands with the lawless elements to regain their lost wealth and power. The youth were tempted and misled on the plea of personal liberty and by a desire for self-indulgence; specious arguments were used in the press and on the platform to repeal the laws against the evil. The spread of disregard for all law, and the increasing financial depression, have turned the tide so that both houses of Congress have voted to repeal the Eighteenth Amendment if two thirds of the states approve. It may be done. The majority of the present generation knows little or nothing of the old days of the saloon. They are misled. This is in spite of the fact that, before 1918, in many lines of industry and among railway employees, even moderate drinkers could not obtain employment. Today the use of the high-powered automobile is so general that a single glass of intoxicating liquor may endanger hundreds of lives. It is said that the tax on beer will fill the government treasury—but no one tells us who is to pay for the rivers of beer that must flow down human throats to supply the tax. Is the money to come again from wages that should furnish homes and food, clothing and health for women and children? Are we to support the saloons in place of schools, and dance halls in place of churches? Is the money used for drink to help fill hospitals and graveyards in place of replenishing bank accounts?

What has all this to do with missions?

First, anything that affects the morals and judgment of people is of vital concern to the Christian program. Strong drink, that takes away self-control and clear vision, is antagonistic to all that the Christian Church is doing to build up the Kingdom of God and to bring in the control of Christ.

Second, the spending of labor, materials and money on a destructive, rather than a constructive enterprise, cannot fail to weaken the nation, the Church, the school and the home. One cannot be "drunk with wine, wherein is excess," and at the same time "be filled with the Spirit" of God who in place of halucinations gives clear vision, for false energy gives true strength, for abnormal animation offers true exhilaration.

Third, the manufacture and use of intoxicants

has always been one of the greatest hindrances to the spread of Christianity. Rum in the hold and missionaries in the cabins of ships bound for Africa and the South Seas represented antagonistic forces. There is great need to spread temperance and Christian ideals in all lands today rather than to give the forces of evil an opportunity to point to America as a land where the demon rum is again enthroned.

Seven things are needed in the present crisis to turn the tide:

1. A knowledge of facts.
2. No compromise with evil.
3. Repudiation of the lust of gold.
4. Education and example to teach self-control and to show the evils of alcohol.
5. A greater respect for all laws that are in harmony with the laws of God.
6. Acceptance of the Christian ideal of love which works no ill to one's neighbor.
7. The enthronement of Christ in all life.

CHINA GROWS BY TRIBULATIONS

Japanese aggression in Manchuria cuts deep into the soul of the Chinese people. On the top of this foreign invasion, flood and famine in Central and Northwest China, civil wars in Shantung and Szechwan Provinces, and warfare against communism have greatly intensified national distress. All this has its due effect upon religion. Doubts of the reality of God and the practicability of the Christian ideal of love have been freely expressed. On the other hand, many are driven to religion for peace and comfort. A large prayermeeting held in Peiping by the Panchan Lama of Tibet was attended by 100,000 people, including influential men of the government. While people attended the meeting with mixed motives the desire for national deliverance was also evident. The Chinese are determined not to be defeated by adverse circumstances. Signs of life and growth in ways more than one are traceable. They believe and are heartened by such an ancient maxim as *To nan hsing pang*, meaning, "a nation grows by many tribulations!"

The economic depression of the Western world has its effect upon the work in China. Missionary societies have to take drastic measures in cutting down expenses and curtailing work in the mission fields. This has come upon the work in China so suddenly and drastically that the dependent mission-churches find it extremely difficult to adjust themselves. Some fields are abandoned, workers dismissed and activities discontinued. This has caused momentary dislocation and bewilderment. At the same time, we cannot but be hopeful that this may prove to be a blessing in disguise. Local churches must learn to get out of

the rut of subsidization, though the kindness and generosity of their fellow Christians abroad will always be remembered with gratitude. The Chinese Church must bear its own responsibility as an expression of religious life.

The past year has witnessed many manifestations of a strong evangelistic effort. Hundreds of evangelistic bands have been formed by voluntary workers as the result of a spiritual awakening amongst Christians in many parts of China, through the successful work of several Chinese evangelists. It is true that a great deal of this type of work was mixed with emotionalism, yet one cannot deny that many who were cold are now on fire and those blind now see. The visit to China of Dr. E. Stanley Jones was both timely and beneficial. He spent four months in China, from August to December, conducting evangelistic meetings in Mukden, Peiping, Tsinan, Nanking, Soochow, Shanghai, Ningpo, Hankow, Foochow, Hongkong and Canton. Hundreds of Christian workers and non-Christian students listened to his message with keen interest and many were spiritually helped. It is gratifying that the evangelistic consciousness is growing in the Chinese Church and we pray that this may spread.

For some time a rebellious and revolutionary spirit was much in evidence among the youth of China politically and socially, as well as religiously. There was a tendency against the Christian Church. Many rather prefer to form small groups and fellowships for service than identifying themselves with the organized Church. This state of affairs, if unremedied, would neither be helpful to the Church nor healthful to youth. We are happy to note indications of a changing attitude which shows that both are drawing nearer together. We see possibilities for the future work when the ripened experience of age and the daring spirit of youth will work hand in hand for the common objective we have in view, namely the extension of the Kingdom of God in China.

The Five Year Movement held the attention of the Church in the past year and in the work of evangelism, religious education, christianizing the home, the literary campaign, christianizing economic relations, the rural Church, youth and Church, and true Christian stewardship, many churches are more than willing to adopt these as part of their church program. A reenforced energy and consecration and a double portion of the Spirit of God is needed to strengthen hands and hearts to make the Five Year Movement a great success. The present favorable opportunity in China for Christian service is so great that one shudders to think of retrenchment and retreat at such a time.

CHENG CHING-YI,
Secretary of the National
Christian Council of China.

INTERDENOMINATIONAL MISSIONARY MEETINGS

The supreme needs of the Church of Christ today, and of the whole missionary enterprise, are (1) information as to the true nature of Christianity and the work of Protestant missions, and (2) more whole-hearted devotion to Christ and His cause, regardless of cost. There are many earnest Christians who are still uninformed as to the actual condition of men without Christ and the true results of missionary work. Other nominal Christians are uninterested because they are unsympathetic with the sacrificial and world-wide program given to the Church by Jesus Christ.

The Laymen's Appraisal Report has been given such publicity that foreign missions have become "front page matter" and a general topic of conversation. But many who discuss the subject are uninformed as to what it is really about. The Florida Chain of Missionary Assemblies have demonstrated the fact that missions can be presented unitedly, without denominational preference, so as to educate and inspire all who come to the meetings. Now the Foreign Missions Conference of North America is planning a series of interdenominational meetings, with outstanding missionary speakers, to bring this all important and inspiring subject to the Christians of many large centers. There has been great need for this since the decease of the interdenominational Laymen's Missionary Movement, the Men and Religions Movement and the Interchurch World Movement.

The first of these new promotional, united missionary gatherings, will be held between Easter and June 1. (April 18 to May 30.) The leading speakers will be Dr. E. Stanley Jones, the well known Methodist missionary who has recently conducted a four months' campaign in China, and Dr. Sam Higginbottom, the Presbyterian missionary whose work for poverty-stricken, sinning and suffering India has made him famous, Dr. S. G. Inman of Latin America and others. These meetings will begin (for religious editors!) in Washington, D. C., on April 18 and will then pass on to Brooklyn, Newark, Trenton, Philadelphia, Baltimore, Wilmington, Reading, Harrisburg, Elmira, Binghamton, Albany, Utica, Syracuse, Buffalo and Erie. Next autumn the plan is to use a similar program in other cities in the middle West. Conferences will be held with pastors, laymen, women and young people. The purpose of this united effort is "To cooperate with the local churches and all other Christian agencies in presenting anew our own and the world's need of Christ, the wealth of our resources for life in Him, and the call of God and the challenge of the pres-

ent world situation for the continued development of foreign missions."*

HARLAN PAGE BEACH

A beautiful, luminous soul, a devoted Christian, a loyal friend, an untiring and effective servant of Christ in world-wide missionary work, departed to his Eternal Home when Harlan Page Beach entered into rest from his Florida home on March 4. Professor Beach was in his seventy-ninth year, having been born in South Orange, New Jersey, on April 4, 1854. He was for fifteen years a faithful and efficient member of the Board of Directors of The Missionary Review Publishing Company and for some time edited the World-wide News section of the REVIEW.

Dr. Beach was graduated from Phillips Academy, Andover, in 1874, and from Yale College in 1878. After teaching for two years at Phillips Academy he was graduated from Andover Theological Seminary and from 1883 to 1890 was a missionary of the American Board in North China. He showed extraordinary ability in mastering the Chinese language but was obliged to return to America on account of his wife's health and from 1892 to 1895 he taught at the School for Christian Workers in Springfield, Massachusetts. Later he became educational secretary of the Student Volunteer Movement and exerted a wide influence on missionary education as one of the originators of the series of books on missionary countries. He was the author of many useful volumes, including "The Cross in the Land of the Trident," "The Knights of the Labarum," "Dawn on the Hills of Tang," "Princely Men of the Heavenly Kingdom," "Renaissant Latin America," and "The Geography and Atlas of Protestant Missions." He was the co-author of the "Encyclopedia of Missions," the "World Atlas of Christian Missions," and "World Statistics of Christian Missions."

Prof. Beach was the first incumbent of the D. Willis James Professorship of Christian Missions at Yale University in 1906 and initiated the first department of Christian missions at any seat of learning in the world.

Later, in 1920, he became lecturer on missions at the Drew Theological Seminary, in Madison, N. J., where he continued until 1928.

Professor Beach, who was a Fellow of the Royal Geographical Society, rendered a great service to the cause of Christian Missions by his sane, well-informed lectures and writings on many phases of the work. He was a wise counselor and a living thesaurus on Christian Missions.

* Further information as to dates, speakers, chairmen of local committees and other data can be obtained by writing to Dr. A. L. Warnshuis, 419 Fourth Ave., New York.

The True Christian Attitude Toward Non-Christian Religions^{*}

By ROBERT E. SPEER, New York

Author of "The Finality of Jesus Christ"; Secretary of the Board of Foreign Missions of the Presbyterian Church, U. S. A.

THIS is a living question for Christian missions abroad and for the Christian Church at home. If we hold the apostolic faith with regard to Christ as Lord and Saviour and God, our only Mediator and Redeemer, what should our attitude be today toward non-Christian religions? Between those who hold this primitive Christian faith and those who do not, there will inevitably be divergent answers to this question. But even among Christian believers who are united in their loyalty to Jesus Christ as Lord, and in their faith in His sole supremacy there is great difficulty either in finding or in stating, or in both finding and stating, a common view.

At the outset we should make some distinctions which are too often overlooked, with a good deal of resultant confusion.

First, between religion and race.—Too often these are deliberately or thoughtlessly identified. Some hold a view of religion which regards it as only a racial product or expression. Each race, it is held, develops its own religion, the religion best suited to its own character and needs. It is not religion that forms a race. It is the race that forms its religion.

Without stopping to examine this view, as to how far it is true, or whether it is true at all, it is enough to say that it is obviously untrue and impossible as regards primitive Christianity. The Jewish race did not produce that. It rejected and renounced it and does so to this day. Whatever influences shaped the Christianity of the third century and of Greek and Roman Catholicism did not create the original faith in Jesus Christ, the God-man, our Lord and Saviour. That faith was "to the Jews a stumbling block and to the Greeks foolishness." Still less is this Christianity the creation of the Anglo-Saxon race or of any European or Western race.

Religion and race must be distinguished also in our judgments in the field of comparative reli-

gion. It is often asserted that each religion has something to contribute, to the common stock, but when it is asked what the non-Christian religions have to contribute the answer almost invariably is in terms not of some element of the religion but in some quality of the race. There is not in any non-Christian religion a single truth or element of truth that is not in Christ, but there are in each race qualities which other races lack, which it has to bring to Christ for His consecrating use. The moral qualities which our Lord exalted in the Beatitudes in the Sermon on the Mount are not monopolized by any one race. When it is said accordingly that the West has a great deal to learn from the East, the statement is untrue with regard to the Christianity of the New Testament. It has nothing to learn from any non-Christian religion. But it is profoundly true as regards the West, and of each human race, with regard to every other human race and of the Christian Church. We need the help of all. But it is the races that are to help us, not their religions, and it is the races as influenced by Christ.

Religion and Culture

A second distinction which must be made is between religion and culture or civilization. The mistake is often made of conceiving the missionary enterprise as an interchange of cultures, and its problems as the problems of "contacts with non-Christian cultures." The assumption usually is that Christianity is Christian culture and that the non-Christian cultures are the non-Christian religions. Culture and religion are not identical terms. No careful and true definition of either will allow their identification unless "religion" is used to cover everything and so loses all definition whatsoever. No warrant can be found in literature for this confusing present-day usage.

To introduce into the problem of comparative religion the whole vast field of civilization and culture is to create hopeless confusion. We are not comparing cultures, civilizations, sciences and arts. We are comparing religions, the New Testament conception of Christ and His meaning with

^{*} This article is a much abbreviated section of the last chapter of a book entitled "The Finality of Jesus Christ," to be published this spring by the Fleming H. Revell Company, embodying the Stone Lectures for 1932-33 at Princeton Theological Seminary.

the actual religions of Buddhism, Hinduism or Islam. Cultures and civilizations are indeed to interchange and to enrich one another, and each people has something to learn from others but no one has anything to give to Christ or any wealth to add to Him.

Religions and Their Adherents

A third distinction must be drawn between religions and their adherents. The question of the relations of Christianity to non-Christian systems is not the same as the question of the relations of Christian human beings to non-Christian human beings. One might think with disapproval and condemnation of some non-Christian system, or of the untruths and evils sanctioned or sheltered in it, and yet think only with good will and kindness and love of the men and women who adhere to this system. There have been men who viewed the non-Christian religions with an intolerance which was called bigotry who at the same time won and held the hearts of the people of those religions whom they loved with a passionate love.

And let it be noted that the issue is not between foreign missions and the non-Christian religions. The indigenous or national Christian Churches are even more intimately involved. It is a matter of life and death to them, of the validity or invalidity of their very existence. If the non-Christian religions are adequate and entitled to possess the field then these Churches are illegitimate and represent a species of disloyalty and treason. The chief burden in this comparison falls on them, and on foreign missions with them, for two reasons—first because foreign missions are identified with them in spirit and purpose and second because foreign missions are the fruitage and the trustee of that view of Christ and the Gospel which alone can produce the missionary enterprise and which alone can perpetuate Christianity at home. The whole issue indeed is an issue for Christianity here. If Christianity is not such a religion that every man needs it, then no man needs to pay any attention to it.

With these distinctions as far as possible in mind, though it will be difficult not to forget them, let us proceed with our inquiry. What is the true Christian view of the non-Christian religions and of the right attitude to them? It is often said that there has been a great change in the Christian enterprise in this regard since the days of Carey and Duff at the beginning of the modern era, that the missionaries of those days regarded the non-Christian religions as unqualifiedly evil and that their preaching was destructive and controversial. A just comparative judgment is perhaps beyond our power. We know something of the mind and method of outstanding individuals but even this may mislead us. We

may misjudge a gentle spirit who loved the people and whom the people loved, by a severe record and vice versa. And even if we judge a few individuals justly we cannot be sure whether they were representative of the mass or exceptions to it.

And yet we are not left helpless. In each of the great mission fields there have been periodical conferences at which the collective mind found expression and, preceded by the Liverpool and Mildmay Conferences, there have been since 1900, international meetings at which the common drift and the main variations from it were given utterance. I have made a careful study of the actual attitude of the missionary movement for the past hundred years as set forth in the discussions and conclusions of the whole series of missionary conferences at home and abroad from the first one in Calcutta in 1855 to the last one in Jerusalem in 1928. Such a study is an utter refutation of the view that foreign missions have been ignorant of the non-Christian religions or harsh and bigoted in attacking them. Most of what we have known about the non-Christian religions and their sacred books in the past we have owed to missionaries and in the main the missionary attitude toward these religions has been in fact the attitude which will be set forth here. That attitude is briefly expressed in the statement which Principal Cairns made at Edinburgh in 1910 in presenting the Report of the Commission on the Christian Message:

There are two very notable points in the evidence which may be noticed in this place. The first of these is the practically universal testimony that the true attitude of the Christian missionary to the non-Christian religions should be one of true understanding and, as far as possible, of sympathy. That there are elements in all these religions which lie outside the possibility of sympathy is, of course, recognized, and that in some forms of religion the evil is appalling is also clear. But nothing is more remarkable than the agreement that the true method is that of knowledge and charity, that the missionary should seek for the nobler elements in the non-Christian religions and use them as steps to higher things, that in fact all these religions without exception disclose elemental needs of the human soul which Christianity alone can satisfy, and that in their higher forms they plainly manifest the working of the Spirit of God. On all hands the merely iconoclastic attitude is condemned as radically unwise and unjust.

But, along with this generous recognition of all that is true and good in these religions, there goes also the universal and emphatic witness to the absoluteness of the Christian faith. Superficial criticism might say that these two attitudes are incompatible, that if Christianity alone is true and final, all other religions must be false, and that as falsehoods they should be denounced as such.

Against that criticism we may, in the first place,

set the massive fact that the great weight of evidence before us shows that these witnesses do not feel this contradiction.

Deeper consideration of the facts indeed leads us to the conviction that it is precisely because of the strength of their conviction as to the absoluteness of Christianity that our correspondents find it possible to take this more generous view of the non-Christian religions. They know that in Christ they have what meets the whole range of human need, and therefore they value all that reveals that need, however imperfect the revelation may be.

This very charity and tolerance, on the other hand, makes more impressive the agreement as to the absoluteness and finality of Christ. Nowhere is the slightest support found for the idea that Christianity is only one religion among others, or that all religions are simply different ways of seeking the one Father, and are therefore equally pleasing in His sight. One massive conviction animates the whole evidence, that Jesus Christ fulfills and supersedes all other religions, and that the day is approaching when to Him every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. (Edinburgh Conference Report, Vol. IV, pp. 267, 268.)

Instead, however, of falling back on this statement, which did not prevent the Jerusalem Council from making a fresh approach in the light of new conditions, let us set ourselves to answer for our own minds today.

Shall We Ignore Non-Christian Religions?

1. Shall we simply go on our own way and proclaim the Gospel, paying no attention to non-Christian religions—either to their evil or to their good? This would seem to be Karl Barth's idea of our right course. He contends that we must not throw out bridges toward other religions. The whole future of Christianity is bound up with what some call narrowness. He says:

Let the Christian Church with its message of the One and Only God and of His mercy toward lost man, go on its way and proclaim the Gospel amidst other religions, no matter what their name, regardless of what may happen, without yielding to their demons even so much as a little finger. Christianity is something totally different from all the philosophies and all the other isms. (Quoted in *The Sunday School Times*, July 9, 1932, p. 365.)

Some advocate this course because they believe that the non-Christian religions are doomed, if not already moribund and that it is waste energy to give any heed to them. William Hung of Yenching University set forth this view in a striking letter which was read at the meeting of the Jerusalem Council:

It seems to me that we have arrived at a stage in the history of missions when it is no longer worth while for the missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will

have historical and academic interest, but it has ceased to have the same practical importance in missionary work as it used to have up to twenty or even ten years ago. We must realize that the frontier of our missionary enterprise has changed, and with it we must also change the old tactics. Too much praise cannot be given to the growth in the study of comparative religions in the missionary training centers of the West. Thus prepared the missionary movement has been enabled to deal with the non-Christian more effectively. It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear from a group of new enemies, who have advanced so far into their territory, that, for all practical purposes, Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces: scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm.

There are others who believe that the non-Christian religions are doomed who would, nevertheless, not ignore them. Dr. Robert A. Hume of India took this view. "Hinduism is doomed," he says in "An Interpretation of India's Religious History" (p. 177). But he wisely urges that we should thoroughly understand even doomed religions in order to help to disentangle the good from the evil and bring it to Christ for His conservancy and fulfillment. But the doom of great religions seems still to be some distance away. Great masses of their adherents, especially women, have been but slightly affected by the mighty tides of change on which these religions are borne. Confucianism, indeed, as a religion may now be ignored, as Professor Hung asserts, but Hinduism and Buddhism and Islam are far from disintegration. But whether far or near, the course which Barth suggests is a simple impossibility. We are not preaching Christ *in vacuo* or an impersonal system in the midst of similar systems. We are preaching Him to men and women. The preaching is conditioned at both ends—by us who carry it and by those to whom it is to be borne. It must be preached to them and with reference to them and it is not fully preached until it reaches them and relates them to Christ for themselves as we ought to be related to Him for ourselves. It is not our Christ that we are to give them. It is Christ who is greater than ours or theirs because He is ours and theirs and all men's. As Paul grandly asserted, He is "the Head of every man" and the Saviour of all men. (1 Cor. 13:3; 1 Tim. 2:4.)

The attitude of Christianity cannot be an attitude of ignoring. It must be an attitude of intelligent understanding and appreciative recogni-

tion of every possible point of human contact in the realm of ideal and in the friendly and helpful relationships of common life and neighborliness. (See Ellinwood, "Oriental Religions and Christianity," Ch. I.)

Shall We Perpetuate Them?

2. Shall we recognize the non-Christian religions as sister faiths, or if this relation is too close, then as kindred faiths only a little farther removed, and shall we seek to strengthen and perpetuate them, not seeking to detach or convert their adherents but trying to make every Moslem whom we can influence a better Moslem and every Buddhist a better Buddhist? The general principle underlying the view involved in such a question we have already considered. The whole contention is that, in the light of these investigations which we have been pursuing in the preceding lectures, Christianity must unequivocally reject this principle. But three considerations are often urged today against conversions to Christianity or "proselytism" as it is opprobriously called, which it will be well to examine. First, it is said to be morally wrong. Second, it is pronounced psychologically wrong. And third, it is deemed unwise even in the interest of the ultimate success of Christianity.

First, it is said to be morally wrong. For a long time Judaism has protested against it, sometimes because of the methods used but often on the basis of principle. And Mr. Gandhi has put the protest in the plainest form. Writing in his paper, *Young India*, in April, 1931, he said:

Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another. . . . I do not seek to convert anybody to my faith. . . . Though my conviction is strong enough in me for me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellow men. I know what God wishes for me, but I am not so presumptuous as to believe that I know what God wishes for others. . . . I do not say "no religious teaching": bring a man up to the highest light his own faith has to give him. . . . I do not want you to get India to change her faith. . . . The idea of converting people to one's faith by speech and writings, by appeal to reason and emotion and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. (*The Indian Witness*, Dec. 24, 1931.)

Mr. C. F. Andrews states his sympathy with Mr. Gandhi. He expresses "immense relief" that criticism has excised the last verses of the Gospel of Mark with their form of "The Great Commission," and believes that there are doubts also as to the form given in Matthew, and that taken

as it stands it does not contemplate the making of individual converts to Christianity even by worthy motives.

Christians as Truth Seekers

As against these views surely the true view is that every man is bound to seek and follow truth wherever it leads him, whatever it converts him from or converts him to; that if Christianity is true it is true irrespective of the "Great Commission" in any form, and must be offered in the most persuasive way to every man, and that the duty of so offering it is created not by any command but by the very nature of the Christian faith; that Christianity is itself one of the ancestral faiths of India, the third in the number of its adherents and already long established in India before ever Mohammed arose in Arabia (Stewart, "Nestorian Missionary Enterprise," Ch. V), and older than most of the Hindu schools of the present day; that truth is truth, whether it be religious or political or mathematical or other, and has its own right as truth, and that there is no less warrant for trying to convert men to the truth of God in Christ than for trying to convert them to the political and social ideas of which Mr. Gandhi is so devoted an evangelist; though oddly enough if it is wrong to convert people, it must be wrong to try to convert to a contrary view those who deeply believe in conversion; and lastly that this view would freeze all human progress. None of the present religions could ever have arisen, for each had a beginning and could not have begun if it had not broken in a real sense with the past. There are methods and motives of conversion which may be wrong but conversion itself is not wrong. To change from error to truth is the clear and obvious duty of every man and every society and every religion.

But, secondly, conversion from one religion to another is said to be psychologically wrong. There is, without doubt, a grave and difficult problem involved in this matter of a transfer of religious faith and loyalty without loss of right reverence toward the past. Wise missionaries have always felt this. "When a young man stands forth to become a Christian," writes a discerning young missionary, "whether he will or no he usually finds himself separated from his own people and hence from his own religious, moral and cultural background. Of course this is neither ideal nor best, except in part. For to isolate a man from his cultural background is to tear the roots of his life from their old soil and to unduly expose them. But the forces making for this result are many. There is, however, this practical thing that we can do, and that is to give to the young Christian a consciousness of the great, noble and enduring heritage of the Christian

movement and to help him to make it his own." (Report letter, Rev. Paul J. Braisted, May 13, 1932, from Burma.)

Professor Hocking had this in mind in saying at Jerusalem that "no man's religion was sound unless it was in some sense the religion of his fathers." (Jerusalem Council Report, Vol. I, page 302.) And Dr. Willett has been so deeply influenced by it that he has gone so far as to say: "The best religious service which a Christian can render a Jew is to encourage him in loyalty to his ancestral faith. There is far greater value both to the individual and to society [in this] . . . than in the transfer of men and women from the one confession to the other." (Art., "The Jews and Christians," in *The Christian Union Quarterly*, Jan. 19, 1932.)

This is not, of course, the New Testament position. Our Lord foresaw the breach between Judaism and Christianity. "They shall put you out of the synagogues," He told His disciples. "Yea, the hour cometh that whosoever killeth you shall think that he offereth service unto God" (John 16:2). But He did not counsel them to avoid this by any adjustment that would permit their remaining. The early Church sought a settlement with Judaism that would have avoided part at least of the rupture with the ancestral inheritance. The Christian Church would do the same today in Asia, but the same thing happens now that happened at the beginning. The Christian is cast out. And probably it is inevitable. Christ was not just another prophet. Christianity was not a naturalistic development of Judaism.

The Spread of Christianity

Thirdly, the conversion and detachment of individuals from other religions is disapproved in the interest of the ultimate success of Christianity. It is argued that it should be allowed to work as a leaven inside the old religions until the whole mass is leavened. Mr. Bernard Lucas argued for this view in "The Empire of Christ," and Mr. C. F. Andrews set it forth with more recognition of the right and duty of individual conversion than in his latest statements in an article in *The Interpreter*, of October, 1909:

I am led more and more, by my missionary experience, to regard the conversion of India not as the aggregate of so many individual conversions but rather as a gradual process of growth and change in thought, idea, feeling, temperament, conduct—a process which half creates and half reconstructs a truly Christian religious atmosphere, Indian at its best and Christian at its best. In such an atmosphere once formed, the spiritual growth of the countless millions of India may go forward and fresh fields of spiritual victory be won. This does not of course mean that I cease to believe in the conversion of the individual, but I seem to see other and more silent processes of

the spirit which lead to more distant, but to no less important results. I think more of Christ's own parables of the "leaven" penetrating the whole mass, and "the seed growing secretly" as the symbols of the spread of His Kingdom.

This general leavening movement is truly taking place all over the non-Christian world. And it is thus, quite as much as through the winning of individuals into a separate Christian Church, that Sir Charles Trevelyan, who knew India well, thought its conversion would come. "Many persons," said he, "mistake the way in which the conversion of India will be brought about. I believe it will take place at last wholesale, just as our own ancestors were converted. The country will have Christian instruction diffused into it in every way by direct missionary education and indirectly by books of various sorts, through the public papers, through conversation with Europeans, and in all the conceivable ways in which knowledge is communicated. Then at last when society is completely saturated with Christian knowledge and public opinion has taken a decided turn that way, they will come over by thousands."

It may be so, but the enemy is at work also sowing tares; Jaharwarlal Nehru and an increasing number like him believe neither in Hinduism, nor in Christianity; and many of the very men in Japan, for example, who have left the old religions and who declare that the nation must have religion and that Christianity is the best for it, are themselves still far away from its faith and life.

Greatly as Christianity rejoices in all this wide and deep change, the duty of trying to win men and women to open and avowed faith in the Saviour, and to membership in His visible Church is clear and undiminished. It is the right and duty of Christianity to seek to convert individuals, by the Spirit of Christ.

It is enough to reflect on what would have happened to Christianity in the first or any subsequent century if it had been content to lose itself as leaven in other religions and not sought at any cost to build Christ's Church.

Shall We Amalgamate?

3. If then, in the third place, we are not to ignore the non-Christian religions, nor to protect and perpetuate them, are we to effect some combination or amalgamation between them and Christianity, or to provide a hospitable assimilation or incorporation with Christianity? We believe such a course is impossible. It would be an intolerable compromise of what must stand alone. There are vast human and ethical communities but there is no community and can be none involving Christ and God's deed for man in Christ. "To many," as Professor James Pratt says, "the

exclusive attitude of the Christian missionary may seem narrow," but it is the only possible attitude.

If the missionaries should agree to an amalgamation of Christianity with Hinduism, the Christian side of the partnership would soon disappear in the capacious maw of its ever hungry partner. . . . Christ would simply be added to the pantheon. . . . Or He would be made an eleventh incarnation of Vishnu, and before many generations all that is distinctively Christian would disappear from India as completely as Buddhism did after Vishnu had swallowed Gautama. . . . For most Indian theologians, whether Vaishnavite or any other school, there is little place for personal freedom, for genuine moral struggle and individual achievement, little place for virtue and sin as Christianity conceives them, little place in short for real individuality and responsibility. And these are things which Christianity cannot give up without sacrificing all that moral earnestness which is its life.

The Christian view of the Incarnation possesses two inestimable advantages to which it must cling at any and every cost—the undoubted historicity of its God-man, and the fact that in both His life and His teachings is to be found the supreme moral ideal. ("India and Its Faiths," p. 457f.)

And this supreme moral ideal is also the only Redeemer and Life-giver. Therefore Christianity cannot accept any view that equalizes or merges religions. It is Christ the Light and Life. It is here, as Forsyth says, not to improve men, though it alone can and will, but to pass them from death to life. ("The Person and Place of Jesus Christ," p. 42.)

But is there not a just and innocent assimilation or transformation of other religions in their relation to Christianity? Surely there is. All the wholesome racial qualities which are involved, sometimes impaired, often confused in the racial religions are to be conserved, released, given a new enfranchisement. All the truth is to be recognized and secured in a richer and ampler home. Even old names may be carried on and old festivals, when they become nothing but names and forms and are filled only with the content of Christ and His truth. We are not troubled in Christendom by the preservation of the names of heathen gods in our names of the months of the year and the days of the week or in Easter. Nor are some of the great festivals of the Christian year less Christian because they once were not Christ's and are now His alone.

At the same time Christianity must be ceaselessly on its guard and it should refuse every compromising adjustment. All that man can ever find in Christ is there to be found. But it is there only. And it is there now. Christianity cannot merge with other religions and as a religion it cannot go into partnership with other religions.

Shall We Attack Them?

4. If we are not to ignore the non-Christian religions, nor to preserve and perpetuate them, nor to merge with them, are we to attack and combat them? Should we seek or seize opportunities to break them down?

In his "Life of Lord Lawrence," Bosworth Smith relates that when the City of Delhi fell during the Mutiny in 1858, some of Lord Lawrence's friends wrote to him, expressing the hope that he would destroy the great mosque there. In reply to this he wrote: "I will on no account consent to it. We should carefully abstain from the destruction of religious edifices, either to favor friends or to annoy foes." And when some of his intimate friends pointed out that to destroy the finest place of worship in the world would be felt as a blow to their religion by Mohammedans everywhere, he jumped up from his seat, and slapping the foremost of them on his back, said, "I'll tell you what it is: there are many things you could persuade me to do, but you shall never persuade me to this."

John Lawrence was a great Christian and surely he acted in this as a Christian should have acted in his place and office. The same principle would deter any Christian from insulting or destroying a place or object of worship held dear or sacred. But there are practices and institutions which must be combated—and often they are so related to religion that any attack on them is construed as an attack on religion. When it was proposed to abolish suttee in India, the cry was at once raised, "Our religion is in danger." The movements against caste and child marriage and untouchability are regarded in the same way today by orthodox Hinduism.

During Lord William Bentinck's Governor-Generalship in India, by various enactments it became penal (1) for widows to be burnt alive on their husband's funeral pyres, (2) to murder parents by drowning, or exposure, or burial alive, (3) to murder children by leaving them on the river bank to be the prey of crocodiles, (4) to encourage devotees to destroy themselves under the wheels of idol-cars, (5) to promote voluntary torture by hook-swinging, or (6) to offer human sacrifices, although all those crimes were done in the name of religion (Stock, "History of the Church Missionary Society," Vol. I, p. 293). And all of these enactments were regarded as attacks on religion and were met by the cry, as Mr. Gandhi's efforts for the untouchables are met today, "Hinduism is in danger." Were Carey and Duff wrong in advocating them? Assuredly not.

But does the Christian attitude go beyond this? Dr. Frere, the present Bishop of Truro, raised seriously at the Edinburgh Conference in 1910

the question whether at times it should not do so, whether in dealing with heathenism a policy of aggressive affront to idolatry was not warranted, although he recognized that while medieval missionaries sometimes pursued this course, uniformly in his opinion, nevertheless "in Rome itself the heathen temples were preserved—cautiously, carefully and decently preserved—nor was it until the middle of the sixth century that there was any conversion made of a heathen temple into a Christian church." (Edinburgh Conference Report, Vol. IX, p. 190.)

Perhaps our answer today is not so difficult because so many other forces are engaged in the work of destruction. Professor Hung of Yenching referred to these, and Mr. Macmurray of Baliol described them in striking words in his paper for Jerusalem.

These religions are going to be smashed anyhow, perhaps not quickly, but surely, and what is going to do it—indeed is already doing it—is modern science, modern commerce, and modern political organization. These are the things that the East wants from us; and on the whole it does not want our Christianity. It will have them and they will destroy its religions, its customs, and its social organizations. It doesn't seem to me to be really worth while to attempt to save from the wreck what seems to us good and valuable in the older non-Christian civilizations. Why all this archæologism? When the old systems of life have become a mere memory—as Rome and Greece have for us,—then all that is of permanent value in them will be ripe and available for educational purposes. At the moment the good and the bad are so thoroughly intertwined, so unified in a common concrete way of life, that the destruction of the system must precede the rescue of its valuable elements.

Christianity's mission may truthfully be described in terms of salvation for individuals and salvage for whatever is good in their religions. There are treasures of art and architecture and literature associated with the non-Christian religions which belong to the wealth of mankind. The forces which Hung and Macmurray describe are pitiless in their destruction of these treasures. One reason why Christianity ought at once to possess the earth is that these values may be saved where alone they can be preserved in safety,—in Christ.

The Recognition of Truth

5. It is pleasant to come to these more positive notes. It is part of the Christian attitude, the true attitude, to see and to stress all that it can find that is good and true. This is what we ought to do because it is right. And we ought to do it because the only wise beginning is to find common ground. Speaking of the primal truths which are met, Anthony Grant in his Bampton Lectures long ago remarked with obvious sound sense: "In

reasoning with the thoughtful and intelligent, it would seem the one plan of winning the way to their conviction and acceptance of the Divine faith to appeal to these primal truths, and through the expansion and full development of them, to dislodge and shake off the mass of error with which they are encrusted. It would seem the way to conciliate prejudice, and break down that posture of antagonism which the mind naturally assumes, when its faith is directly assailed." But this is all to the supreme end of leading on from these points of contact to the one essential thing—Christ and the gift of God in Him to man.

Professor Oscar M. Buck of Drew University made the matter very clear in his address at the North America Foreign Missions Conference in 1930: "You and I must show forth Christ where He is different from the non-Christian faiths, not merely where He is similar. I feel that we have stopped too easily at the similarities and drawn up much of our technique from that point of view. We have not remembered that similarities give us only our contact; they do not furnish our impact. Similarities never convert, only contrasts do that. Conversion for the sincere non-Christian is not a matching, but an exchange, not an easy transition, but a transformation."

Christianity does not go out into the world merely to carry to men truth they already possess or to confirm that truth. It is true that that truth requires Christianity to secure and complete it. But in Jesus' bold language, He came not to call the righteous but sinners to repentance (Mark 2:17). There was perhaps an irony in His words. He did not say how many righteous there were. And thus He goes abroad today. The common truth is only the starting point and it may be exaggerated and misused to frustrate the Christian mission.

There are three warning words which may well be cited. The first is Sir Henry Maine's, applicable to the danger of coloring non-Christian ideas by interpretations which really misrepresent them: "There is no greater delusion than to suppose that you weaken an error by giving it the color of truth. On the contrary you give it pertinacity and vitality and greater power of evil."

Let me preface the two other words from Mr. Edwyn F. Bevan and Mr. Macmurray. From his new Christian viewpoint Paul saw more clearly than the Jews the true spiritual values of their inheritance. Even so it is Christians who ought to see and appreciate all true spiritual values existing anywhere and glory in them. It is a hard question of fact, however, as to whether the exaltation of these values helps men and women to come to Christ. In many cases it has done so. They have been drawn to Christ by finding in

Him the many things they prize most in their perfect fulness. But on the other hand there are men and women who come to Him for what they have never found or known even in part. For these Mr. Macmurray and Mr. Bevan in their papers for the Jerusalem Missionary Council set forth one aspect of missionary policy. Mr. Bevan wrote:

One great question of principle is: How far should we present to non-Christian peoples what in Christianity is like their own traditions; how far what is unlike? There is a tendency in some quarters to recommend Christianity to the Indians by making it as like Hinduism as possible. On the other hand, it is just the elements in Christianity which are unlike anything else in Hinduism that Indians most need, as Tennyson said of his friend,

"He supplied my want the more
That his unlikeness fitted mine."

And Mr. Macmurray said:

There is first a general danger in comparing Christianity with other religions and picking out for emphasis what they have in common. That is all right in a university classroom, or in merely historical study. As a basis of policy it seems to me to be gratuitously weak. The essential question is to discover what Christianity has to give to the world that no other religion can give—in any degree. The difference has to be one of kind. Unless Christianity is essentially and radically different from other religions, unless there is some sense in which it is just right and they are just wrong, then there isn't much to be said for the missionary drive.

One of the profoundest remarks which I have come across about religion is in Collingwood's *Speculum Mentis*. He says that religion reached its climax in Christ; and in doing so it ceased to be religion. Using religion in this sense—and it is the only sense in which it can be used when one studies comparative religion—he seems to me to be just right. Much that belongs to religion in this sense permeates what we call Christianity—both in doctrine, in spiritual outlook, and in organization. And I have a conviction that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious.

Here is the real lesson to be drawn from Paul's sermon on Mars Hill. That sermon is made to bear too much when it is interpreted as a recognition of the equality of all religions or an acknowledgment by Paul of the validity and adequacy of the Athenian acknowledgment of God. He begins, indeed, just as the wise preacher does today on common ground but he presses on at once to the distinctive Christian message and the explosion came with his first reference to the Resurrection, and the writer adds with a sorrowful touch, "Then Paul went out from among them." It was not that the method failed. The sower sowed wisely—but, alas! the soil! (Acts

17: 22-34; Mat. 13: 1-35; Cf. Heim, "The New Divine Order," pp. 99f.)

Is There Fulfillment?

6. Once more, there are many who find in the words "fulfill" and "complete" an expression of the true attitude of Christianity to the non-Christian religions. The words appear again and again in our present-day discussions, and usually we let them pass without stopping to scrutinize them. They rest back on our Lord's great saying in the Sermon on the Mount, "Think not that I came to destroy the law and the prophets: I came not to destroy but to fulfill" (Mat. 5: 7).

But have we adequately examined this idea of fulfillment? Does it cover all the facts and the necessities of them? Did Christ come to fulfill what is evil or untrue? Must not any honest formula include destruction as well as fulfillment? As Principal Hogg of Madras Christian College says: "Let the missionary, it is said, present Christianity as the fulfillment of Hinduism. This formula has the advantage of permitting Hindu religion to be regarded not as seeking only but as partial finding: yet beyond this it has little practical helpfulness. To call the relation of Christianity to Hinduism one of fulfillment may be indeed permissible, but the description obscures the fact that it fulfills by, at least partially, destroying." Archbishop Trench closed his great lectures on "Christ, the Desire of the Nations," with a clear recognition of evil in the non-Christian religions which has its terrible lesson but which is not as evil to be fulfilled. It is to be wiped out, and to endure only as those expurgated sections of ancient books which represent Christ's destructive power and are "the trophies of the triumph of Christianity." Of the evil in the non-Christian religions it is absolutely right to use the words not "fulfill" and "leaven" but conquer and destroy.

And our Lord's words are to be interpreted in the light of other similar words of His and of the facts of history. "I came not to judge the world, but to save the world" (John 15: 47). And yet He said also, "For judgment came I into the world" (John 9: 39). "I judge no man, yea and if I judge, my judgment is true" (John 8: 15, 16). "I have many things to speak and to judge concerning you" (John 8: 26). He came indeed not to judge but to save. But His coming was a judgment and by every contact and relationship of His with men, men are judged. So also He came to fulfill the law but He fulfilled the law by superseding it. Where is it now? What disposed of it? Christ destroyed it. And He is abroad today to destroy as well as to fulfill,—to fulfill all goodness and righteousness and truth and to destroy, not to leaven or perfect, slavery, polygamy,

child marriage, caste, temple prostitution, injustice, greed and all the works of "the man of sin that opposeth and exalteth himself against all that is called God or that is worshipped so that he sitteth in the temple of God, setting himself forth as God . . . him will God destroy" (2 Thes. 2:3-10; 1 Cor. 3:17). Here there are no geographical or religious bounds. Jesus is abroad on this mission in East and West alike, in all religions and in all life. He came indeed to fulfill. But there was and is another side to His mission, equally true. The gentle John spoke of it with unflinching words: "To this end was the son of God manifested, that he might destroy the works of the devil" (1 John 3:8).

And even the very goods and truths of the non-Christian religions which it may be said Christ is to fulfill must themselves be baptized and redeemed. Neither the good of any man nor the good of any religion can stand in itself before the blazing light and holiness of Christ. The Continental delegates at the International Missionary Council in Jerusalem in their statement declared their "conviction that the most sublime and heart stirring elements in the non-Christian systems if they are to be ruled by Jesus Christ, have to be converted and regenerated in order to come to their complete fulfillment." It is essential for us to see this. The non-Christian religions are not to develop naturally into Christianity. They are to humble themselves and to be regenerated as a good deal of present-day Christianity must, and this is hard for the corporate pride of great systems.

Let there be no mistake. The values of the old religions themselves and of modern Christianity, too, need conversion. They too must be washed in the blood of the Lamb, pass through the agony of the Cross and rise again in the Resurrection.

But, it is said, this is the very imperialistic tone in Christianity which modern thought has been doing its utmost to eliminate, in the attitude of Christianity to the non-Christian religions. Well, there is a false imperialism which is abhorrent to Christianity, and there is a true imperialism which is inherent in it. Truth is absolutely imperialistic and despotic and it cannot be otherwise. And Jesus Christ is Master and Lord. Three times in the New Testament He is so called, *despotes* or "Emperor" (2 Timothy 2:21; 2 Peter 2:1; Jude 4). And no disciple of His has any warrant to abate His imperial claim, the claim of His grace and love, but also of His right and power.

Sharing Religion

7. Another word which has come into usage with regard to the Christian attitude toward the non-Christian religions is "sharing."

It is clear that the word "sharing" can be used in the true Christian sense of making Christ available to all the world, but it is to be feared that the word is sometimes used today with dubiety of meaning. If it means that Christians are to go to all men with Christ and the New Testament message of Christ and share this instead of monopolizing it or keeping it as their own private possession, well and good. If it means that the Christian Church in America, for example, is to share with the Christian Church in China in the evangelization of China, in the common world task of Christianity, in the united exploration of the riches of Christ and in the interchange of what they have found in Him, also well and good. But if it means that Christianity and Hinduism, for example, are to share each with the other what that other has not, then the conception is contrary to the realities of truth.

It is to be feared that many use the new phrase in the sense of the equalitarianism of religions. In other cases it is used to offset or correct the supposed claim of superiority involved in offering Christianity to the world as the absolute and final or even as the best religion. Instead of giving people the Gospel, we "share our experience." But will not this be seen, as soon as the novelty of the new word is worn off, to imply an even more objectionable superiority complex? The Gospel is something for which we claim no credit at all. It came to us from Asia and we are only passing it on. But our own experience is a personal claim, and to make it our message opens the way to a host of new dangers, and only increases the old ones from which we were seeking to escape. Furthermore is it psychologically possible to share experience? It can be reported but it cannot be shared. To share means to part among two, to divide, to possess in common. No one else can possess my experience. He can have one of his own but it cannot be mine. What each and both of us can do is to experience Christ. And Christ is what we have to share. He is only and all. There can be no counter or return from anyone else.

The Conquering Christ

8. So we come in the end to Christianity's beginning. In the words of F. W. H. Myers' glorious poem on St. Paul:

Christ is the end as Christ was the beginning;
Christ the beginning, for the end is Christ.

And I do not see how we can answer our question, "What does Christianity propose with regard to the religions that exist in the world?" otherwise than Dr. William Newton Clarke answered it.

The attitude of the religion that bears the name of Jesus Christ is not one of compromise, but one of con-

flict and of conquest. It proposes to displace the other religions. The claim of Jeremiah is the claim of Christianity,—“The gods that have not made the heavens and the earth, they shall perish from the earth and from under the heavens.” The survival of the Creator, joyfully foreseen, is the ground of its confidence and its endeavor. Christianity thus undertakes a long and laborious campaign, in which it must experience various fortunes and learn patience from trials and delays; but the true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love, but in love it intends to conquer. It means to fill the world. (“A Study of Christian Missions,” p. 107f.)

Christianity rightly uses the word conquer. Dr. Clarke Cuthbert Hall says the Christianization of the world “suggests the conservation of all there is in the non-Christian faiths and its purgation, reconstruction and consummation in the fullness that is Christ Jesus.” (“The Universal Elements of the Christian Religion,” p. 51.) But what is true does not need to be purged. It is what is false and evil. And what is false and evil needs to be more than purged. It needs to be conquered, driven out, destroyed. If the early missionary leaders spoke of the enterprise as war it was, necessary and inevitable war, with evil, with polytheism and idolatry.

And Christians today who cannot be accused of bigotry or intolerance think and speak instinctively in the same terms. Albert Schweitzer calls the encounter of the basic ideas of Brahmanism and Buddhism on the one side and of Christianity on the other a “battle.” He and his fellow missionaries fighting against darkness and death, disease and sin are the “advance guard of an army.” Dr. J. H. Cotton comes home from the Joseph Cook lectureship in India with the conviction that “with the attitude of Hinduism, the Gospel of Christ with its urgent Gospel of redemption can make no peace.”

Why is the word conquer not right and true? Dr. John Henry Barrows did not hesitate to use it as the title of his Morse Lectures on returning from India, “The Christian Conquest of Asia.” It is not the West conquering the East. It is not even Christianity conquering Hinduism, Buddhism and Islam. It is Christ conquering human hearts. He has conquered our hearts, or to the extent that He has not done so, they still need His conquest. We rejoice to be His disciples as our Master, and His subjects as our King. This is the true relationship of men to Him whether it be men of Asia or men of Europe, men of Hinduism or men of Christianity.

And this is our Christian message,—the supreme, solitary Saviour who has come forth by conquering to save, and beside whom there is no other. As Christina Rossetti wrote in her hymn forty years ago:

None other Lamb, none other Name,
None other Hope in heaven or earth or sea,
None other Hiding Place from guilt and shame,
None beside Thee!

My faith burns low, my hope burns low;
Only my heart's desire cries out in me,
By the deep thunder of its want and woe,
Cries out to Thee!

Lord, Thou art Life, though I be dead;
Love's Fire Thou art, however cold I be:
Nor heaven have I, nor place to lay my head,
Nor home, but Thee.

It is Jesus Christ and Him only and Him alone, the Son of God and the Son of Man, the only Redeemer, Saviour and Lord, to whom a crown was given and who came forth conquering and to conquer. On this rock the Christian Church stood at the beginning. Here it has stood through all the ages. Here it must continue to stand. “Other foundation can no man lay than that is laid.” From this foundation the Church of Christ, so long as it is true to its message and its mission, whether at home or abroad, will never remove.

Amid the many things that have fallen apart in the secular world and in the world of religious thought, the Bible stands unshaken. That Word is still the “lamp unto our feet and the light unto our path.” It is singular that, in a day of criticism against many expressions of religion, this Book of books is being read and studied with greater devotion by more people than ever before. Science, governments, and culture have not kept the world from chaos, but the Word of our God abides forever. More criticism has been directed toward it in the past generation than against all other books of religion, but not one shred of truth has been found false. In this Book, God still speaks to man and man to God. Gibraltar may go down before the waves of an angry sea, but the “Rock of Ages” has withstood every storm and stress. We may well still saturate our language with its vocabulary, our lives with its spirit, and our age with its teaching.—DR. JOSEPH R. SIZOO.

On the Edge of a Great Closed Land^{*}

By the RIGHT REV. ARTHUR WARD,
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WEST of the Great Closed Land of Tibet lie several small territories, Tibetan in speech and in population, and Buddhist, or more correctly Lamaist, in religion. Part of these territories is under direct British rule, as for instance Lahoul, in which lies the Moravian Mission station of Kyelang. Part is under the Maharajah of Kashmir, roughly the Indus Valley, in which Leh and Khalatse are found; part is under little rajahs. Through a considerable stretch nomads wander with their flocks and herds, who are supposed to be subject to some ruler, but live their own life in the freedom of mountain, valley, and plateau which nobody covets and few ever see.

A great part of this land of Western Tibet, or Little Tibet, as it is sometimes called, lies between the two main ranges of the Himalayas where the long sand valley, thousands of feet above sea-level, is guarded on either side by rocky mountains capped with eternal snows. The passes by which communication with the outside world is possible all lie more than 11,000 feet above the sea and are impassable in winter except along the Indus and the Sutlej Rivers. Through this route the dak-runners carry the mails at the risk of their lives through avalanche, torrent, and landslide. The inland rivers have a regular tide; for, being fed by the mountain-snow, they rise with the rising sun, and fall as it sets. Until the European

bridge-builder came, a single tree, or, where ponies had to pass, two or more trees side by side across the chasm, formed a sufficient bridge. In the side valleys an enormous rope of twigs and grass is often the only means of crossing a river.



BUDDHIST PRAYER-MILL

Inscribed with the most popular prayer, *Om Mani Padme hum*, supposed to mean "Oh, jewel in the lotus." Every turn of the "mill" is supposed to repeat the prayer; every repetition of the prayer adds to the merit of the one praying.

[illegible]

THE LORD'S PRAYER PRINTED IN TIBETAN

The mission presses in West Himalaya are printing portions of the Scriptures and the missionaries distribute them, sending them over the border into Tibet.

Where even that is lacking, he who would pass to the other side must trust himself to the inflated hide of the yak and paddle across with hands and feet. There is no vehicle on wheels in the whole country except a hand-cart which a Christian artisan made for himself in the town of Leh.

“Cloudless Ladak,” of which Leh is the capital, would be a desert, if man had not learned to use the streams to irrigate the sand and the silt that forms a delta at every place where a brook joins its river. No rain can come from the north, and the monsoons that beat upon the southern face of the Himalayas, nourishing the marvelous vegetation of the lower levels, and covering the mountain-tops with snow, seldom send more than a sprinkle of snow above that giant wall that stretches more than a thousand miles across their path. The side valleys on the south are green to the edge of the snow, but the valleys between the two mountain-chains are barren, except where man has made the desert fruitful by leading the water of the torrent along tiny channels to the places where he can make a field or a garden. There he plants his apricot trees which supply him with fruit and oil, some willows and poplars for timber and fuel, and some barley for his chief food. His fires are mostly fed with dried dung, and his cattle and ponies feed on chaff and such scant herbage as can be found on the mountain-

* Plates to illustrate this article are loaned by *The Moravian Missionary*, Bethlehem, Pa.

side. Where lowland animals would perish of hunger, they manage to pick up a livelihood.

In such a country the population is necessarily sparse. It is further kept down by sending one son from every home into a Lamaist monastery.



BUDDHIST DEVIL DANCERS OF TIBET

who assist in torturing souls of the departed. The Tibetan religion is one of fear from which missionaries are trying to lead the people into the light of God's love, as revealed in Jesus Christ.

Even so, the number of men exceeds that of the women, some of whom are nuns. As a result the custom of polyandry prevails, and the wife of the eldest son is the wife of all the brothers who live at home. These husbands are, in turn, often absent.

Their houses are built of stone and are roofed in with branches and twigs covered with earth stamped down till it is hard. Flat stones are also used where these are available. Such roofs would be useless in a country where rain falls often and heavily. The little snow in winter is allowed to lie until spring, and then is shoveled off the roof before it melts. Stairways are made either of rough stone, or of a notched tree. The cattle-shed is below, the human dwelling above. The interior is dark and cheerless, so that the roof is, as it were, the best room. Since arable land is scarce, the village is built on the rock.

The approach to a village is marked by conical structures of solid masonry called "chortens," intended to be relic-holders, and usually containing miniature images made of clay and the ashes of a saint. Prayer-flags, large and small, are seen on the side of the road, on the chortens, on the houses, and on the cairn at the top of the pass. These flap into

the face of the demons which swarm everywhere the sacred Buddhist formula: *Om mani padme hum* ("Oh Jewel in the lotus!"). Mani walls are covered with the same words as a further safeguard. This spell is considered so powerful that it is printed millions of times on cotton or paper and wound round the spindles of barrels large and small, known as prayer-wheels, which whirl in the bed of a stream day and night, or are turned by the hand of priest or nun in the temple, or by the laity as they pass along the road, or sit by the wayside. As the prayer-wheel revolves, all the virtue of all the prayers it contains, is thought to add to the merit of him who turns it, or of the rich man who had it made.

Among these people the aim of life is to acquire merit; for by merit the position of every living thing is determined in all the six spheres of existence—among gods, titans, men, animals, tortured souls, and denizens of hell. By merit Buddha left the Wheel of Life with its endless rebirths and entered Nirvana, and only by merit can his disciples follow him. This is gained

by the use of the rosary and prayer-wheel, by pilgrimages and prostrations, by reading holy books and hearing them read, even when sixty monks seated in a circle read aloud at the same time sixty different pages to get the merit of



A CHRISTIAN SEWING SCHOOL AT LEH

sixty pages simultaneously. Still more merit is gained by living as a hermit a life of contemplation, or by being immured in a monastery to live and die in the dark without speech or sight of one's fellowmen.

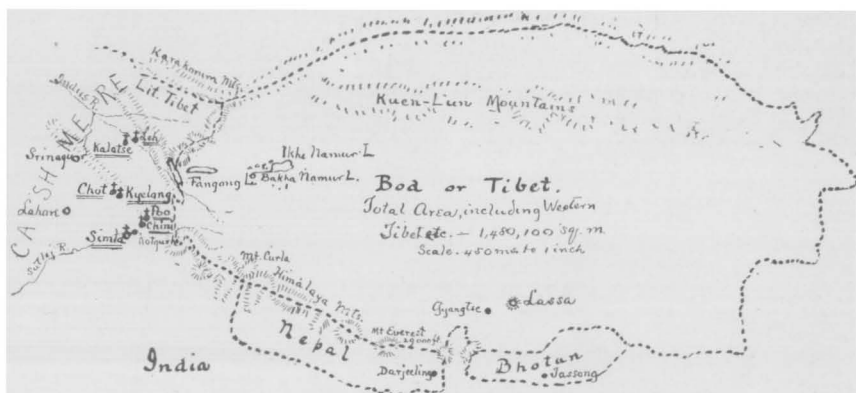
Merit may be lost by means as mechanical as those by which it is gained, so that few can know on which side the balance lies. To take the life of the meanest creature entails loss of merit; for who knows what soul was incarnate in that creature? The beggar does not thank his benefactor for alms, but regards himself as the benefactor who gave the other the opportunity of gaining merit by his gift. The giver dare not refuse, for to do so would entail loss of merit. Thus all moral standards are confused. The missionary may lay down his life in unselfish service, but the people among whom he lived never think of him as unselfish, for he was "reaping merit," which is the crown of life. Christ Himself, when He gave Himself to suffering and death for the salvation of the world, is considered to have been simply gaining merit for Himself. They believe that all His love, and all His life, sufferings and death, could help Himself alone; for merit is not communicable. He could be an example, as Buddha was, but nothing more.

Even Jesus' teaching of God, our Father in heaven, is unintelligible to them at first; for the Tibetan gods, the *Lhas*, are not good in a moral sense. All the resources of spells and magic are needed to guard mankind against their spite when they are angry. If a *Lha* (god) is to escape from the Wheel of Life, he must become a man and live the life of a Buddha. Then he too may be saved. When the great missionary, Jaeschke, translated the New Testament into Tibetan, he pondered long before he could decide what word to use for God. At last he chose "Kon-chog" (*dkon-m̄og*), a word which really designated "The Most Precious Thing." This comprises the triad of Buddhism—the Buddha, giver of the law; the scriptures that contain his teaching; the priesthood that mediates on his teaching. Jaeschke thus justifies his choice in his dictionary:

As the original and etymological signification of the word is no longer current, so to every Tibetan *dkon-m̄og* suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-m̄og* also the signification of God, though the sublime conception which the Bible connects with this word, viz, that of a personal, absolute, omnipotent being, will only with the spread of Christianity be gradually introduced and established.

But in Tibetan Buddhism, the Master is over-

shadowed by Padmasambhava, the queller of demons, who was called into the country from India in 747 to conquer the demons who were the dread of the people. He marched through the land vanquishing his enemies by the power of his spells and of the *dorje*, the emblem of the thunderbolt, which is still one of the symbols of the priestly power. Padmasambhava founded "The Religion," as Lamaism is called, and built the first monastery. Today there are monasteries which are said to contain as many as 10,000 lamas, and from end to end of the land the lama rules the lives of the people. No important event in the family, in society, or in religion can take place without his knowledge and his participation. He quells the demons, as the founder of his order did, or permits them to work their will on the disobedient. In devil-dances, performed by priests in hideous



TIBET AND THE WEST HIMALAYA MISSION
Kyelang, founded 1856; Chot, 1897; Leh, 1885; Khalatse, 1899; and Poo, 1865.

masks, he sets forth the power of the demons to do harm, if the strong lama, the Superior One, is not there; and proclaims their powerlessness in his presence. He controls the demons by assuming the aspect of princes of demons, and the saying: "He casteth out devils by Beelzebub, the prince of the devils," would seem to them to be a compliment and not a reproach.

Their power in the last resort is founded upon their teaching of metempsychosis. The fear of all the possibilities of rebirth, backed by the fears of a demon-ridden land, keep the people in subjection to those who claim to know the way of safety, and have power to put fear into the rebellious.

Against this ancient and mighty system are contending a handful of Moravian missionaries. The pioneers, Heyde and Pagell, were sent to Mongolia in 1853 to begin a mission that should work eastwards to meet the missionaries in China who were moving westwards from the coast. Russia refused to let them pass through her territory, and after repeated efforts to get through from India, they asked permission to stay in Western Tibet, where they found themselves held up once

more. They founded Kyelang in Lahoul and Poo in Kunawur, close to the frontier of the Closed Land. The Church sent out Jaeschke, its greatest linguist, to master the language, produce a dictionary, and translate the Bible. He died in 1883, when he had completed all the New Testament, except *Hebrews*, having chosen as his vehicle from among the many dialects the literary form of classical Tibetan. His work has been carried on by his successors, until the completion of the Old Testament is in sight, and thanks to the initial

shut off from the rest of the world four or five months in the year, and in spite of the perplexing variety of dialects in a mountainous region, the sense of the message gets through by the aid of pictures and lanterns.

Sometimes the seeming impossibility of the task of dealing with the power of Lamaism, not to mention the Hinduism and Mohammedanism that have followed the trader and the State official especially in Leh, almost sap one's courage. The fight between David and Goliath was on even terms in comparison with this. But in a service in one of these little congregations, and especially at a celebration of the communion, faith returns; for these Ladakh Christians also were Buddhists; now there has been a new creation.

The oldest station of the Moravians in Asia is *Kyelang* in Lahoul. This has served as the base for wide itineration and for visits to Triloknath, a sacred place of pilgrimage. Some who have heard Christ preached there have gone to Kyelang to be taught more fully. One of the Christians has taken charge of the work as an unpaid volunteer on two occasions when there was no missionary available.

Poo, the second station, had to be closed a few years ago, chiefly on account of the economic circumstances in the Sutley Valley; but there are still Christians there who do not figure on the official list. The village is only eight miles

from Tibet, which has been entered more than once from there, especially on errands of mercy. Since 1904 the British Government has been pledged to prevent all Europeans from crossing the border. Considering the disadvantages under which they labor, the Christians who have remained faithful without the support of a missionary must have learned well, so that their faith in Christ has not failed.

The greatest success has been achieved in *Leh*, the capital of Ladak. Two native ministers who were ordained in 1920 were members of this congregation. Most of the evangelists have sprung from there; so have the dispenser at the hospital and the native nurse. The latter once said of one of the two native ministers: "He gives us soul-food." Every day an address is given at the hospital to the patients who come for treatment. As many as 600 (sometimes more) come from Turkestan in the few months when the passes are open, and over 100 from India. Leh is a trading center visited from far and near. It is impossible to track the results of this daily preaching of the Gospel by Europeans and Tibetans. The opposition of the lamas is strong, and the people take little interest in religion, whether their own or ours.



THE VILLAGE OF POO, ON THE BORDER OF TIBET

Founded in 1865, the missionary work was abandoned temporarily in 1924. Evangelists in 1930 and 1931 founded a revival of interest.

work of Jaeschke and the help of three educated Tibetans, members of one family, the third of whom is one of the first two ordained Tibetan pastors, there will be a translation of the Bible, as Dr. Francke said, which can rank with the Tibetan classics, as the English, and German Bibles rank foremost among the classics of their respective lands.

Reckoned by numbers the Church of Western Tibet, the fruit of the work of nearly eighty years is very small; but it is not the whole of the fruit. The mission schools have done their share, though they have now mostly passed into the hands of the State, except as far as the girls are concerned. Some heathen customs and conceptions have vanished for very shame before the face of the Christian missionary. Copies of tracts and of the Gospels have found their way into Tibet and Nepal and into the monasteries themselves. A Tibetan news-sheet has carried new facts and new thoughts into Tibetan villages. Evangelizing tours have taken the Gospel into valleys that are

Christ Liberating India's Outcastes^{*}

By the REV. JAMES F. EDWARDS,
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HUNDREDS of Hindu temples all over India are at last being opened to India's untouchables, in spite of orthodox opposition. Solemn resolutions are being passed by caste people of all grades that they will cease to reckon anyone as low merely because of birth. We are in the midst of that social, moral and religious revolution, the unmistakable signs of which have been long detected by discerning eyes.

We see the birth of the new India of missionary dreams, just as the birth of modern Japan was heralded in the middle of the last century by the noble Samurai class relinquishing the rights they possessed by virtue of dignity and birth.

For caste and all its evils, India has to thank the Hindu faith. The roots of caste go deep down into the Hindu theory of *karma* which holds the outcaste status to be the punishment for evil deeds done in a former existence. Hence, for two thousand years Hinduism has been the negation of nationality, split up into 2,300 separate castes. The denationalizing power of untouchability is clear from the numbers of the outcastes—the latest estimate being 62,000,000.

The Indian Christian Church itself has not escaped the blighting curse of caste. Sadhu Sundar Singh said that the spirit of caste in the Church was like elephantiasis in the Church's feet. The converted Brahmin, the late Rev. Nilkanth Nehemiah Goreh, said that "Christianity with caste would be no Christianity at all." . . .

Some people speak of the new revolution in India regarding the untouchables as if the revolution had been accomplished on September 24th by the Poona Pact and in virtue of Gandhi's vow to "fast unto death" unless some of the disabilities of the outcastes were removed. The strain of political untouchability still remains in the separate register for untouchables in the primary elections approved by Gandhi in the Poona Pact. Sir Chimanlal Setalvad, chairman of the Western India Liberal Association says: "One wishes that Mr. Gandhi had used the sledge-hammer method of his fast for the main issue, the removal of un-

touchability, and not on a comparatively small issue."

The explanation of India's new attitude towards the outcaste seems to include at least three factors in bringing about the revolution: the patient work of the Indian social reformers; the influence of the British Government and of other civilizing influences from the West; the work of Christian missionaries and the Indian Church. The first two of these factors have been deeply influenced by the third.

India's social reformers, with invincible optimism, have plodded on with their colossal task. The editor of the *Indian Social Reformer*, presiding at the fortieth National Social Conference, said that he could even then "hear almost every day some part of this mediæval system crashing to the ground as if struck down by unseen hands."

On the historic 24th of September when India from end to end was trembling for fear lest Gandhi should die of the fast he had begun four days earlier, the *Reformer* came out with one of the greatest articles in the history of Indian journalism, giving unanswerable facts to support its contention against "Self-Immolation As a Method of Social Reform." Mr. Gandhi himself has for years had the orthodox pundits fulminating against him for his campaign against untouchability, though his campaign has been weakened by his repeated view that "the caste system is inherent in human nature."

Anti-untouchability also owes so much to the influence of the British Government in India. A well-known Indian writer belonging to the high caste wrote recently: "The depressed classes would have lived in perpetual serfdom, or far worse than serfdom, if India had not been placed under British rule." A few years ago, Sir George Curtis, then a member of the Bombay Governor's Council, when a bill was before the House proposing to give to untouchables throughout the Bombay presidency the common rights of using public wells and of their children attending public day schools, narrated the following incident: Just after the World War it fell to him to nominate on behalf of the Government such members

^{*} Freely quoted from a recent editorial by Dr. James F. Edwards in the *Dnyanodaya*.

as were needed to ensure all classes of the population being represented on the Local Municipal Council. As there had just returned from the war an outcaste who had done notable service for his country, Sir George thought it fitting he should be nominated and the Government confirmed the nomination. After the appointment all the other members of the Council, being caste people, sent in a representation, requesting that in future all the business of the Council be done by correspondence, since they could not tolerate the idea of sitting with an untouchable in the Council. Their request was not granted.

The Christian Influence

The Christian influence in India's silent revolution reveals the truth that caste, untouchability and communalism are all plain denials of Christ's principle of brotherhood. The late Maharajah of Kolhapur, who by common consent was the leader of India's untouchables, said that it was necessary "to dethrone the Brahmins in order to enthrone the Indian nations." When asked why he was eliminating caste regulations from his State, he replied that he got the idea in the Presbyterian Mission Hospital at Miraj. The present Maharajah of Kolhapur has issued an order that untouchability is now no longer to be recognized in the Kolhapur State. Many years ago Mr. B. G. Tilak, though no friend of Christians, said publicly in Bombay that Christian missionaries were the only people who had done what was right by the outcastes.

Thousands of facts show that Jesus Christ is the liberator of India's outcastes. India's own reformers, Mr. Gandhi included, show that Jesus has been the chief inspiration of their beneficent campaigns. As the vice-principal of the Rajaram College said a few years ago, Jesus Christ is more and more regarded as "the greatest son of Asia."

Every province in India supplies testimony to the power of Jesus Christ to uplift those depressed classes who constitute one fifth of the Hindu population. The Indian Bishop of Dornakal says that among the Telugu-speaking outcastes of Andhra Desa there are no less than 800,000 followers of Jesus Christ, the fruit of at least six missionary societies. The greatest triumph of the Indian outcaste is that with Christ in his heart and life he is attracting to Christ the Sudra caste people so successfully that the latter are coming to Christ "in groups, families and villages," about 26,000 of such people having been attracted to Jesus during "the last five or ten years." First among "the reasons that have led these people Christward" Dr. Azariah places "the attractive power of the life of the Christians of outcaste origin." He sees "the marvelous operation of God the Holy Spirit" in the change that leads those "only a few years ago proud and haughty, insolent and insulting in their manner to Christians and Christian teachers, now to sit in church and chapel and to receive the holy sacrament without any thought of the caste origin of the co-recipients or of the ministering." "This is the God I am going to worship and to serve henceforth," said an earnest seeker after God who had watched a congregation in prayer and who then heard "the story of God suffering for men on the Cross." No wonder that the greatest triumph of the Indian outcaste is the triumph in and through them of their redeeming Christ.

Along with this outcaste movement to Christ, is the wonderful movement among the caste people that began in 1926 and shows no signs of abating. In the past five years, no less than 7,234 caste Hindus have received Christian baptism.

The outcaste Christians of the village of Annaram have built with their own hands a church to seat 250 people without a penny of cost to the Missionary Society.

RIGHTS OF THE DEPRESSED CLASSES

The untouchables in India equal in number about one half the population of the United States. They are kept in menial servitude and are deprived of many rights of human beings—material, social, political, educational and religious.

These "depressed classes" are now demanding complete adult suffrage, representation on all local legislative bodies on a population basis, special grants for education, and the right to appeal to the Government over any neglect of their interest in education, sanitation or public service. One great question still remains unsolved—the electorate in the Native States. They are still deprived of their rights in Government schools, the free use of village wells, admission to temples, equality in trade and employment and in social fellowship. India has still a long road to travel before equality and justice are established and before the principles of Christ are accepted as the basis for human relationship—to say nothing of the relation of man to God as revealed in Jesus Christ.

When the Teacher's House Was Burned

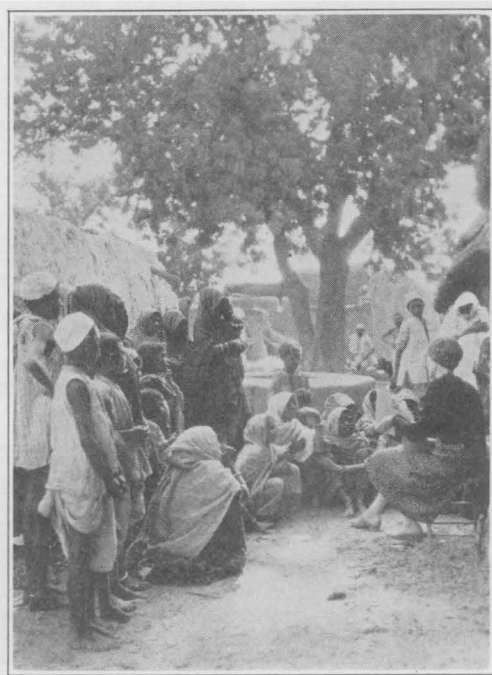
By the REV. GLENN B. OGDEN,
Kasganj, U. P., India
Missionary of the Presbyterian Church, U. S. A.

IN SAIDPUR village there is no high and low caste problem for there are only Chamars living there. They are all farmers though one or two of them work part time at making shoes. They are a simple untutored folk with capacities for loyalty, love and faith only partly developed. Their lives are dominated by fear, not so much the fear that spiritual darkness engenders but fear of their landlord.

This landlord is the typical "big fat *baniya*" as they call him, who lives in the neighboring town of Soron. He does no work himself, but loans money to needy farmers and is satisfied with 37½% interest for a year! Always ready to loan five or ten or even fifty dollars to any ignorant farmer on these terms; no receipts are given; all the papers rest in his strong box. The villagers cannot read or write. They give only thumb impressions on stamped papers when a money transaction takes place. As long as they do the landlord's bidding and remain his willing slaves the Zamindar treats them with consideration; but let them cross him in word or deed and there is much to pay. One or two henchmen do some sound beating of thinly clad backs, and he brings suit against them for collection of big and long-standing debts. Since all the papers have remained with him and they have trusted him to write in the proper amounts, they may find themselves hopelessly involved in a lawsuit that, if it goes against them, will cripple them for life.

Any signs of interest in the good things of the Christian fellowship is an unusual experience for them. To start a school with the help of a friendly *babu* (teacher); to receive the missionary and his wife in a friendly way, or receive medicines

for their sick; to explore ways of getting out of the hands of the money lender, to do any such independent thing seems to them a very dangerous procedure. They are pigeon-hearted, fearful, trembling, but one can scarcely blame them.

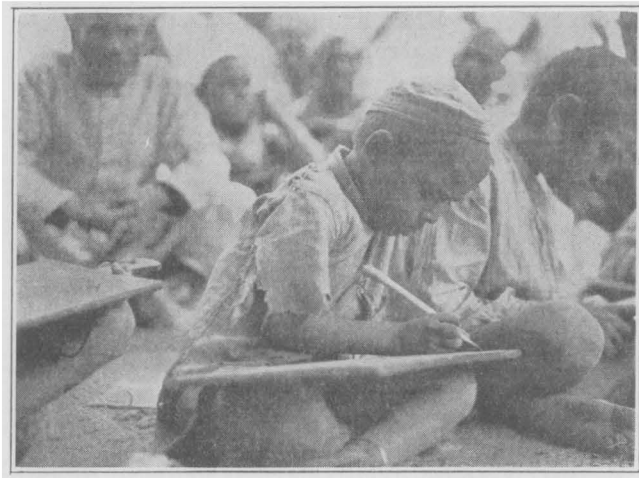


A FIRST VISIT TO A CHAMAR'S VILLAGE

When Mrs. Ogden for the first time visited their women and children, talked to them, gave simple medicines for the many minor illnesses which she found, they took the medicines gladly, only to throw them away a short time after the "Memsahiba" had left the village. Someone had frightened them by a ridiculous rumor: "They have taken your pictures and will send them to their own country. You are now all made members of the *pakka* (strong religion). Have nothing to do with this medicine or you will become socially unclean." Out went all the medicines and even the salve.

Truly the Sahib had taken their pictures. A little open-air school had, at their own request, been started in very primitive conditions. A teacher who was going about the country as a Sadhu, doing free and independent work, was available so long as they would feed him and give him a hut in which to live. Progress was being made. Many boys were taught at noon when they came in for food and rest after a morning in the fields. Even some of the older youths were eager to do the same at night when the day's work was done. All was moving along smoothly and everything looked hopeful; but there was that landlord who had been off to a *mela*, or fair, for ten days or more. Upon his return he was told that all his people in this village were in danger of becoming *bhangis* (a term as hateful as nigger) Christians. He immediately decided that the teacher must be

driven out of that village at all costs. It was no concern to him that boys from little Piyare up to big Baldeo were having their first opportunity to learn to read and write. He did not like it that there was a possibility of several literates coming out of that village. Still less did he fancy the possibility of their becoming Christians and cut off from the Hindu political fold. As an ardent Nationalist of the civil disobedience type he has been in jail for his Gandhi activities. Least of all did he like to think of a possible day when the people of his village would become independent of him and his money bag and might get out from under his heavy heel.



THE OPEN AIR SCHOOL AT SAIDPUR

"Drive that man out of your village at once or it will be a sorry day for you," he ordered. "Beat him, kill him, if necessary, but don't you dare to let him stay. If he does not get out of here and that right soon his house will be burned over his head. We don't want that young devil here." This is a weak sample of the *gali* he gave them and the abuse he heaped upon the head of the teacher and those who had placed him there.

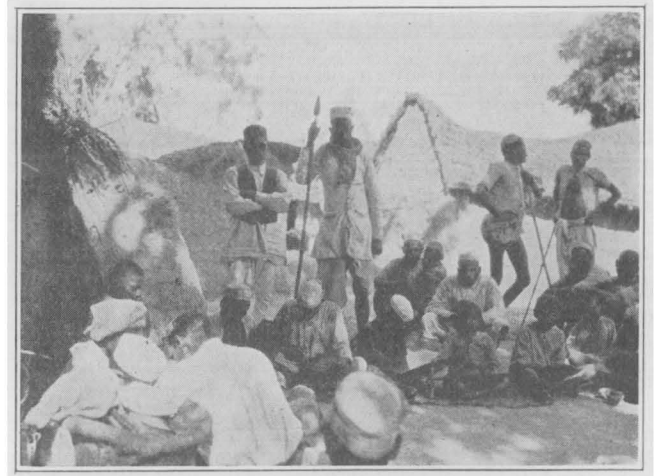
Midnight came and all was well. A half hour later great flames leapt up into the neem tree that stands near the *babu's* house.

"Wake up and get out of there in a hurry!" cried a friendly neighbor of Babu Lall. "Your roof is on fire. Will you stay in there and be burned up with all your bedding and books?" shouted the man.

The threat had been carried out. Late in the night two quiet-moving forms might have been seen carrying a smoldering piece of dried dung cake, placing it in quietly among the thatch straws on the rear side of the house, away from all observers. Then they quietly slipped away to a neighboring field to watch till the first vigorous

flames shot up. Then off they went to be at home and quietly asleep. Fifteen roofs burned; fifteen families were left for the most part without covering or protection against the biting chill of the winter nights. Fifteen families were cast into distress of poverty with their houses ruined. Who will help? Will the landlord? No. The fox tried to make out that the people had fired their own roofs so as to be able to bring a case against him and thus rebel against his authority.

But there was help forthcoming, though meager. There is a small Christian group in Soron and another in Kasganj. Offerings were taken to go with money that friends from America sent in little gifts. New blankets, very rough and coarse but nevertheless warm, were procured for those that could not possibly buy new ones for themselves; grain was bought for those whose pitifully small store was burned and parched underneath falling grass roofs afire; a grindstone or two was provided for those whose stones were cracked by the heat and so cut off their flour supply; new ridge poles were brought for those who had not had time to pull down their roofs and save the precious poles; new grass thatch was given those who could not make arrangements for themselves.



MEM-SAHIB CONDUCTING AN OPEN AIR CLINIC

A little help, but how welcome and timely; it made human hearts glad. Who can tell the results? A new spirit of courage and independence and integrity has already begun to appear as they thought: Are we after all men and not someone's abject slaves? Is it possible that the days of our affliction are nearing an end? What is there in this Christian religion that makes people help us? We would see more and learn more. Do not leave us now. We are still in danger of that landlord's machinations. Stand by us and stand with us.

What Is New in China ?

By the REV. CHESTER B. RAPE, B.Sc.

*For twenty-four years a Missionary in China
under the Methodist Episcopal Church*

WHEN Mrs. Rape and I first went to China in 1908 we were surprised that we were not called upon to pass the usual quarantine or customs inspections, and that our passports were not called for. After a week in Shanghai, outfitting ourselves for life in a semi-tropical climate, we started on our long journey into the interior, a journey which was to take us more than fifty days. As we traveled westward up the great Yangtze River, we stopped at many large cities and passed by hundreds of towns and villages. Only in one place, Ichang, one thousand miles inland from Shanghai, were any questions whatsoever asked. Not once in a long journey of fifteen hundred miles did we see a soldier or the national flag which, at that time, was a black dragon on a yellow background.

On my last journey up the Yangtze in March, 1930, I took the steamer at Nanking, the capital of the new China. As I drove from the campus of Nanking University down a broad boulevard, a memorial to Dr. Sun Yat Sen, the new national emblem was everywhere in evidence. Smartly dressed military officers dashed about in the latest models of American cars, with armed guards clinging to the running-boards. Soldiers filled the streets. As our boat, a British vessel, left the port of Nanking she dipped her flag to three modern, up-to-date Chinese warships in the harbor. As we journeyed westward, we saw thousands upon thousands of soldiers everywhere; every city, town and village was decorated with the new national flag.

Recently, after a noted European diplomat had visited China and had seen several of the provinces, someone asked him what impressed him most. His immediate reply was, "Soldiers, soldiers, soldiers." You cannot get out of sight of soldiers anywhere in China today. You hear the eternal blowing of their bugles from early morning until late at night. There are in China today more than two and one-half million men under arms. To be sure, many of them are poorly equipped and ill-trained, but as Chinese Gordon proved long ago, and as the recent fighting around

Shanghai has proved, they make excellent fighters.

While no one can foretell what will be the outcome of the present struggle between China and Japan, I am sure that there will be at least two important results. In the first place, this struggle will unite the various factions in China as nothing else could do. That is already taking place. In my own province of Szechuen for several years there have been more than three hundred thousand soldiers. In order to support this vast standing army, when Mrs. Rape and I left there about a year ago, land taxes had been collected in advance to the year 1952. These soldiers are divided among three Chinese generals, or military lords, as we call them. About a year ago one of our missionaries wrote that one of these generals had become disgruntled because he thought he was not getting his share of the provincial revenues. Therefore he declared war on the other two. Troops were everywhere on the move and it looked as if civil war could not be averted. Suddenly a wireless message was received from Shanghai announcing that the Japanese had invaded Manchuria. At once these three military lords called a conference, settled their own differences and sent a joint telegram to the national government in Nanking offering their hearty and united support against Japan.

This struggle will probably confirm the Chinese in the belief that the only way they can secure justice from the rest of the world is "to arm to the teeth." This is fraught with the gravest of danger to the peace of the entire world. Latest government statistics state that there are now 474,000,000 people in China. That is one-fourth of the population of the entire globe. They cannot "arm to the teeth" without having a very decided reaction upon the peace of the rest of the world. In his book, "The New Crisis in the Far East," Stanley High says:

China had counted for her security upon the peace machinery of this post-war world. . . . If China is forced into militarism it will be either because the so-called Christian nations of the West have not been

Christian enough to secure fairness for her, or because the Christians of China, weakened by the weakening missionary activity, have not been able to stem the rapidly mounting tide of nationalist extremism.

I pray God that America and Europe may show China a better way than war. I have faith enough in the reasonableness of the Chinese to believe that if we will only show them that way, they will follow. The responsibility is ours.

On arrival at Ichang in 1930, three different searching parties boarded our boat. My baggage

ping anchor in the harbor for thirty minutes, and a tax of fifty cents on each parcel and case of cargo carried. On nearing Chungking, my destination, fifteen hundred miles inland, the first thing that greeted our eyes was an immense sign painted on the city wall, "Down with Imperialism." Not even the fact that I had resided in that city for more than twenty years and was well known, saved my baggage from a final inspection.

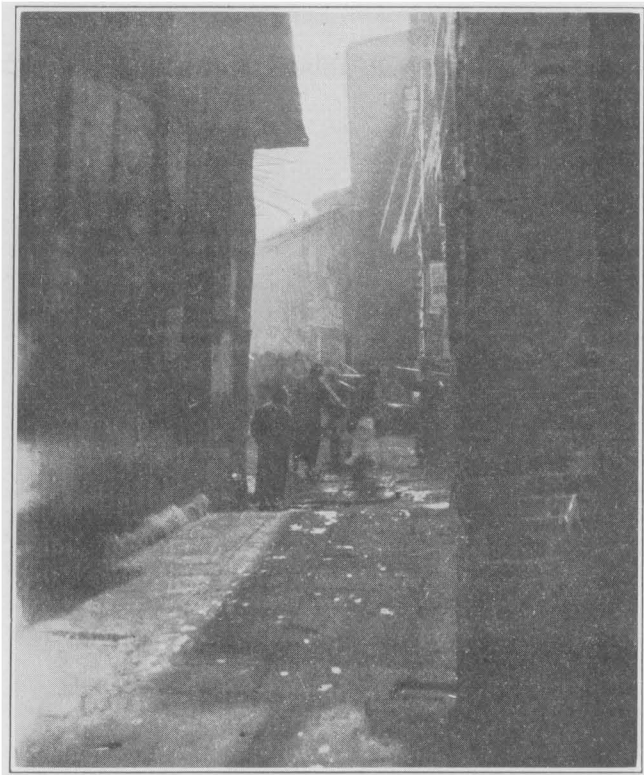
The Contrast—1908 and 1930

How shall we account for the differences between the years 1908 and 1930? In 1908 China had been for more than two hundred and sixty years subject to an alien race, the Manchus. Concurrently for decades she had been under the economic domination and exploitation of various foreign powers. Consequently, there was no such thing as patriotism. Then, thanks to forty years of untiring efforts on the part of Dr. Sun Yat Sen, the father of the new China, the Manchu yoke was thrown off in 1911. For fifteen years revolution followed revolution until in 1926 that military genius, General Chiang Kai-shek, won victory after victory and the present Nationalist Government was established.

There is much to be desired in China today, but conditions are not nearly so bad as the American newspapers would lead us to believe. The wonder is that conditions have not been worse during the last fifteen or twenty years. When a nation of more than four hundred and seventy million people are struggling to be reborn, can this be accomplished without pain and trouble? Think of the chaos that followed our own American Revolution, or the French Revolution which was infinitely worse! China, during the last twenty years, has been in travail. After another decade or two, I am confident that China, if left alone by outside influences, will become a strong, vigorous nation that will benefit the whole world.

The present Nationalist Government really has the interests of the masses very much at heart. It has already accomplished phenomenal things and no wonder. Ex-President Chiang Kai-shek and his wife are both Christians. Recently, one of our missionaries who has been working in Nanking for more than forty years wrote that day after day she had been attending a prayer meeting in the home of President and Mrs. Chiang. And for what did they pray? That China might be able to overcome Japan in the present struggle? No; they had something more important than that. They prayed that the leaders of China might be given divine guidance; that the masses might be uplifted and brought to a saving knowledge of Jesus Christ.

At the Eastern Asia Central Conference of the



A TYPICAL STREET IN OLD CHUNGKING—NARROW, DARK, FILTHY

was inspected not only when I left the first vessel on which I had traveled, but again when I embarked on a smaller boat which was to take us through the famous gorges of the upper Yangtze, the most beautiful scenery in all the world. Across the river from Ichang the whole side of a mountain was covered with the words twenty-five feet in height, worked in cement, announcing to all far and near, "Away with Unequal Treaties," "Finish the Establishment of the Republic," "Complete the Education of the People." You will find slogans like these all over China today, and they are having tremendous effect in arousing the millions of that land.

At Wanhsien, twelve hundred miles from Shanghai, our vessel was subjected to a rigid search by six different government bureaus. We were forced to pay seventy-five dollars for drop-

Methodist Church in Nanking in March, 1930, General Chang Chih-chiang led our devotional exercises one morning, and gave one of the most inspiring addresses of that conference. On the Sunday when Dr. John Goudy and Dr. Wang Chih-ping were consecrated as bishops, two of General Chang's children were baptized. During the last two years General Chang has given over twenty-six thousand dollars for the distribution of the Scriptures in the Chinese language. Had I time I might mention several other men, now prominent in the national or provincial governments, who are strong Christian men.

China today is new politically. When we first went to China the Manchus were still in power with the old Empress Dowager, Tzü Hsi, still on the throne. Today these Christian leaders are doing the best they can to establish a real republican form of government. I am glad that Christianity is having a real part in the remaking of China.

Second.—In China today there is a new public consciousness and real patriotism. For more than twenty years I have been connected with our large school for boys in Chungking. During the first few years we never had one patriotic holiday. There was nothing to be patriotic about. But not so with the new China! In the fall and winter of 1928, we had thirty-nine such holidays in one term. They were coming three and four each week, but as soon as the new Nationalist Government became strong, the Ministry of Education took up the question of holidays and decided that there should be only eight holidays in a year. They established a penalty for any institution that closed on any other day. Since then we have had no further trouble with this super-patriotism of our Chinese students. But I do not blame those young people. China had been deprived of holidays for two hundred and sixty years. Why not make up for a few they had lost?

Students in all schools are now required to gather once each week for a half hour's patriotic service. The program is very simple: In the front of each auditorium are displayed the picture of Dr. Sun Yat Sen and the national flag. The student body arises, makes three elaborate bows to the flag and picture, very much as we salute the flag in this country. This is followed by three minutes of silent prayer, after which they sing the national anthem, and repeat Dr. Sun's will. The meeting closes with a report by a government representative on the progress of government policies throughout the land. Not only is a program like this followed in the schools, but also in Chambers of Commerce, business men's conventions, and in all public gatherings.

Students from the elementary grades through to the colleges are all required to study "The

Three Principles of the People," namely, Nationalism, Democracy, and the People's Livelihood, and they must pass examinations set by government inspectors. This is one of the biggest pieces of educational work that the world has ever known. With the young people thoroughly aroused and awake, it is no wonder that we have a new public consciousness, real patriotism, in China today. The Christian Church has had a very great influence on the moral and intellectual life of the Chinese through its mission schools.

Physical Changes in China

In the third place, China is rapidly becoming new physically. There is a perfect mania for the building of motor roads, and for the rebuilding of entire cities. The province of Szechuen, the largest and most westerly of all the prov-



A NEW WIDE STREET—SEDAN CHAIR AND AUTOMOBILE

inces of China, is five times as large as the State of Ohio. It has a population of seventy million people. Eight years ago there was not a mile of good roads in all that province, and wheeled vehicles were unknown among those seventy million people. Our roads were mere stone-paved paths, and when you came to a hill or a mountain there were stone steps up one side and down the other. You could not use even a wheelbarrow on such roads.

For more than twenty years I have been living in Chungking—a city of eight hundred thousand people, fifteen hundred miles up the Yangtze River, and one thousand miles from the nearest accessible railroad. It is surrounded by a great stone wall from thirty to forty feet thick and from fifty to sixty feet high. This wall is pierced by nine massive gates that are closed at night and in times of trouble. The city is built on a narrow ridge between two rivers, the Yangtze and Kailing.

Until the year 1928, the streets had been narrow, dark and filthy. There were thousands of stone steps up and down the hilly streets. In 1927 our military officials gave notice that they

were going to rebuild that great city. In Chinese cities there are no lawns, no parkways. Houses and places of business are built on the street line. The people were forced to tear down their houses and stores, move back from five to thirty feet; give that land to the city; rebuild their houses and stores at their own expense and pay for the paving of the new wider streets. They never received one cent of compensation or indemnity from the government. A military government, at the point of a bayonet, can do most anything.

When we left Chungking in 1931, there were wide streets and avenues, rapidly being lined with four-story buildings. A new city ordinance requires that every building erected must be at least four stories in height. Where three years before wheeled vehicles had been unknown, there were five bus lines in operation, hundreds of cars going everywhere, and the freight was beginning



THE NEW EDUCATION—ANATOMY CLASS IN WEST CHINA UNION UNIVERSITY

to be carried in trucks rather than on the backs of human beings, as had been the custom for centuries.

Remarkable as that development may seem, something more remarkable has taken place outside the city walls. For a radius of from two and a half to three miles there had been one vast cemetery, hundreds of thousands of graves, the burial place of the people of Chungking for centuries. In 1927 the military Government notified the people that they were going to level these graves and build a new city in order to relieve the congestion within the walls, an area of only a little over four square miles for eight hundred thousand people. Three months were given in which to move graves of loved ones and at the expiration of that time the Government set thousands of men to work levelling graves, laying out wide streets and dividing the area into city lots. When we left this work was rapidly being completed and there were wide streets lined with trees and lighted with electric lights at night. It sounds like a story from "The Arabian Nights"!

Eight years ago there was not a mile of motor

roads in the province of Szechuen. Today there are already completed three thousand miles of well-surfaced roads, and twenty-five hundred more miles are now under construction. Several American and European companies have their foreign agents in Chungking, selling automobiles, trucks and road building machinery. Of course, all the large oil companies have their agents there. A tremendous new market has been opened up, for what I have said of Chungking and the province of Szechuen is typical of what is going on everywhere. During the last year I was in China we had to tear down the fronts of eleven different churches in as many different cities, in order to make way for the widening of streets.

The struggle in China today is the most fascinating in all human history. It is crowding into a single generation the political, economic, social and religious revolutions that took Europe and America several hundred years to complete. China is going to win, for there is in progress every kind of a revolution that the world has ever known—political, intellectual, economic, social and religious. The most insignificant are the petty political revolutions of which you read so much in American newspapers.

New China and the Church

Fourth.—There is a new attitude on the part of the Chinese towards the Church. During the last few years the Christians in China have had to face difficulties greater than those ever faced by any church. During 1926 and 1927 especially, there was such intense anti-Christian feeling that in many places it was necessary to lock our churches and hold meetings secretly in the homes of the people. Incidents from the lives of our workers during those years would read like certain chapters from the Acts. But that anti-Christian storm seems to have passed and indications today are that China has never been so open to the Gospel message.

The physical changes are but an indication of the changes going on in the hearts and minds of the Chinese. City walls are coming down; streets are being widened; and the light of the sun and fresh air are dispelling darkness and disease. But far more significant is the fact that the walls of fear and ignorance and superstition and rigid conservatism are coming down; today the Gospel of Jesus Christ, the Light of the world, is really having a chance at those millions. Thank God, thousands are being transformed by the power of the Gospel.

Do you realize the full significance of the levelling of all those graves around Chungking? For centuries ancestral worship had a very deep hold upon the Chinese. On Ching Ming, which comes

about our Easter time, each family was required to repair the graves of its ancestors. On two different occasions each year it was necessary that certain religious rites be performed at the graves. The desecration of a grave was the most heinous crime. Only twelve years ago, one of our missionaries caused a riot by cutting off the corner of a grave mound when building a road to his new residence. But during 1927 and 1928 hundreds of thousands of graves were levelled around Chungking, and hardly a voice was raised against it. How do you account for it? Simply this, today the Chinese have broken with the past and they are scrapping old superstitions; even ancestral worship is losing its hold on the people.



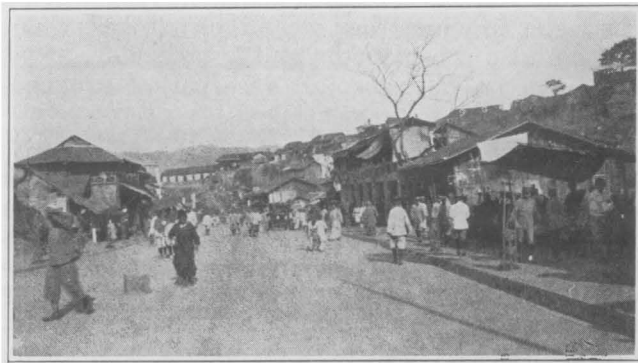
VAST CEMETERY OUTSIDE WALLS OF CHUNGKING

This is very significant for the Christian Church, for it means that they are more open to the Gospel message than ever before. But we must realize, too, that China is open to all kinds of propaganda and there never was such a need to preach the Christ way of living and all that that means.

Fifth.—There is a new spirit in the Church in China. When we first went to the Chungking Conference twenty-four years ago, every administrative position in the Church was occupied by foreign missionaries. Every district superintendent, every superintendent of a hospital, every principal of a mission school, and many pastors of Chinese churches were missionaries. Today there is not one administrative position in the hands of our missionaries there. Splendidly trained Chinese Christian leaders have gotten under the burdens and are filling these positions with credit to themselves and to the Church. What a privilege it is for us, as missionaries, to cooperate with these leaders in the task of rebuilding the life of a people! What a vast difference, too, this change has made in our lives and in our work! Never have we been on such intimate terms with the people. Never have we been admitted to so many homes. Never have we had them seek our help and advice so much. And never have we been so happy in our work.

There is also a new attitude on the part of our Chinese Christians in the support of the Church. When I became principal of the Chungking High School in 1910, we had almost to pay the students to attend school. We granted many of them free tuition and board, loaned them their books, and even bought clothes for some of them. Today that institution is practically self-supporting. Neither has this advance interfered with our Christian purpose, for the majority of the students are Christians, and there is a real Christian atmosphere in the institution. Our hospitals have also made the same gain in self-support.

The other day I received an air-mail letter which came from Chungking to Delaware, Ohio, in twenty days. In 1908 it took us fifty-three days to make the journey from Shanghai to Chungking! Today we have a splendid airport at Chungking and regular passenger and mail service between that city and the coast. But the great surprise was not in this remarkable change in method of transportation, but in the message that the letter brought. It came from our Chinese Christian leaders and was written in their language. It expressed deep sympathy with the Christian people of America during this time of depression, and a prayer that conditions might soon improve. Second: It recorded real appreciation for what the Church in America has done for the Church in China. Third: They said that they were determined to make the churches in the Chungking Conferences self-supporting by the end of the year 1933. The letter closed with this challenge: "Our word in the face of the last cable from the Board saying there would be no



NEW ROAD THROUGH OLD CEMETERY OUTSIDE CHUNGKING

appropriation for our work in 1933, is, 'Go forward.' We are planning to concentrate and move ahead."

Many casual observers, because of banditry, famine, civil war, and the threat of communism, take a pessimistic view of the outlook in China, but I am more optimistic about China today than I have ever been during my twenty-four years of residence there. I have learned to allow a very

liberal discount for those things in present-day conditions which alarm casual observers. I have learned to place great confidence in the solid, abiding things in Chinese character and civilization which have endured through the centuries.

Today China is aroused as never before. The Christian Church there has an influence far beyond the power of mere statistics to show. As Stanley High says, "Christianity for a century

has been at the very center of the movement out of which the new China is slowly emerging."

Today China's needs are many, but her supreme need is Jesus Christ. Let Christians redouble their efforts in China. Let the many fine characteristics of the Chinese people be dominated by the spirit of Jesus Christ, and there is no doubt as to the ultimate triumph of the cause of righteousness and peace.

A Message from African Jungles

By JANET MILLER, M.D., Congo, Central Africa

*Author of "Jungles Preferred"; Missionary of the
Methodist Episcopal Church, South*

I DO not bring a message from one of the great metropolises of the world where life has become a chaos of specialized activities. My message comes from the heart of Central Africa where primitive conditions prevail.

"But," perhaps you will say, "you are yourself a specialist in medical science."

True, I am a medical missionary; but I am also an agriculturalist. It is part of my task to teach the African Blackman to make a better garden and to improve his standard of living.

I am also an engineer. We have built a substantial reservoir in a near-by stream to conserve drinking water. The Black people no longer drink the water in which they wash their clothes.

I am also a contractor and a carpenter. New buildings on our hospital reservation are constructed under my supervision.

So I may claim to be in sympathy and understanding with men of many trades and professions.

In an African jungle, where food is plentiful, many individual animals are seeking it. Here is a huge jungle prowler who procures his food by sheer strength. Another animal, a young antelope, lacking the strength of the leopard or the lion, escapes being devoured by his fleetness of foot; he lives by his wits, as verily as any human adventurer.

Nature has implanted the hunting instinct in every living creature. It is a valuable asset, for the hunting instinct is the foundation of all research work. To the hunting instinct in man we owe the best that has come to the human race from the material world.

Members of the medical profession, who deal with the individual and measure progress by con-

sidering the greatest good to the greatest number, consider that the richest boon of this wonderful century is the progress made in the science of medicine. The leaves of the tree of science have been for the physical healing of the nations. This is a fact of great personal import to each of us.

During my last term of service in Africa a strange and wonderful thing happened on the earth—something which no prophet foretold, of which no seer dreamt. A Japanese scientist made a great discovery and a marvelous material gift to suffering humanity on the African Gold Coast—a specific for yellow fever. We owe this boon to the hunting instinct and the sacrificial labor of one man.

We need to examine this primitive hunting instinct. It is a powerful driving force and an indispensable part of our natural endowment. Let us lift it up and center it around the noble ambition for solving the problems not only of personal need but of international depression and despair which are in the world today.

Our civilization calls for courageous leadership which will set men at the central task of searching for a cure for the distressing conditions which prevail everywhere. We desperately need leaders who will search for life's holy places where guidance in this great task is to be had; leaders who will call to a progressive crusade for righteousness.

Beyond the scientific force discovered in the hidden resources of nature, we must find spiritual power. Let us undertake the search for spiritual resources which are seen on earth among men and women who live close to God. Let nations, as well as individuals, undergo a spiritual rebirth.

To this we must look for the establishment of peace and prosperity upon earth.

There is a better way of dealing with international differences and depression than through courts of arbitration, valuable as they are; that better way is through a world-wide spiritual revival which will set to work in the hearts of men a zeal which cannot rest until Jesus Christ is a living and life-giving reality to every man. The teachings of Christ are the only possible basis for the era of reconstruction so desperately needed.

The realization of universal peace and prosperity can only come as the fruit of patient devotion to the propagation of the Gospel of Jesus Christ. A new dispensation in the history of the world must come through men's awakening to the realization that there is no remedy for the present world sickness except by a great spiritual regeneration. Our times require the adoption of the Golden Rule, with a large outlook which includes all nations of the earth.

During the present century the world has come to regard commercial rivalry as a necessity; a domination in trade is considered a matter of paramount importance. But today no such narrow materialistic outlook will suffice. A more intelligent and more liberal policy is imperative.

Some new and vitalizing principal must guide the nations through the perilous meshes of international relationships. A world movement must sensitize the hearts of men so that they will turn to spiritual power to set things right over the habitable globe.

Let us search for young men in our universities who are magnificently endowed with this primitive hunting instinct—this instinct for research. They must be men of courageous and positive personalities, valiant moral warriors for the Cause of Christ, who will fight a great fight for the Kingdom of God and His righteousness upon earth.

A new era must come through the enlightened conscience of the civilized world, and through the heroic element in man, desiring the spiritual awakening of all peoples of whatever color or clime. Then a rational growth will begin which will make more beautiful all human life. Let us carry the Gospel of Christ to the ends of the earth, beginning with our own nation. Let America undertake the culture of her own soul, at the same time that she is sending her representatives to people of less fortunate lands. Every step that leads toward that culture leads to the establishment of prosperity.

The Story of Kondyabai

By Mrs. F. E. G. COWHUD, Yeotmal, Berar, India

Free Methodist Mission of North America

THE first stories we heard about Kondyabai were unsavory.

She remembers her mother taking her to the temple and teaching her to worship the hideous idols. When she was about ten years of age she began to think that idols were of no value and told her mother what she thought. This shocked her mother but indicated that Kondyabai's observations were keen, even in childhood.

Kondyabai was married when a mere child, according to the customs of her caste. She was a mother at thirteen and soon after was deserted by her husband. She had to go to the cotton fields to earn enough to keep soul and body together, the prey to all the vileness of a very evil community. She worked for a Mohammedan who became the father of several of her children. When this man died his wife sent Kondyabai and her children away, so that she was again thrown on evil times.

Then the young and desolate mother came to "The Girls' School" at Umbri to help with the babies. She was afraid that it would break her caste if she did the menial work for the children and it became necessary to send her away.

After she left us she was again thrown with her own people. The contrast between the heaven life of the village and life of the mission compound impressed her very much, and she came again and again begging to be taken back. She would say, "If you will take me back I will do anything, even if it means to break caste completely and never to see my own people again."

Finally we took her back and she became a very useful woman with the babies. She was motherly and seemed worth saving.

A Bible woman was sent every day to teach her the stories of the Bible. She used to come nearly every night to the bungalow and told me many things about her village. There is nothing more

shocking in "Mother India" than the things which she described in her village and which the people thought only the ordinary way to live.

During these evening visits Kondyabai and I often prayed together and she professed to be converted and was baptized.

Some time after this a spirit of prayer came among the little girls in the school and they prayed every evening from five o'clock until their evening meal. They prayed for everybody—the preachers, Bible women, teachers, scholars, missionaries on the field, missionaries in the homeland, the girls, and especially for Kondyabai. When the big girls caught this spirit of prayer, they prayed so long that we could hardly get them to bed at night.

One night we heard a loud screaming and thought it was jackals. Then we recognized a woman's voice and thought the crazy son of our old sweeper woman must be beating her. Later we discovered it was our own Kondyabai, who was crying out in great distress, like the wailing of a lost soul. At first we thought her insane but as we listened to moanings and groanings we

decided that she was praying. For the first time she had gotten a sense of the exceeding sinfulness of sin and her life seemed a long vista of horror. Once her prayer ran like this, "As I take my soiled *sari* (garment) to the river and wash it clean, so O Lord wash and make me clean." At last peace came to her troubled soul and she slept like a tired babe. Her face seemed to take on a new glow of purity.

Today Kondyabai is a blessed woman; she testifies at every opportunity, and has been an inspiration to many missionaries. It is a beautiful sight to see her gather the little children about her for evening prayers. She is full of love and draws the children like a magnet.

Last year she visited her village and was able to bear testimony to her own people who listened with greatest interest to her story of the saving grace of Christ. At the camp meeting recently held in the district three of her caste people were baptized.

Pray that hundreds of heathen women like Kondyabai may be saved, and lifted to lives of purity.

South America—An Analogy*

TWO children, anxious to decorate for Christmas Eve, climbed the mountain of Montserrat, caroling as they went, searching for suitable greenery. They came to a precipice hidden by gorgeous overhanging verdure. Thinking only of the magic of the Christmas celebration, they began to accumulate mosses and trailing vines. The enthusiasm of youth dulled all sense of danger. One held the other's hand while she reached for a lovely flower, but she suddenly slipped and dragged her companion into a deep chasm. The papers told of a tragedy while in pursuit of a purpose; deceptive environment; confident but misguided youth.

Graphically, pathetically, does not this illustrate what is happening on a large scale in Latin America; fine sentiments ending in catastrophe; good intentions led astray by inexperience; unjustified optimism terminating in a crash; a materialistic search leading to death; a land of promise full of disillusion.

I. This delusion has been, for example, in the matter of loans. Finding the United States able and willing to lend money, Latin America walked

gaily to the edge of the precipice, and, with the money in her hands, toppled over into the chasm of insolvency. There should have been more margin.

II. It is so in politics. Latin America dreams of an ideal government which shall be a panacea for all ills. She is convinced that when the right officials get into power all will be well. Unavailingly has she clutched at the cactus of dictatorships and the lush growth of socialistic democracy, only to find herself slipping, slipping.

III. In matters of religion, Latin America is clinging to frail but alluring environment, and missing the Tree of Life, rooted in the Rock of Ages. Processions and pictures, images and incense attract her, but can never give a solid foundation for morals, education and the home. They cannot bear the weight of a continent's need.

Had we known it in time how gladly would we have snatched these children from the edge of the abyss. What we would have done for them let us do for the people of South America. We can only do it by giving them reality in place of a delusion; Jesus Christ and His Gospel in place of false standards and hopes.

* Adapted from a contribution to *The Bible Today*, New York.

The Situation in Latin America^{*}

By SAMUEL GUY INMAN, New York
Author of "Trailing the Conquistadores," etc., etc.

LATIN American countries are conscious that they are adrift and they do not know where they are going. The leadership acknowledged a few years ago is often displaced or retains its position only through oppressive and militaristic measures. The old assurances of the economic interpretation of history, the "out-of-dateness" of religion, the power of political democracy, the struggle for industrialism, are wabbling, if not disappearing.

Take Argentina for example—until the revolution of 1931 which unseated President Irigoyen she had not had a revolution for forty years. She had adopted the secret ballot, had committed herself to the capitalistic order, with more foreign commerce and more railroads than any other Latin American country, with a continued flow of European emigrants, with a standardized program of public education, modernized indifference toward religion, with the politicians running the government and the rest of the country indifferent so long as they were allowed to pursue their own objects.

Today all is different. The present government of the conservative party is in an anomalous position. The Uriburu dictatorship was so unpopular that he was compelled to call new elections. The radicals were not allowed to nominate a candidate so that the conservative candidate, Señor Justo, became President without the other party voting. Now he is turning in every direction to secure from the Church, various conservative groups and certain foreign interests, the needed backing. Freedom of speech is severely limited.

Recently a reactionary group was holding an enormous meeting in front of the capitol to protest against "communism." A suggestion was made for a movement against the Jews and it seemed that the mob would take it up. A member of the socialist party, Madame Gucovsky, a prominent social worker, asked to speak but did not reveal her identity. She began to appeal to the crowd by quoting the Lord's Prayer and commenting on each one of its phrases. "You are Christians," she said, "You are proud of your Church. Would it not be the most Christian

thing to carry out the spirit of this prayer?" The audience was tremendously affected. She slipped away while the crowd was standing spellbound with her eloquence. But her identity was learned, and the socialist party decided to discipline her for speaking in an anti-democratic meeting and without permission of the party.

The well-known Argentine writer, Dr. Ricardo Rojas, author of "The Invisible Christ," says that Argentina has so many internal problems that she is overwhelmed with them.

Brazil has held together longer than any similarly extended tropical territory in all history. Many feel that the recent revolution of São Paulo represents a deep division between the various sections of Brazil and that with great difficulty will these sections be held together. The nation is facing most critical conditions and must have, if it is not to go to pieces, not only wise political and economic guidance, but vital faith in fundamental, spiritual values. Dynamic religious faith is needed if Brazil is to move forward unitedly into a new order. Her enormous territory, much of which is uninhabited except by Indians, her large percentage of illiterate people, her divisions into northern, central and southern sections, all make her present problems tremendously appealing to her friends. This is a time when the Christian forces should exert themselves to help Brazil.

Chile presents likewise an intensely difficult situation. A little oligarchy of some hundred families ruled Chile during the first century of its independence and it was only in 1920 that the lower classes and the few people who had begun to form a middle class, were able to give expressions to their demands for reform. They elected a reform leader, President Arturo Alessandri. Chile literally seethed with new social thoughts, but Alessandri's reforms were too rapid and he was sent into exile. General Ibañez as President combined with American capitalists to turn over the greatest riches of Chile, the nitrate beds, to a semi-government corporation dominated by foreigners. Radical and communistic forces, even among public school-teachers, had been growing rapidly. Ibañez was overthrown; chaotic conditions followed such as Chile has not witnessed since the immediate days following her independence from Spain. President Alessandri has again

^{*} Abbreviated from the Secretary's annual report to the Committee on Cooperation in Latin America.

been called to govern. He faces the most difficult kind of task. It would seem that only by a rapid socialization program can he stay in power and stave off the threatening period of bloodshed and chaos.

Peru is in an equally critical situation. Many thought that President Leguia, in spending vast sums on modernization, was saving his country; but now is a good time for the glorifiers of dictatorships and loans to visit Peru. The splendid new system of pavements, waterworks and roads, the beautifying of the city, magnificent public and private buildings recently erected, all are in process of decay. Another dictator has come. The members of the radical party "Apra" are in prison or in exile and the government is pushing a quarrel with Colombia, hoping to find public support on this account. The reactionary elements, consisting of the military, the Church and the landed interests, are endeavoring to hold Peru in the old ways.

In *Cuba* the situation seems dark. Economically the country has given herself over completely to the capitalistic system with one crop her only guarantee of prosperity, foreign bankers and investments controlling her material life. President Machado and his enemies are engaged in a reign of terror. Political assassinations are frequent; numerous scientific and literary organizations are closely watched by spies. The university and the secondary schools of the country are closed. The whole of Cuban life, national and international, economic and educational, must be reorganized. The Platt Amendment, granting the United States the right to intervene in Cuba when conditions seem to demand it, makes it necessary for the United States either to take cognizance of the present reign of terror or to supplant the Platt Amendment with a treaty which will put the responsibility of government and development, economic as well as spiritual, on the Cuban people themselves.

Mexico, in 1917, adopted a socialized constitution which has been largely copied by other countries like that of Spain. But has the idealism of ten years ago been able to survive? As far as the government is concerned this is questionable, with the exception of the rural educational program. Much has been done in giving the Mexican people a new social attitude toward life. Peonage has been eliminated. The program for the distribution of land, however, has practically ceased. It was thought that the bitter struggle between the State and the Roman Catholic Church was settled in 1928 but it has recently been reopened. Radical laws have been passed limiting severely the number of clergy in various states and the Federal District, as well as prohibiting

primary schools which might receive help from a religious organization.

Some of the early revolutionary leaders have themselves become immense landholders. The generals seem to have a new lease on life and power. Communism, without any fundamental understanding of its significance and scientific planning for its acceptance, is threatening. The future for Mexico is less clear, the road is more obscure, than it has been since Madero began his uprisings against Díaz in 1910. Here again the Christian forces seem to be on the defensive. The spiritual idealism resident in a fine group of young men a decade ago has largely disappeared. No doubt much of the old ideology is still present in the people but as far as the leadership is concerned it is difficult to find.

Disorganized Student Life

Higher education in many of these countries is almost as completely disorganized as is political life. In 1918 the students at the University of Cordoba, Argentina, called a strike, a protest against the old and reactionary methods in the university and their close dependence on political life. Thus was initiated a movement known as the University Reform, which spread over Latin America. This reform, calling for the modernization of the curriculum, the participation of students in the election of the faculty as well as other fundamental changes, has thrown the students into leadership against reactionary governments. These governments have in turn closed the universities time after time.

In *Cuba* the university has been closed almost continually from 1927 up to the present. The students and progressive members of the faculty have banded together against President Machado; many have been killed and press despatches tell of new arrests both of students and professors. Even the public high schools have been closed because the government claims that they also are centers of revolt.

In *Peru*, the ancient University of San Marcos, Lima, has hardly had a continuous session for the last ten years. After the fall of President Leguía a new rector, Dr. José Encinas, was installed and began to modernize the institution, but he found himself in opposition to President Sanchez Cerro and today the university is completely disorganized.

In *Chile* during the last three years students have often abandoned the classroom to do battle in favor of what they considered a reform movement. In July, 1931, they organized a movement which resulted in the overthrow of Ibañez and have had active participation in the various changes of government. It was reported that the university had ceased to be a center of culture

and had become a center of radical agitators. The teaching force in the primary schools of Chile is honeycombed with communism. The average salary of these teachers is three hundred pesos (about ten dollars) per month. A few weeks ago the press reported a strike of teachers.

In *Venezuela* the dictatorial régime of General Gomez is continually in conflict with the university students and faculty.

In *Mexico* the students have held the university buildings against the attacks of the police and firemen on several occasions and during the last three years, since the university has secured its independence from the National Government, there has been almost continuous strife.

In *Colombia*, hundreds of schools have been closed because of financial difficulties; the same thing is true of other lands. Everywhere throughout Latin America the educational situation is critical and in some of the countries it is more chaotic than it has been for a quarter of a century.

This is not to say that there is not much good educational work going on in these lands. The rural schools of Mexico, the new organization of education in Rio de Janeiro under a group of devoted, modern-trained educators, the new Dalton schools in Chile and Paraguay, the remarkable development of the University of Concepcion (Chile), the new spirit shown in the universities of Buenos Aires and of Montevideo, the "Gimnasio Moderno" of Bogotá, the "Children's Republics" of Colombia, and many other educational developments recently appearing show the vitality of education in spite of difficult economic and political conditions.

The Clash of International Wars

The last international war in South America was the one between Chile, Peru and Bolivia in 1879-81. The only one before that, barring those connected with the liquidation of the revolts against Spain, was the war against Paraguay waged by Brazil, Argentina and Uruguay from 1865 to 1870. Today, the whole continent is threatened because of the undeclared war between Paraguay and Bolivia over the Chaco, and the mobilization of the forces of Peru and Colombia over the Leticia incident. This is another proof of the chaotic moral life which has overtaken the continent. South America lacks the idealistic drive it had when Argentina and Chile settled their boundary dispute in 1904 and erected the "Christ of the Andes" to commemorate it. Since the beginning of this century practically every one of these countries has settled by arbitration disputes with its neighbors.

From the very nations from which missionaries go to these countries, there have come also

money, munitions and military missions, these latter often explaining the confidence of an exalted nationalism and its refusal to accept peaceful means, such as were used formerly, to settle these questions.

The boundary question between Bolivia and Paraguay has existed for a century but became acute when petroleum concessions and colonization privileges were granted by Bolivia to foreign interests. Large sums were then spent in England and the United States for bombing planes and other war material and General Hans Kundt of the German army was engaged to modernize the war machine in Bolivia. The country rose up against the dictator Siles in 1930 and he and General Kundt had to flee. But the military elements were well entrenched, and were soon again in the saddle. An undeclared war was launched in the Chaco in the summer of 1932 and at the close of the year the German general was recalled to head a drive to the Paraguay River. The resolutions passed by small groups of missionaries and South American Christians against the war seem pitifully ineffective in face of the munitions furnished by America and Europe.

In the same way in Peru and Colombia, two other countries where American missions maintain schools, hospitals and evangelical work, certain American business interests are backing the winner, whichever it may be, in the war openly being prepared. Colombia has recently fitted up a merchant ship as a war vessel and has dispatched it with 800 men to the Amazon River. Peru is counting on her aviation force, organized by an American naval mission, augmented by as much new air equipment and other war machinery as she can buy.

The ownership of Leticia was settled by arbitration in a treaty signed by both Colombia and Peru in 1922. But on September 1, 1932, this sleepy little tropical Colombian village, located in a triangle made by the forks of the Putumayo and Marañon Rivers in the jungles where they unite to form the Amazon, was attacked by a small group of Peruvians. The Peruvian government, instead of apologizing and withdrawing these self-appointed conquerors, begins to raise funds to purchase fifteen bombing planes—just as Colombia raises an internal loan of \$10,000,000 to purchase other planes and ships.

The Ibero American Federation of Students, in condemning these war-like preparations, says:

Most of the Latin American countries, those with vast territories and sparse populations, often uncultured, and of debatable social efficiency, are far from having the necessity of defending their soil because their principle problem is to conquer the physical environment, make it habitable, and incorporate it in the economy of the civilized groups. A conflict of

boundaries for the possession of a small piece of equatorial forests between peoples like ours that have grave problems to solve in the organization of their civic life, the education of the mestizos and Indians, the development of industry, etc., is a crime without justification.

We should not forget, however, to study the situations that lie behind such conflicts. A British engineer of long residence in South America has recently declared:

The greatest hindrance in the real advance of South America in public morality, lies in the facility with which a very flood of money has been thrown at the governments of these republics from London and New York. Steady retrogression in public morality is at times in evidence. Men of the austere type of Sarmiento, Avellaneda, or Mitre no longer hold the reins of power.

Fortunately there are indications of a growing revolt against the old order and a determination to sacrifice comforts and position for a new day. Men are hunting for a new basis of life. They are asking what is life, what is the *patria*, who is God, what are one's relationships to the Infinite? The subjects of public lectures, the articles in the press and the books all reveal this.

Señor Carlos Keller, in a most interesting book, "La Eterna Crisis Chilena," says:

We have given absolute preponderance to the development of the intellectual faculties, depreciating the sentimental one. Practical religion has been excluded from our government education, what have we substituted for it—journalism, the literature of struggle, high-sounding phrases without sentiment. The absence of religious feeling in our middle and superior classes is symptomatic of the artificiality of our development during the last century.

Brazil has had her problems mercilessly analyzed by the recent appearance of a two-volume work, "O Brazil Nacão," by the distinguished student, M. Bomfim, which discussed the realities of Brazilian sovereignty. Scarcely has any nation had such a challenge presented to overcome the weaknesses that are eating at its vitals.

The brilliant young student, Luis Enrique Osorio, leader of the "Unionist Alliance" movement in Colombia, has written in "Los Destinos del Tropico" a study of the future of the peoples of tropical America, that faces squarely fundamental issues.

In Argentina Ricardo Rojas in "El Radicalismo de Mañana," Arturo Capdevila in "America," Alfredo Colmo in a new study on revolutions about to appear, are facing their people with fundamental issues. Young Cubans, like Jorge Mañach in his "Indagación del Choteo," are laying bare the reason why their country does not spiritually progress.

Many other examples might be given to show that below the surface, too often controlled by reactionary elements, are stirring strong thoughts and emotions, that must sooner or later emerge.

Here for example is a young Chilean, a graduate of the Chilean National University and of the University of Paris. His is one of the best known families in this country. While a student in Paris he was called upon to write a thesis on some aspect of religious psychology. He bought a Bible to get first-hand information about religion. The Bible made a profound impression upon him. He looked up some of the leaders of the French Protestant Church and later in Rome he sought out the Waldensians and regularly attended their church. He was converted and is now back in Chile and eager to interpret Christianity to his people. He has translated Monod's book on Protestantism into the Spanish and is having it published at his own expense. Here is a proof of the reality of the change experienced by this choice representative of the best of Chile's life. He has felt the impulse to serve, so he has gathered around him a group of young men for the purpose of visiting the charity hospitals to carry comfort and cheer to the lonely sick. He calls this group: *Los compañeros de Emaus*—"The Comrades of Emmaus."

Need for Evangelism

The present economic crisis and the communism of Russia are affecting Latin America to a considerable extent. We have seen communist disturbances in Mexico, Central America, Colombia, Ecuador, Bolivia, Peru, Chile; and even Uruguay and Argentina are not free from this great danger. Let us not forget these two important factors:

The Roman Catholic Church seems to have lost its leadership in the Latin American countries. Natives with Indian blood, either pure or mixed, constitute the majority in Latin America. The Inca empire was a communist régime, and the Aztec and Mayan empires were semi-communist. The Jesuit empire of Paraguay was also based on communistic ideals. And the Indians today are more restless and more receptive than ever. The work of the governments of Mexico, Central America, Ecuador, Bolivia, Peru and Chile is awakening them.

To these two factors we ought to add the direct influence of Russia, exerted by the sending of emissaries or money to promote communism. The pure Iberian type, and even the Indian of the middle class, abhors communism; but these are the minority.

We may, however, feel encouraged because the communism of Latin America, when native and not imported, is not antagonistic to religion.

The Aztec communist, and the Inca communist, and the Paraguayan Jesuit communist, were religious. Haya de la Torre, the radical leader in Peru, was early won to Russian communism but afterwards repudiated communism because of its lack of idealism and religion. José Carlos Mariategui, who before his death was the greatest exponent of communism in Latin America, stated very plainly that religion has a place in the human life as great as that of truth or beauty.

Protestant Christians should take advantage of the present crisis by carrying out a great continental campaign of spiritual appeal, embracing: First, the Protestant constituency, bringing it a greater vision of the present opportunities; second, the common people; third, the cultured classes; fourth, the Indians. Devotion, vision and leadership for this are needed.

The services of Dr. George P. Howard are now available to all evangelical denominations in South America. Last year most of his time has been given to Buenos Aires and Santiago de Chile. In the early months of the year he held successful series of lectures in Buenos Aires and Montevideo; in the spring he transferred his residence to Santiago and began efforts to open the way for his work in Chile. He attended the World's Sunday School Convention at Rio de Janeiro and en route held one of the most fruitful series of religious lectures ever presented in the city of Buenos Aires. One of the large downtown halls, with a seating capacity of 800, was rented for a week's lectures. The results were far beyond anyone's expectations. Beginning with an audience of 500 people, the crowd increased each evening until on the last evening the doors had to be closed to prevent overcrowding, over a thousand people being present. These and other experiences have enthused him more than ever for the task in which he is engaged. He writes:

I am amazed at the rapidity with which events are taking place here in South America. We must act quickly. This is Latin America's day of white heat. The firm impress of Christ must be laid now on the fluid material of these young commonwealths. The frightful chaos in social and political life, the misery and suffering in economic affairs, are all creating a feeling of nostalgia for something imperishable and a willingness to listen to any who claim to have the way, the truth and the life. And we know that we have them.

The wide influence of the lives of Christian workers, even though organization seems to slow down, has been emphasized this year through the death of Rev. William Morris, the founder of the series of schools known as the Argentine Philanthropic Schools and Institutes. Many believe that Mr. Morris was the greatest missionary that ever

went to South America. He was born in England in 1863 in a poor but Christian family. In 1872 the family emigrated to South America, living first in Paraguay, and next in Argentina. At sixteen years of age, William went to Buenos Aires where he was employed by an importing firm. There he was impressed with the moral and material misery of hundreds of poor families, which aroused his desire to serve them. He organized in 1898 the system of schools with which was connected a wide philanthropic agency to help poor children. From an attendance of 126 the schools grew to number between six and seven thousand. The Argentine government contributed directly to these schools and a large circle of distinguished Argentines and foreigners not only gave money but time to the development of these remarkable institutions. More than four million dollars was collected during Mr. Morris' life for the schools and charitable aid to the students, that have totaled more than one hundred thousand.

Such students of the situation as Dr. John A. Mackay believe that good literature must occupy a large, if not the largest, place in reaching the general public with the Christian message. Latin America needs men like Kagawa of Japan, whose forty-five books explain much of his wide influence in his own land and in all parts of the world. Any large Christian movement in Latin America must be accompanied by the right kind of books and magazines that will appeal to the modern youth and adults. Visiting the large well stocked book shops in Latin American cities, we find that the books there displayed are, for the most part, "communitic," philosophical and radical. This indicates the difference in the thinking of the young Latin American today and the youth in the United States. The temper of the modern world indicates that more than ever books and periodicals cast in the right form offer the greatest opportunity for reaching wide circles of people.

The Committee on Cooperation in Latin America is doing its utmost to help the Christian forces in those countries meet the present need. In my recent trip to South America I had opportunities to address ministers' associations, college and seminary faculties, endeavoring to show them the possibilities that lie before them in these troublous times. Stimulating Christian literature is also sent to the field; summer conferences are being held in some countries; regional gatherings were held following the World's Sunday School Convention at Rio de Janeiro; conferences, lectures and retreats are arranged to bring together persons engaged in evangelical work; and local evangelical workers are cooperating to extend the Kingdom of God in Latin America.

John R. Mott: Missionary to the World

By PROF. KENNETH SCOTT LATOURETTE, D.D.,

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FORTUNATELY Dr. Mott is still with us, as hard at work and as youthful in outlook as ever. We are not here primarily seeking to express our appreciation of a great life. Dr. Mott would not wish for praise and the Christian world is so well aware of his usefulness that any verbal tribute comes near to being superfluous. Rather we attempt briefly to outline what can be accomplished by one life, dedicated in youth to the Will of God, daring to attempt great things for God, and having confidence to expect great things of God.

At the urgent request of the program committee, at a quadrennial convention of the Student Volunteer Movement some years ago, Dr. Mott departed from his usual reticence about his own inner history and gave a great student audience the story of the decision which, in his early student years, altered the current of his life and put him in the path which has led step by step through the many open doors of large opportunity which he has since entered. He had transferred from a small Christian college to a large university, hoping in that way to remove himself from strong Christian influences, and while a student in this latter institution he heard one of the Studds, that English family which had been so profoundly stirred and changed through D. L. Moody, speak from the words "Seekest thou great things for thyself? Seek them not. . . . Seek ye first the Kingdom of God." The texts struck home. Dr. Mott was led, after much wrestling of spirit, to make the decisive dedication of his life to the service of God. While in the years

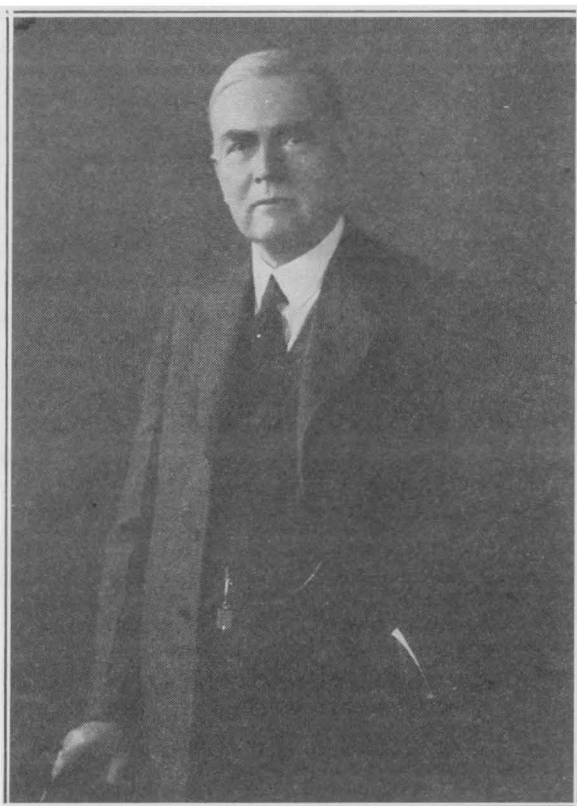
that have since passed he has sought great things, they have not been for himself. He has truly endeavored to "seek first the Kingdom of God."

One of the secrets of Dr. Mott's immense usefulness has been that he has interpreted that phrase, "the Kingdom of God," in large terms—

that he has never been willing to set any boundaries to the Kingdom. He has always been eager to have his conceptions of it broadened, desiring only that he should not miss God's leading and that the Kingdom should always be God's. To this may probably be ascribed two of his qualities which have been a constant inspiration to his friends—his own continued growth in outlook, a characteristic which gives him a perennially youthful quality, and his unfailing capacity to lift other men's horizons.

Early in his Christian experience Dr. Mott was led to give the central place in his life and thought to Jesus Christ. Ever since then the living Christ has been to him a reality. It is in the strength of that conviction and that fellowship

that he has dreamed and labored. Many now in middle life can remember, as though it were yesterday, how in their student days they heard him speak of the meaning of Christ to him and this kindled in them the longing that the same experience might become theirs. The manner in which his life has been lived is in itself an additional evidence—if one were necessary—of the reality and the power of that Presence in whom Dr. Mott so firmly believes. To that quiet confidence can be attributed, at least in part, the unhurried and al-



JOHN R. MOTT

most serene manner which is one of his most marked characteristics—even when, as so often, he has seemed to be carrying a suffering world on his heart, endeavoring to bring it, redeemed and purified, through a long night of agony.

Dr. Mott came early to feel that among the meanings of the Kingdom of God is the transformation of defeated lives into victorious lives. To the mission of dealing with individual men in public address, and in private interviews, he has given many years. He has by no means forgotten this mission or felt it to be an outgrown phase of his development, even though in later years he has found it necessary to devote much of his time to organization. He would be the first to say that the machinery in which he has necessarily become so much involved is useless unless it contributes to this remaking, in Christ's image, of broken men and women.

In his undergraduate days, Mr. Mott was led to think in terms of the entire world. He was one of that hundred who, in 1886, at that first student conference at Mt. Hermon, dedicated themselves to foreign missions and with whom the Student Volunteer Movement for Foreign Missions began. He has told how his own vision was strengthened and broadened in the early days of the Movement as a group of which he was a member was led, through study, discussion and prayer, to adopt the watchword "The Evangelization of the World in this Generation." No one knowing him can doubt that through the years, whatever others may have done, he has been true to that watchword. His conception of what is implied by "evangelization" has been enriched, as it must be for all who are open to God's guidance. He recently reminded a student audience at how many more angles the missionary enterprise is now touching the world's life than was the case in his own undergraduate days. His vision, therefore, has not only remained world-wide, but he has been led to see more and more how many are the phases of the world's life which must be entered and claimed for Christ. He has a profound conviction, to which he has often given voice, that "Christ must be Lord of all or he is not Lord at all." Through it all, however, it is *evangelization*—making open channels for the "good news" of Christ—which has been his dominant concern.

The major tasks to which, in pursuance of the vision of his youth, Dr. Mott has set his hands and heart are part of the history of Christianity of the last half-century. He early associated himself with the Young Men's Christian Association, then in the rising tide of its remarkable growth in this country. As head of its student work for nearly a quarter of a century, he contributed more than any one can measure to the religious life of

the colleges and universities of the United States and Canada, organizing associations on campuses, enlisting leaders, and helping produce literature. He showed here, as elsewhere, a remarkable faculty for recognizing potential ability in youth, enlisting it in the Christian enterprise, and making opportunity for it to develop to the full. For years he presided at the annual student conferences at Northfield. He conducted many evangelistic campaigns in the colleges.

As chairman for more than thirty years of the executive committee of the Student Volunteer Movement, he headed that organization and directed and presided at most of its quadrennial conventions. These gatherings alone have had an outstanding effect in quickening interest and enlisting life in the world-wide mission of the Church.

From 1898—when he was in his early thirties—to 1915 he was in charge of the foreign work of the Young Men's Christian Association and has been largely responsible for the world outreach of that organization. During these years he made tours around the world and to many different countries, chiefly for the purpose of reaching student groups and enlisting them in the Christian enterprise. To his vision—when he was barely thirty years of age—was largely due the bringing into existence of the World's Student Christian Federation. For a quarter of a century, from 1895 to 1920, he was its general secretary, and from then to 1928 its chairman.

As he grew older, Dr. Mott's outstanding abilities inevitably brought him into a still wider range of activities. He became chairman of the Continuation Committee of the Edinburgh Missionary Conference and when that was succeeded by the International Missionary Council he was made chairman of the latter body. In the former capacity he toured the world in 1912-1913, helping to set up national committees which should make effective the cooperation begun at Edinburgh. These later grew into the National Christian Councils. He was the organizing genius and the presiding officer of the Jerusalem meeting of the International Missionary Council. More than any other one man, he has been responsible for the coordination and cooperation of Protestant missionary forces the world around.

In 1915 he became the general secretary of the International Committee of the Young Men's Christian Association and held that office past the usual retiring age. In 1926 he was made chairman of the World's Committee of the Young Men's Christian Association. During the World War he carried the heavy load of the general secretaryship of the War Work Council of the Young Men's Christian Association. He it was who was

largely responsible for the magnificent service rendered by that body and upon him fell the major share of the burden of raising the enormous funds required.

The trusted friend of presidents of the United States and of statesmen the world around, more than once he has had offers which might have lured him into the field of politics and diplomacy. However, he has kept resolutely to his purpose of working through organized Christianity. Only on two major occasions, the Mexican Commission of 1916 and the Special Diplomatic Mission to Russia in 1917, has he been drawn even temporarily into the field of international politics.

Throughout his life, crowded as it has been with travel and heavy administrative responsibilities,

Dr. Mott has taken time to be a student. He is a prodigious reader and is the author of a dozen or more volumes.

Now in his late sixties, although some of his greatest years of achievement may well yet lie ahead, there is need for rising young leaders who will take up the work that he will lay down. The call is for men to do for the coming generation something of what he has done and is doing for ours. Even more than ever, the need is for men who will make a dedication of themselves to God and his Kingdom in their youth, and who view that Kingdom as one which is world-wide. The power of God is not diminished. We hope and pray that in this new generation there will be those who will allow it free course.

AMERICAN CHURCH EXPENDITURES FOR SELVES AND OTHERS

Gathered from United Stewardship Council Statistics, 1932

A blank was sent to the officials of the communions named below and the statistics are from their replies. These statistics are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and

beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either from nonbudget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

Communion	PER CAPITA GIFTS			TOTAL GIFTS				Membership in United States and Canada
	Denomina- tional Benevolences	Congre- gational Expenses	All Purposes	Budget Benevo- lences	Denomina- tional Benevolences	Congre- gational Expenses	All Purposes	
1 American Lutheran Con- ference	(16) \$3.08	(18) \$12.94	(19) \$16.02	.....	\$2,911,823.00	\$12,203,275.00	\$15,115,098.00	943,063
2 Baptist Convention of On- tario and Quebec	(3) 5.87	(2) 21.94	(3) 27.81	\$214,267.44	328,755.41	1,228,682.10	1,557,437.51	56,000
3 Baptist, North	(17) 2.80	(10) 16.81	(14) 19.61	3,759,707.00	4,046,704.00	24,313,734.00	28,360,438.00	1,445,615
4 Baptist, South	(25) 1.47	(24) 6.80	(25) 8.27	5,819,374.93	5,819,374.93	26,798,753.63	32,618,128.56	3,944,566
5 Brethren	(14) 3.15	(25) 5.96	(23) 9.46	233,380.00	450,984.00	855,543.00	1,356,477.00	143,425
6 Congregational-Christian	(21) 2.51	(6) 18.31	(8) 21.61	2,632,375.00	2,632,375.00	19,195,468.00	22,652,901.00	1,048,205
7 Disciples of Christ	(24) 1.85	(22) 7.13	(24) 8.99	2,065,166.14	2,917,017.23	11,217,168.93	14,134,186.16	1,572,732
8 Evangelical Church	(15) 3.12	(5) 18.66	(7) 22.75	442,079.00	708,246.00	4,245,640.00	5,129,171.00	227,472
9 Evangelical Lutheran Au- gustana Synod of N. A.	(10) 3.69	(13) 15.83	(15) 19.52	879,403.67	879,403.67	3,774,171.27	4,653,574.94	239,611
10 Evangelical Synod of N. A.	(22) 2.48	(9) 16.86	(13) 19.62	542,439.11	645,668.63	4,381,634.78	5,029,461.84	259,896
11 Lutheran, Other Synods..	(23) 1.89	(21) 7.66	(22) 9.56	.....	166,286.00	670,862.00	837,148.00	87,523
12 Lutheran Synodical Con- ference	(9) 3.87	(17) 13.42	(18) 17.29	.....	3,520,910.00	12,207,358.00	15,728,268.00	909,307
13 Methodist Episcopal	(13) 3.28	(8) 17.33	(10) 21.13	11,655,605.00	12,849,944.00	67,863,940.00	82,758,499.00	3,915,755
14 Methodist Episcopal S.	(19) 2.71	(20) 9.23	(21) 12.14	5,474,632.00	7,064,369.00	24,028,455.00	31,616,016.00	2,603,095
15 M'navian, North	(7) 4.61	(14) 15.55	(11) 20.53	84,758.46	84,758.46	353,739.22	445,369.83	18,378
16 Presbyterian in Canada	(8) 4.46	(11) 16.70	(9) 21.60	644,645.00	824,178.00	3,020,939.00	3,909,209.00	180,956
17 Presbyterian, U. S. A.	(5) 5.35	(3) 20.45	(4) 25.15	7,766,165.00	10,475,954.00	39,950,927.00	50,426,881.00	1,957,999
18 Presbyterian, U. S. (S.)	(2) 6.93	(12) 16.63	(5) 23.61	1,671,883.00	3,247,164.00	7,816,420.00	11,063,584.00	468,532
19 Protestant Episcopal	(20) 2.68	(23) 6.96	(12) 20.15	3,695,033.04	4,979,650.87	32,520,350.00	37,500,000.00	1,860,903
20 Reformed in America	(6) 4.97	(1) 22.55	(2) 28.52	715,955.00	795,428.00	3,613,035.00	4,569,420.00	160,198
21 Reformed, United States	(12) 3.29	(16) 13.87	(17) 17.41	672,776.00	1,141,523.00	4,812,035.00	6,041,769.00	346,945
22 United Brethren in Christ	(18) 2.72	(19) 11.05	(20) 13.93	947,210.00	1,080,210.00	4,383,171.00	5,525,590.00	396,687
23 United Church of Canada	(4) 5.42	(7) 17.44	(6) 23.27	3,243,693.00	3,334,774.00	10,735,812.00	14,326,371.00	615,751
24 United Lutheran Church ..	(11) 3.32	(15) 14.68	(16) 18.00	.....	3,334,045.00	14,702,601.00	18,036,646.00	1,001,520
25 United Presbyterian	(1) 9.24	(4) 19.13	(1) 28.96	1,855,803.00	1,645,863.00	3,408,516.00	5,159,950.00	178,177
	\$3.79	\$14.56	\$19.02	\$54,516,370.79	\$75,856,359.20	\$338,302,278.93	\$418,021,531.84	24,582,311

Compiled for the United Stewardship Council,
HARRY S. MYERS, Secretary,
152 Madison Avenue, New York City.

Above is a part of the annual statement prepared by the United Stewardship Council, showing the gifts toward congregational expenses and benevolences reported by twenty-five Protestant denominations (twenty-two of them in the United States and three in Canada). Judging from the total of membership given in the table, 24,582,311, and deducting 852,707 as the total of the three Canadian churches, the statement shows figures

obtained from denominations claiming 23,729,604 members within the United States. Probably there are approximately seven million more members in the 190 other Protestant denominations listed in North America.

While the figures are impressive it can be seen by a comparison with the reports for previous years that the present financial shortage is being reflected in the treasuries of the churches.

Facing the Future in Home Missions*

By the REV. WILLIAM R. KING, D.D., New York
Executive Secretary of the Home Missions Council

IT IS much easier to look backward over the past, or to review the present than it is to predict the future. This is particularly true in these changing and uncertain times. No one can see very far, or very clearly today in the thick weather through which we are sailing. Visibility is exceedingly low. He would be rash, indeed, who would assume to speak with very much certainty about anything today, especially about Home Missions. The old trails over which we have come stand out in bold relief, but the highways of the future are still largely uncharted.

As we lift our eyes to the future of Home Missions we are confronted with some sobering facts and situations. Several disconcerting clouds hang across the horizon of the new day—the cloud of a national and world-wide depression that gives no sign of lifting in the near future; the cloud of declining incomes and diminishing budgets that threatens to remain for a considerable time; the cloud of an amazing lack of interest on the part of the rank and file of our church membership, which shows but few breaks of penetrating light; and the cloud of a rapidly changing America, which is complicating the task and changing the entire character of the enterprise for all time to come.

No one can read the report of President Hoover's Commission on "Recent Social Trends" without being dazed by the kaleidoscopic changes taking place in America. No part of our national life is being more affected by these "trends" than our religious life—no institution is more affected by them than the Church—and no part of church life is more influenced by them than Home Missions. The President's Commission says, "Of the great social organizations, two, the economic and the governmental, are growing at a rapid rate, while two other historic organizations, the Church and the family, have declined in social significance, although not in human values." It is undoubtedly true that the Church has been the slowest of all our institutions to sense the changes of recent years, and the tardiest to adjust itself to the new situations.

We have not yet fully realized the effect upon Home Missions, for example, of the passing of the frontier in the early nineties which marked the first great change of direction in the "march of democracy" in America. Neither have we in any adequate way sensed the significance of the rise and dominance of the great city in America, which is rapidly urbanizing our entire civilization, and producing a new type of humanity with which the Church must deal. Nor have we fully appreciated the revolutionary influences of what Prof. Randall calls the reign of the twin gods of science and the machine, "which, though they have held sway over us barely fifty years, have destroyed more that was old and built up, more than is new, than any invading army in the history of man." Nor have we recovered our equilibrium since the World War, which so completely upset our civilization and disturbed our religious and ecclesiastical organizations.

We cannot wisely plan our Home Missionary program today unless we take into account the effect of these great changes that have taken place in America during the last forty years, and particularly within the last twenty-five years. Since the Home Missions Council and the Council of Women for Home Missions were organized in 1908 something unprecedented has happened to America, and consequently something has happened to Home Missions. Both the old America and the old Home Missions have gone.

How Shall We Face the Future?

First of all we must face the future; we cannot escape it. We cannot live in the past. We cannot rest in the present. The future claims us. We *must* face it with a calm and resolute determination to carry on.

The greatest peril to Home Missions today is the temptation to surrender to the "depression"—to withdraw within our tents and wait for the clouds to roll by. Our dangers are lack of courage, loss of morale, failure of faith and counseling with fears. While the times are hard and distress very real, there is a good deal of scare about the whole situation. We need to read history and recall "the years of the right hand of the Most High."

* An address at the Fellowship Dinner on the occasion of the Twenty-fifth Anniversary of the Home Missions Council and the Council of Women for Home Missions.

This is no time for letting up in our work. *This is the time for a real advance.* When General Joffre found the situation going against him at the Marne he said, "My left is shattered, my right is wavering—let the center advance." The only way out of the present disturbing situation is ahead. We cannot afford to wait for the depression to lift; it may remain for some time. We cannot afford to wait for the income of boards to increase, we may need to get accustomed to smaller budgets. We cannot afford to wait for a more convenient season, or a more advantageous position, the center must advance without delay.

Theodore Roosevelt is quoted as saying, "Ninety-tenths of wisdom is being wise in time; and if a country lets the time for wise action pass it may bitterly repent when, a generation later, it strives under disheartening difficulties to do what could have been done easily if attempted at the right moment."

This is the time for a forward movement in Missions, both home and foreign. We must advance now, and from where we are. We are prone to be like the Kentucky mountaineer of whom President Hutchins of Berea College tells, who was asked by a traveler the way to Cincinnati. After making several attempts to direct him how to get out of the hills to the main highway the mountaineer said, "Well, stranger to be squar' with you, if ye want to git to Cincinnati, ye'd better not start from here."

Preliminary Steps for an Advance

In any advance movement there are certain things to be done.

First, we must determine our objectives and get our directions. This has largely been accomplished. We have been "re-thinking" Home Missions for five years. Three years before the Laymen's Commission began its study of Foreign Missions, the Five Year Program of Survey and Adjustment of the Home Missions Councils had been under way.

Surveys have been made of twenty-five states in whole or in part. A number of special project surveys and intensive studies have been made. Four large national conferences have been held—the Cleveland Comity Conference, 1928—the Detroit City Conference, 1929—the Washington Home Missions Congress, 1930—and the recent Chicago Conference on the City and the Church in the Present Crisis, 1932. All of these were ap-

praisal conferences having for their purpose the re-evaluation of Home Missions. Since the Washington Congress about fifty follow-up conferences have been held in different parts of the country to discuss the new day for Home Missions. Last year our study book, "The Challenge of Change," carried to thousands of mission groups in the churches over the land the message of the Washington Home Missions Congress.

Through surveys and special studies made we have gathered more than one five-foot shelf of valuable data on Home Missions, which has enabled us to determine our objectives and get our new directions in Home Missions.

Lay Out Our Program of Advance

This program will be reported to the two Councils in January, 1934, by the Five Year Program Committee. The advance recommended will be neither to the right nor left, but straight ahead. It is not a new direction we need now in Home Missions, it is a new emphasis. We have already turned the corner. We need now to speed up the processes already started. We are headed right; let us quicken our pace.

Mission Boards have been in process of readjustment for some time. Our cooperative processes began twenty-five years ago, when these two Councils were organized. The leaders of that day "discerned the signs of the times" and began to work together.

We are not now contemplating anything spectacular or extravagant. Any advance movement should be simple, practical, inexpensive and unostentatious.

In conclusion, we ought to go into this uncertain, but intriguing future with new slogans, with new appeals, and with a new unity. Let us say less about budgets and quotas and reports, and more about needs and service and Kingdom interests. Let us say less about hardships and more about the claims of Christ and the opportunities. Let us say less about denominations and more about our common responsibility for the saving of America. The great days of Home Missions are not all in the past.

There are great days for Home Missions possible in the next twenty-five years. *But we must make them.* My one appeal is that in spite of declining incomes and reduced budgets, in spite of the clouds that hover over us, in the name of Christ and America let us go forward.

To have courage without pugnacity; to have conviction without bigotry; to have charity without condescension; to have faith without credulity; to have love of humanity without mere sentimentality; to have meekness with power and emotion with sanity—that is Christianity.—*Charles Evans Hughes.*

Casting Out a Demon in Korea

*The Story of Some Results of Student Evangelism**

Told by DR. GEORGE S. McCUNE
*President of Union Christian College
Pyengyang, Korea*

HE CAME in howling like a wild maniac. "They say I'm crazy!" he cried. "Be still! Let me alone! I will tell you . . ." and a volley of incoherent verbiage burst into the quiet morning precincts of prayer.

A hundred faces in the dim light of dawn suddenly turned toward the great door of the courtyard.

"The demon possessed man," they whispered, and instinctively shrank away.

The unfortunate victim's family were leading him in for prayer, and the worshippers would have fled had not this wretched figure become a familiar one to them through the years.

Sixteen years before this the village of Pyuk-dong had heard a group of college boys from Pyengyang preach the Gospel, and then had sunk back into the age-old darkness apparently to drag on the weary days as before. But now another Gospel Team from Pyengyang Union Christian College had come; and the power of the Holy Spirit was coming upon them.

For months, almost from the beginning of the fall term, thirty or forty of the college boys had been meeting in four groups, praying for special guidance and blessing. At the close of the spring term eighteen of them were led to form three evangelistic teams, six students in each group. After praying they decided they must go out during the summer vacation and preach nothing other than Jesus Christ and Him crucified.

One of these teams came to the village of Pyuk-dong, where they could not find a single Christian, although some confessed to having heard the Jesus doctrine preached some sixteen years before. A man of the village offered them a boarding place and cleared an open space for their meetings. They preached in the power of the Holy Spirit and a well-to-do man, consorting with two concubines, was convicted of sin, gave the two "small wives" a good living, sent them away, and made a home with his own wife.

"This Jesus doctrine is a strange thing," people said. "There's Mr. Kim—why, whoever would

have thought that old sinner would repent and live again with his wife?"

They never saw it on this fashion before, and the fame went abroad. Every night nine hundred gathered to hear the Word, and over three hundred became Christians.

If the Gospel word is sharp enough to cut asunder the base instincts of the soul from the Godward yearnings of the spirit, as it had for Mr. Kim, can it not pierce to the hidden depths of the human mind and relieve a demon possessed man? Something like this must have been the reasoning of these simple-hearted villagers. For the afflicted man's family hope burst as a springtime blade from the ashen years of helpless resignation.

And so on the calm of the morning air break the cries of this wild maniac:

"Don't strike me! Keep away!"

His relatives held him firmly and led him to the student in charge. It was a prayer meeting, and here was a subject for prayer forcibly and bodily presented, albeit an unusual one. Alone the student would never have included such a point in his outline notes. He inwardly trembled. But the Holy Spirit sometimes takes charge of church meetings, and God often thrusts strange words into yielded mouths.

The boy preacher prayed simply, definitely, earnestly to the Lord Christ who is the same yesterday, today, and forever—to the sympathizing Jesus, on whose lips it seems natural to hear the word of authority, "Be thou made whole."

Again to the evening service came the possessed man, and together the boys continued in prayer all through the night.

When it came time to close the meetings and go on to the next village, the afflicted man with his relatives followed after them. The disciples of old, in their annoyance, petulantly murmured, "Send her away"; but these students saw in the case the leading of God. They asked the Christians in the village to unite with them in intercession and spent in turn a good part of the night praying.

* Reported for *The Korea Mission Field*, by Victor Wellington Peters.

While they were praying an old woman was convicted of sin. She had all her lifetime been in bondage to the fear of evil spirits, but now she met a Loving One who could break every fetter and set the sinner free; she heard His word, "This is life eternal, that they should know thee, the only true God." She went home and gathered all the family together, seventeen of them. Evidently, as in the days of the apostles, she "and all her household" believed unto salvation, for they collected all their articles of sacrifice and the objects connected with spirit worship and brought them out to burn.

Thus God manifested His favor in one village by redeeming an old polygamist and in the next by revealing to a whole family that He alone is God. The man bound by Satan was not yet restored, though he seemed to be getting better. Apparently God was drawing faith out to a greater victory.

The next place the evangelistic team entered was a large market town. It was a strategic point for a Gospel victory, and the students were impressed with the greatness of the opportunity. To this place also followed the afflicted man. God seemed to be waiting for the best time to answer. God's silences are as purposeful as His clearest words.

Through the long night hours they pleaded that the power of Almighty God might be manifested and that He might receive all the glory. God answered, "I have both glorified my name and will glorify it again"; for had He not saved a hopeless polygamist in the first village and in the second delivered a family from a host of demonic spirits and gathered many people to His name?

About three in the morning they felt led to call to the demon possessed man: "In the name of Jesus of Nazareth we command you to leave this man."

That Name has lost none of its ancient power on prayerful lips; instantly the demon left and the man was fully restored. The power of Jesus was talked about through all that district and where only thirty or forty Christians had met before, now twelve hundred crowded in every night to hear the new and living Way expounded. A church of eight hundred is now worshipping in this market center every Sunday.

Student Work for Manchuria

The Christian young men of Korea are interested in extending Christ's Kingdom and fifteen hundred men have come in from all parts of Pyengyang province to study the Bible. About two-thirds of those enrolled are under thirty years of age. It is proving to be a council of war to wrest from Satan's grip a million souls for God's Kingdom. Four to six thousand attend the

evening meetings at the Union Christian College Auditorium. The main floor is filled every morning at five-thirty for prayer. Thirty millions souls in Manchuria need to be saved for Christ and our boys are preparing for that conquest. Some Korean students already speak Chinese fluently and they will make excellent missionaries in the next few years. Some of the students of our College and Academy, of the Theological Seminary, the Soong In and the Girls' Academy, gave their pennies, dimes and dollars. Some are living on two meals a day; others are wearing patched clothes; some saved money by not going home for vacation, and others earned money by hard labor, to send a Korean missionary to Manchuria.

A LUCKNOW GOSPEL TEAM

This team grew out of the Student Christian Association Camp. Each year an initiation ceremony takes place in which the pledge of membership is taken by new and renewed by old members. It is expected that they abide by certain principles and put into practice the team's motto, which is:

Service on the basis of friendship with God, friendship with Team members, and friendship with other people. The ideals are to keep clean and pure in word, action, thought, body and heart.

The pledge of the membership runs as follows:

Trusting in God to help me, I promise to abide by the principles of the Gospel Team, and sincerely endeavor to put into practice its ideals throughout my life. Nothing that I do will be done with a view solely to please people. I will strive to the best of my ability to keep clean in thought, word and deed; to maintain brotherly love; to treat all women and girls with respect and honor; and to willingly accept punishment for any breach of the Gospel Team rules.

This year the team has decided upon the following forms of service:

1. Meditation and sharing of experience.
2. Village uplift or rural reconstruction. Telling the people the primary principles in sanitation, and first aid in common accidents. Educating men and children.
3. Social Service. Visiting the sick in hospitals, and wherever required. Helping in burials.
4. Neighborhood Service. Night school. House visitation. Holding Sunday schools and services for servants.
5. Religious Service. Preaching the Gospel in *mohallas*, villages and slums among Christians and non-Christians. Bazaar and mela preaching. Giving full assistance and cooperation with prayer and active service, and making definite contribution in all religious and social camps, conferences, institutes, conventions and evangelistic and revival meetings. Helping the various churches in the city and outside the city, wherever help is necessary.—*Indian Witness*.

A Continental View of the Laymen's Report

By the REV. JULIUS RICHTER, D.D.,
Berlin, Germany

IN MY view, the second and third part of "Re-Thinking Missions," with the review of the situation and the problems of selected missionary agencies, are by far most valuable but no attempt is made to give a comprehensive view of the missionary situation in any of the countries visited. It seems to me impossible to evaluate the relative importance of these agencies in the different countries without such a background. The presentation lacks perspective. Any true appraisal of the missions and the churches in India or China or Japan should keep in mind what has been attempted there in former times, what methods they have used, and what have been the results. If such a general critical survey is attempted by a group which is able to carry it through with the broadest outline, the history of the past work should not be left out. From this report it is impossible to obtain a satisfactory view of the missionary situation in any of these countries as a whole. Any critical remarks can be correctly weighed only from this background.

It seems also a pity that the Commissioners have put the whole emphasis of their authority on the first and the fourth part of the volume containing their philosophy of the missionary movement from the standpoint of enlightened humanism. We appreciate with what candor and impressiveness Professor Hocking is arguing against a shallow secularism; these chapters should be read not as an attack against a positive Biblical and historical conception of the Christian faith, but as an attempt to render the foreign missionary movement acceptable to many Americans, who have lost any conception of what the

Church and missionaries are attempting to accomplish. We, in Europe, hoped that after Lausanne and Jerusalem and Herrnhut there was a common conviction on the content of the Christian message but the Report calls every such statement in doubt. If, in spite of the deficiencies of

the dogmatical statement, attention is concentrated on the Christian "way of life" that, by the overwhelming majority of friends of missions will be regarded as misleading and unsatisfactory. After reading the first and the fourth parts of the Report and vividly protesting against many of their content, many will not have the patience to peruse carefully the second and third sections which contain the most valuable recommendations.

Again, there is a veil of indefiniteness spread over the Report. One almost never knows it relates only to the seven denominations or if the mission boards have any direct relation to the sweeping proposals. In many cases it is apparent that the Appraisers have in view the whole

Protestant missionary movement, and yet evidently their information is insufficient. No attempt is made to differentiate American, British and Continental missions. As a whole, the Report seems to have in view the average type of American missions, but what type that is in their eyes one can only surmise.

Many of the practical proposals of the Report are in line with the plans of the International Mission Council and of the commissions sent out in connection with the Council, as, for example, the Burton Commission to China, the Lindsay Commission or Christian Higher Education in India, the Commission on Christian Education in Japan.

This paper by Dr. Julius Richter, the well-known authority on continental missions and the author of "Missions in India," "Protestant Missions in the Near East," and other standard volumes, shows how continental Europeans look at the Laymen's Appraisal Report, and how it presents itself to a man who has devoted twenty-seven years to writing the history of the Protestant missions in all foreign countries. He expresses great respect for the writers of "Re-Thinking Missions," and gratitude that these fifteen men and women devoted a year to a close study of the missionary situation in Asia. At the same time he takes a very decided exception to their basic ideas and many of their findings.

In almost every case they go beyond what these commissions and the International Missionary Council think attainable under present circumstances. This surplus calls for comment.

Cooperation of the Protestant missionary forces is the watchword of all missionary conferences since Edinburgh. But it is extremely doubtful if an all powerful ministry with autocratic authority to direct foreign missions, is possible either for the whole Protestantism or separately for North America, Great Britain, and Continental Europe. It is hardly worth while to elaborate the merits of so chimerical a proposal. It is also questionable whether more would be gained or lost by relegating the functions of the denominational foreign mission boards to higher authorities for the collection of money only. The Roman Catholic Church is attempting the experiment. Would it be wise to follow its leadership in this field which must be handled so discreetly?

Much might be gained if it were possible so to amalgamate and to concentrate educational efforts, either for the colleges and universities or extending the cooperation downward to the high schools, the secondary schools or even the primary schools. The example of the Roman Catholic strategy is alluring, but how far is it practicable? Will the academic institutions of British India, originating from Great Britain and from North America, ever be amalgamated that way? Will that ever be possible in China? Would it be possible to pool the financial resources coming from a score of denominations with different ideals, such as the Baptists and the high church Anglicans?

Would a central recruiting office, perhaps in connection with the American office of the International Missionary Council be commendable?

A council on rural community work, drawing upon the united strength both of the mission and of the Church in each country, might become an intelligent and far-seeing agency for planning activities, for selecting and training the personnel and for making the necessary financial arrangements, yet what unheard of unification and concentration of foreign missions would be required to make it really effective.

It is easy for an American to thunder against the shortcomings of the denominationalism, but interdenominational unification in common work on a large scale is already in view. If the regions of denominational narrowness are toned down too far will there not be danger of indifference and of looseness in church adherence?

Almost every proposal looks inviting at first, but in view of the rash enthusiasm of the Commissioners, the wisdom of the International Missionary Council is evident in making haste slowly.

The Report puts its finger on many sore points in the Protestant missionary movement, and it never shrinks from giving clear cut advice. In this respect it may serve as a healthy stimulant. We can wish that the eyes of the general missionary public should be turned from the much debated parts I and IV and concentrated on the numberless practical questions of part II and III so that the situations described there might be carefully studied, and the recommendations given more adequate consideration.

The Indian Mission of Fellowship

The Rt. Rev. J. S. C. Bannerji, Assistant Bishop of Lahore, who was the leader of the Mission of Fellowship from the Churches in India to the Churches in Great Britain, thus describes the three months' tour of the principal centers in Great Britain and Ireland made by the four Indian Christians.

THIS three months has been a new revelation to us and we thank God for the riches in Christ Jesus that are ours by virtue of the age long search of our forefathers for things spiritual and unseen in that land of India. We go back with renewed zeal to claim for ourselves and our Church the fullness that is ours in Christ Jesus.

We have come to consider afresh the question why in spite of the openness of the heart of India to receive spiritual truths, there has been in recent years a spirit of resistance against Christ and His Gospel. We have seen, as never before, that no spiritual message to a foreign land can be ef-

fectively conveyed except in the spirit of true friendship and real fellowship. This has given us a new insight into the problems of missionary work in India.

The Mission of Fellowship has enabled us to see certain things with reference to the land to which we brought our message. Great Britain when seen in her true perspective, is truly great. She has taught us many a truth which we shall carry with us back to our own land.

We have also seen something of the heart of Christian England. We have seen how much warm sympathy and goodwill and a sincere desire to do the very best for India there is deep down in the heart of the Christian people of England. We know we can trust them. Enthusiasm for things spiritual and abiding is very great. When we saw thousands of men and women gathered to hear the simple word of God, we realized that deep down in their hearts there is a hunger for God.

Effective Ways of Working

Tested Methods for Increasing Interest at Home

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

SPRINGTIME SUGGESTIONS

An Easter Program for Children

"If children pray together and play together the world is saved."

This is the basic thesis of "Festive Programs," a series published by the Women's Missionary Society of the United Lutheran Church in America, from which we take the following suggestions.

Based on the holidays or festivals of various countries, the object is to show that the boys and girls in all countries have happy times just as they do in America, and that they love their country and its festivities just as American children love theirs. In this setting, "Religious festivals are introduced to bring about the realization of the need of a Saviour in all nations. . . . Emphasis is put upon the similarities instead of the differences in the nations of the world. Where a difference is noted it is explained that it is the lack of the knowledge of Jesus Christ that makes people different. Racial and color characteristics are ignored. The programs are simply a 'coming together' of the boys and girls of our country and others." Memory work, handwork, decorations, invitations, music and games are outlined; the last-named—excellent adaptations of our familiar games to missionary words and actions—are optional in the programs. For instance, an adaptation of "Here We Go 'Round the Mulberry Bush" begins, "Here we go 'round the world together," and in its several choruses the refrain repeats, "This is the way

we bow in Japan," "In India we will all salaam," "In China we shake our very own hands," etc.

The decorations suggested for the Easter program are flowers—brought by the children themselves if possible—canaries in cages, artificial butterflies, green and white hangings and Easter eggs providing that their significance is fully explained. The invitations consist of a card with a simple white flower painted in the corner by the children, or represent a bell or cluster of bells cut from white cardboard, with dignified inscriptions. Instead of a real game is suggested a study of the countries in which Easter is celebrated because Christ is known. Maps are used if desired. The children are asked to name countries which keep Easter and those which do not, lining up as for a spelling match, the leader calling for the Christian countries from one side and the non-Christian from the other, the sides vying as to which can hold its place longer. Leader explains that while Japan, China, etc., do not keep Easter as a nation, many of their people who have attended our missionary schools and churches do.

The program proper begins with the reading of the Easter story, Luke 24: 1-10, by a child or its repetition by a group of children, one or more appropriate hymns or carols, and sentence prayers. The leader then explains the changes in springtime and its consequent appropriateness for the Easter season. Seed or cocoon development may furnish the visualization. The very word Easter comes from an old word meaning April; but the meaning of the word which we know best and celebrate is,

"Resurrection from the dead." A description of Easter customs in other countries follows, the children repeating after the leader well-known greetings—the girls saying, "He is risen," and the boys replying, "He is risen indeed." In America Easter cards take the place of Easter calls, visiting and feasting, and the church service is the great event. Special musical numbers complete this simple but impressive service.*

April Showers

In an article in *The Missionary Link*, describing a send-off service for a group of new missionaries, the presiding officer remarked that without doubt the new missionaries had each had many "showers," but she proposed to the assembly that one more be given them—a "Shower of Promises" to cheer them on their way. These promises came rapidly and spontaneously from the audience as each one gave some Scriptural promise which had been his or her own stay in life: "Commit thy way unto the Lord"; "He shall give his angels charge over thee"; "Be careful for nothing"; "My grace is sufficient for thee"; "In quietness and in confidence shall be your strength," etc. The leader's own contribution was most inspiring: "Courage! it is I" (Revised Version).

In a young woman's organization, a shower of paper butterflies fluttered down from an umbrella opened above the group; each butterfly was inscribed with a number corresponding to that on a piece of missionary literature to be claimed by the

* Booklet obtainable at the Literature Headquarters, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia, Pa. Price, 15 cents.

recipient. A similar plan uses small paper tags hanging by threads from the edge of a suspended umbrella. In May the same purpose is served by a basket of crepe paper flowers, each of which is attached to a missionary leaflet. Half opened rosebuds may be used in June. All such plans add zest which tends to create an appetite for the inspirational reading matter.

AFTER THE SCHOOL OF MISSIONS—WHAT?

Recent suggestions of this Department have majored on special plans for mission study, as featured in the annual School of World Friendship. Shall it now be left with a sense of: There, that's over for another year!—an unrelated sidetrack in the year's trek? Or shall it be so integrated with the year's endeavor as to be a fundamental and continuous factor? The prime essential for the latter plan is:

A Missionary-Minded Pastor

The Rev. W. N. Sager, of Bucyrus, Ohio, writing in the *Evangelical-Messenger*, says:

The pastor is, or should be, the leader, director and example in missionary study, appeal and response in so far as his congregation is unrelated to the needs of the unevangelized. *The business of missions is the business of the Church, the business of the Gospel.* . . . This is the supreme purpose of the Church. For the necessary recruits we must look to the leaders of these flocks. The shepherds are responsible for their training. . . . The task is so important, so far-reaching that the utmost loyalty to the Master's Plan and the most enduring faithfulness must obtain, if the work is to be well done. Not only would indifference or neglect on the part of the pastor limit his usefulness and bring a smaller harvest, but this would depreciate the activity of the members of his church, and as a consequence, his church would not accomplish its share of the work of the Great Commission. . . . Our church, local and general, is dependent for her success on the mental training, spiritual devotion and loyal obedience of her pastors to the program and leadership of those in authority.

Importance of Follow-Up Projects

The paramount value of activating the study material is be-

yond argument. Mrs. Claire Goodsill Chandler writes us regarding this feature in the Galesburg Baptist church. She tells how the girls in her Sunday-school class, after studying "On Racial Understanding" (Youth and Christian Life Series), decided to adopt Christian Americanization as their activating project. After inviting a successful leader in such work to hold a conference with them, they started out on a schedule of weekly calls in the homes of local foreigners—mostly Mexican, Hungarian, Greeks and Italians. They give lessons in English and in many other ways show themselves good friends and neighbors to the "New Americans." The class programs for the year carry out the same motive. Each month is spent considering a different country, with the committee in charge planning decorations, programs, refreshments, entertainment, etc., after the manner of the country studied. Showers for Baptist stations, in the countries considered during the School of Missions, are held under the direction of a specially appointed "Shower Lady," whose task is to plan appropriately for the reception of small articles of ascertained need in Indian stations in Arizona and Montana. These may be placed on a dateless Christmas tree, or in an Indian drum. Amounts of money needed for specific objects in stations in China are to be dropped into a Chinese lantern to "send out the light."

Another plan that has proved of great value in this church is that of Porch Reading Groups. Both the Home and the Foreign study books seemed so readable last summer that the local Missionary Education Committee suggested the formation of neighborhood reading groups for the summer afternoons. Leaders were secured in different parts of town, and near-by women, girls and available men were invited to become parts of their groups. The Woman's Society bought the books—five of the most colorful—each leader making her own selection. Meeting weekly during August and

part of September (sometimes as picnic meetings with quilt piecing as an avocation), the groups read, discussed and digested the subject matter. Incidentally they rolled up a large number of points in the Baptist Reading Contest. The demand is for more porch parties next season. Mrs. Chandler adds: "It was a delightfully easy method for encouraging missionary reading; and once started with a dependable leader it took care of itself."

N. B.—A cool drink served by the hostess was the limit of the inevitable "refreshments," thus minimizing preparatory work and maximizing attention to the subjects in hand.

IMPERSONATING MAGAZINES

Eternal vigilance is the price of much besides "liberty." Plans for stimulating the subscription endeavor must be varied and oft repeated. We are indebted to Viola Merritt Lyle, of Turtle Creek, Pennsylvania, for the following excellent contribution:

At one of our meetings the literature secretary used impersonations to make her subject matter more interesting. Securing magazine covers from local subscribers to the three publications to be considered, she basted these decoratively on the white dresses of a corresponding number of enthusiastic women who could be depended upon to give their subject matter convincingly. The monologues ran something as follows:

1. I am the *Year Book of Prayer*. Come with me and I will show you the fields where our missionaries work. We will visit lonely places in our land where probably you have never gone, and then cross the ocean to other countries. I will show you schools where the thought of God has been so changed that instead of bowing in terror before an idol, the children love and worship the Father in heaven. We will see the Spirit of Christ at work in the colleges, on the campus and in the classrooms. Let me take you to hospitals where suffering people find healing for souls as well as bodies. . . . Best of all, I will lead you to the Throne of God in earnest prayer for the coming of His Kingdom. O come with me this year. I am the *Year Book of Prayer*. (She remains standing as the next impersonator enters eagerly and joins her.)

2. I am *Women and Missions*. My sister has offered to show you other people and lands. Now let me take you into the homes of the missionary

workers and their friends where you may hear them telling why a missionary wants to go to China—or Arizona, and what he does through the happy, crowded days. . . . In my pages you will hear girls and boys who have learned the joy of Christian living tell how they have gone home to show their own people the way of life. And my pictures! What a host of scenes they will show you! Come with me through the year: meet my people; hear their stories; laugh with them; cry with them; love them. Come, journey with me around the world. I am *Women and Missions*.

No. 3. I am *THE MISSIONARY REVIEW OF THE WORLD*. My sister publications have offered you many attractions, but you need me to complete your missionary library. My sisters are largely concerned with the work of one denomination. But surely your sympathies are not confined to the fields of the Presbyterians alone. I bring you news of other groups. The Church of England speaks through its missionary bishop; the American Bible Society tours Brazil with you. Laymen and theologians speak to you about the things of the world-wide Kingdom. The voice of "Effective Ways of Working" tells of new ways to do the ever-recurring tasks that grow so stale if done in the same old way every year. Through me you may learn what is done in the Council of Women for Home Missions, and the Federation of Women's Boards. My "World-wide Outlook" will keep you posted on current events, and my "Missionary Bookshelf" furnishes infinite variety. Take me to your heart and home. I am *THE MISSIONARY REVIEW OF THE WORLD*.

(Secure subscriptions at close.)

INSTALLATION OF OFFICERS

By MRS. C. B. STAUFFER,
Lakewood, Ohio

This service opens with a few remarks appropriate to the organization, given by an installing officer, after which the chairman of the nominating committee comes forward and addresses the officer somewhat as follows:

We present to you these women who have been selected to carry on the work of our Women's Home Mission Society for the coming year. We believe they possess the qualifications necessary to do their work cheerfully, thoughtfully, prayerfully. Each has been chosen for her special adaptation to the work of her office and it is with pleasure that we present them.

(Chairman of nominating committee then leads new president to platform and introduces her.)

Installing Officer: "The honor that is yours is not greater than the responsibility which the office conveys.

May wisdom, knowledge of the work, enthusiasm and the ability to interest others be yours in good measure. The duties of your office require (enumerates duties). For you we light this White Candle (suits action to word), as symbol of your office. White is made up of all the colors; so the president must have the support of all her officers to make her work complete."

(President is then led back to her chair and vice-president taken forward to be similarly inducted.)

"For you we light the Yellow Candle, as symbol, etc. Yellow denotes life, strength, sunshine—all necessary in assisting the president to do her work."

A similar ritual is used for the recording secretary for whom a Blue Candle is lighted as signifying truth, steadfastness, faithfulness. For the corresponding secretary, a Rose Candle, rose denoting the rosy hue which must run through the correspondence, especially to the sick, shut-ins, bereaved. For the treasurer, a Gold Candle is symbolical of money. For the secretary of supplies, program, Christian citizenship, membership, stewardship, literature, etc. (according to local roster), as a group, a Green Candle symbolizes growth—new members, program, ideas, literature, etc.

All newly installed officers are then asked to rise and face audience to be introduced individually. The installing officer asks for support of entire society and administers the following pledge:

"Do you, as members of this society, pledge your loyal support and whole-hearted cooperation with these officers?"

Answer, "We do."

All rise, form circle and sing, "Blest Be the Tie that Binds." Closing prayer.

METHODS BRIEFS

Accentuate interest and activity in any missionary group by dividing its membership into two sections named after the fields or subjects for the current year's study—Chinese and Indians this year—and have them vie with each other for points such as attendance, dues or offerings, new members obtained, etc.

For reporting a convention or associational meeting: Have one person—presumably an invalid or stay-at-home—sewing in her own living room when one or more callers come in and tell with animation, as news, the main points of the meeting to be reviewed. This takes away the formality of a report.

Give each member in the fall

a five-pointed star with the request that she secure one recruit for each point during the year, writing the names on the successive points and publicly posting the stars at the final meeting.

—MRS. JOHN A. PRICE, *Reformed Church, Toledo, Ohio.*

RECIPES FOR CHINESE EDIBLES

Candied Apples

Small apples (like crab apples) are cored and dipped in a sugar sauce (syrup made of brown sugar and water cooked until brittle when tried in cold water). The Chinese have from 5 to 10 apples on each stick.

The Chrysanthemum Bowl

The Chrysanthemum Bowl is a Chinese chafing dish in which the flame from the alcohol rises about the bowl of steaming food like the petals of a chrysanthemum. Served with rice and followed by an orange or pumello (the nearest to that in America is the grapefruit) it makes a very palatable meal.

Tea Eggs

1 doz. eggs; 1/2 cup dark tea leaves; 1 tbsp. salt; 1 stick cinnamon.

Boil eggs hard, then crack the shells thoroughly and put into a pot with hot water to cover. Sprinkle over the top with tea leaves, add salt and cinnamon, and let simmer slowly long enough to become thoroughly brown inside.

Fish Chinese Style

1 fish; 2 tbsp. flour; 1 cup water; 2 tsp. soy sauce; chopped ginger to taste; 1 tsp. Chinese onion; 1 tsp. brown sugar; salt.

Clean fish and fry in deep fat. Drain. When wanted for use, reheat in the following sauce: Prepare thick sauce of flour, water and salt. Cook five minutes, add soy sauce, chopped onion, ginger and sugar.

Sweet Potatoes, Roasted Chestnuts

These are two popular foods sold on the streets, baked in a portable stove, often "called" in the streets.—*From Chinese Dishes for Occidentals.*

BULLETIN OF The Council of Women for Home Missions

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

CONTINUING PRAYER

On March 3, 1933, individuals and groups who are followers of Him, who came to give life and more life, to all men, prayed to be faithful in walking the same Way of Life. Mrs. C. C. Chen of Shanghai, who prepared the program for meditation and prayer which was used all round the world, has growing children whom she would guard from venom of the hatred of Japanese children. So they are taught at this time of great tenseness between the nations that in Japan are families with grandparents, fathers and mothers and children like themselves; and, that the suffering of the many people both Chinese and Japanese is caused by militarists rather than by followers of the Prince of Peace. When one of her sons asked if one

could pray that "the Chinese soldiers be victorious," her reply was that as Christians they would "ask God the Father of all to aid in the victory of the country which had the greatest contribution to make to the happiness of the peoples of the world."

Therefore with all this host of witnesses encircling us, we must strip off every handicap . . . run our appointed course steadily with our eyes fixed upon Jesus as the pioneer and the perfecter of faith.—(Hebrews 12: Moffat translation.)

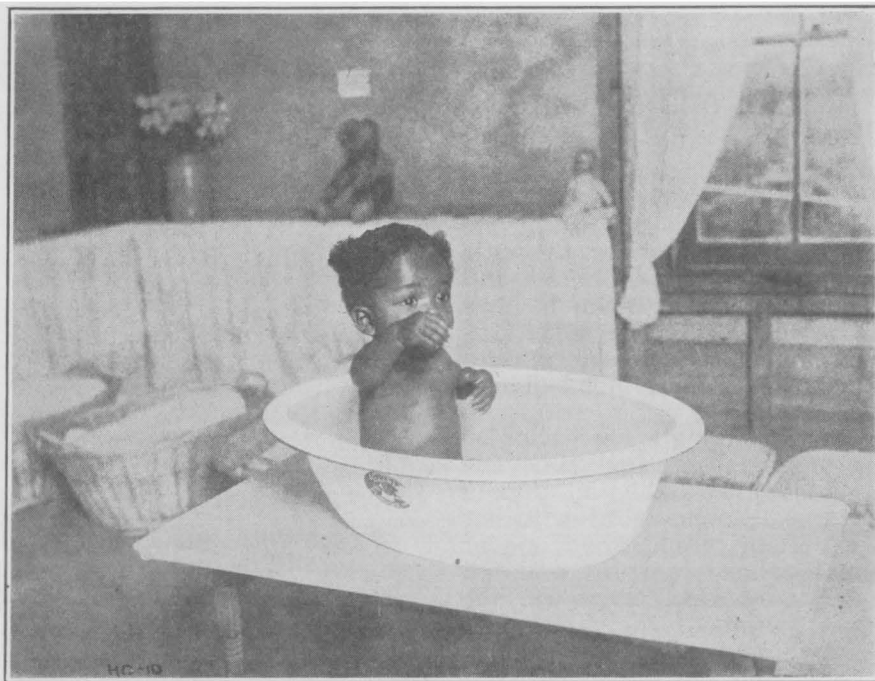
THE CRISIS IN THE WORK AMONG MIGRANT CHILDREN

In these days when the attention of each is centered on the needs in his own community the

difficulties of the migrant laborers have been multiplied a hundredfold. In times of plenty the migrant laborer is the last to share; in times of distress he is the first to be eliminated from the educational, health and recreational plans of the community. After years of neglect, migrant schools were organized for the migrant children in California. In 1932 every one of these schools in one county was closed; now hospitals have in some cases closed their doors to the "migrant."

At this time of curtailment in all these programs, the life of the migrant laborer is further burdened by irregular employment and wage cuts from 25% to 50%. They receive forty cents instead of one dollar and fifty cents as in 1928 for picking one hundred pounds of cotton. In some crops children of five and six years are found working in the fields to add even a few cents to the family earnings in spite of school attendance laws.

Word has come from a field in the West that the "starvation period" has arrived. In January and February from the East, in New Jersey, comes the report of terrific floods. The shacks, already elevated on stilts to escape the incoming tide, are flooded. Eight hundred "migrants" are sleeping on army cots in available buildings in the town. One large oyster house is so damaged that business has ceased and many of these people have been thrown out of work with no money or food. From five to eight hundred are being fed daily by the churches in the neighborhood. The Red Cross has been enlisted. Never has the work of the Council in this field been so valued by the com-



ROSALIE READY FOR HER BATH

munity and the migrant families as in these days of crisis. With the added difficulties in the migrant situation have come added responsibilities to the Council of Women for Home Missions. As a result the year's work closed December 31 with a deficit of over seven hundred dollars. You may know of individuals or organizations who could help.

AGAIN WE SAY,

"Let No Man Despise Your Youth!"

James Frederick Green, Yale 1932, representative of the National Student Disarmament Council of U. S. A., in his address to the World Disarmament Conference, Geneva, February 2, 1932, said in part:

After contemplating the events preceding the catastrophe of 1914 we remain unconvinced as to the wisdom of our predecessors. . . . We respect the noble war dead, but we question the judgment of those responsible for their death.

Organized slaughter, we realize, does not settle a dispute; it merely silences an argument. . . .

The other speakers have much at stake; we have even more, for we are literally fighting for our lives. I stand before you as an attorney for the defense, pleading for a reprieve. . . . It is the young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

In a sense, I am presenting an ultimatum, rather than a petition. For behind your deliberations stands staring down at us the specter of Death. We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know.

EIGHTH CONFERENCE ON THE CAUSE AND CURE OF WAR

By ELINOR K. PURVES

That women are vitally interested in the movement for international cooperation and world peace and are willing to make sacrifices in order to secure it

was demonstrated by the number who in this time of economic stress were in attendance at the Eighth Conference on the Cause and Cure of War held in Washington, D. C., January 17-20, of this year. The delegates from the eleven national women's organizations which cooperate in this annual conference came from all parts of the country, north, south, east and west, and represented groups of women in many varied activities, such as clubs, Leagues of Women Voters, Y. W. C. A., W. C. T. U., missionary societies and church groups of various kinds. The organized church women were delegates of the Council of Women for Home Missions or the Federation of Woman's Boards of Foreign Missions which are two of these eleven member organizations of the National Committee on the Cause and Cure of War.

The theme for the conference was "War and Waste," and the program included some very realistic presentations of the situation in the world today in its bearing upon international relations, and the machinery set up since the World War for the prevention of war. Among the speakers were Dr. Stephen P. Duggan, who gave a most interesting account of conditions in South America; Dr. Mary E. Woolley, who spoke on "The Status of Disarmament"; Mr. Ralph H. Stimson, who talked about the war provoking influences of the manufacture of armament, and Mrs. Vera M. Dean, who gave an address on "Russia Plans a New Order." In the program also, were Round Table discussions on war debts, disarmament, and the Far Eastern situation, all led by experts on these subjects. The final session closed with an address by President Neilson of Smith College, who spoke of the "Chances for Peace in the World Today."

As the discussions proceeded through the four days of the conference it was made clear to all that the peace machinery of the world had many weaknesses and that there was great need

for strengthening it, but there was also a strong conviction that in it, along with disarmament, lay the only hope of the world for permanent peace. That public opinion, as represented in these women's organizations, has progressed during the eight years that these conferences have been held toward a manifest desire for greater international cooperation is shown by the "Declarations of Principles" unanimously adopted by the conference, which is as follows:

After eight years of exploration into the causes and cures of war by means of a program based on considered study and action, we, the members of the Conference on the Cause and Cure of War, make the following Declaration of Principles:

1. We believe that international cooperation and international conciliation must proceed on a wide front and without further delay through governmental and through private and public agencies.
2. We believe in the political interdependence of nations.
3. We believe in the economic interdependence of nations.
4. We believe in the active promotion through governmental and other channels of the cultural relations of the nations.
5. We believe in the creation and mobilization of an informed public opinion, in order to exert a continuous pressure on the Executive and the Congress of the United States of America so that the principles herein enunciated may be translated into measures effective for world unity and world peace.

Among the resolutions passed by the conference was one expressing satisfaction with the policy for implementing the Pact of Paris announced by the Hoover administration and its appreciation of the stand taken by the incoming President in reaffirming the necessity of strict maintenance of treaty obligations. Another resolution expressed approval of the Joint Resolution before Congress granting to the President the power to prohibit the exportation of arms to nations at war, where in his opinion a sufficient number of nations are willing to cooperate in such actions, and urged favorable action by Congress.

One of the features of the conference was the jury of twelve which listened to the discussions and at the final session brought in as Findings the Declaration of Principles referred to above, and the "Objectives for 1933" for the member organizations, the main purpose of the conference being to set up a program around which the Departments of International Relations of these organizations may build their respective program for the year.

The "Objectives for Action" call upon the women of these organizations to arouse public opinion in favor of (1) the immediate ratification of the World Court Protocols; (2) the declaration of an embargo on arms to nations at war after the President has secured the cooperation of other nations; (3) the continual implementing of the Pact of Paris by nonrecognition of situation brought about contrary to its obligations; (4) the achievement of definite results during the second stage of the Disarmament Conference along certain definite lines, and (5) the entrance of the United States into the World Economic Conference without reservations and with freedom to discuss the problems relating to the present economic crisis.

The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions have accepted these objectives as the basis for the year's work, together with those parts of the Federal Council's "Memorial on World Peace" which related to disarmament, international cooperation and the World Court, all of which are very similar to actions and recommendations of the Conferences on the Cause and Cure of War. The women of the churches, if they accept this program, will then be uniting with other groups of women in nine national organizations, and with the churches represented in the Federal Council in a united effort to further the cause of international cooperation for the prevention of war.

Following Christ is no less than *living* Christ.

Live Christ

Live Christ!—and though the way may be

In this world's sight adversity,
He who doth heed thy every need
Shall give thy soul prosperity.

Live Christ!—and though the road may be

The narrow street of poverty
He had not where to lay His head,
Yet lived in largest liberty.

Live Christ!—and though the road may be

The straight way of humility
He who first trod that way of God
Will clothe thee with his dignity.

Live Christ!—and though thy life may be

In much a valedictory,
The heavy cross brings seeming loss,
But wins the crown of victory.

Live Christ!—and all thy life shall be
A High Way of Delivery—

A royal road of goodly deeds,
Gold-paved with sweetest charity.

Live Christ!—and all thy life shall be
A sweet uplifting ministry,

A sowing of the fair white seeds
That fruit through all eternity.

—John Oxenham.

YOUNG PEOPLE'S PEACE CONFERENCE

The realization that the burdens of the next war will fall on the shoulders of the younger generation and that a deep sense of responsibility rests with them in thwarting propaganda which would precipitate another crisis led the New York Quakers to call a two-day Young People's Peace Conference, which was held on February 12 and 13 at the Friends Meeting House, 221 East 15th Street, New York City.

Four hundred and fifty delegates between the ages of fifteen and thirty-five from churches, synagogues, schools and colleges in New York, New Jersey and surrounding communities heard Norman Thomas, Frederick J. Libby, Dr. Edmund B. Chaffee, minister of Labor Temple, Professor Allen G. Alley of the League of Nations Association, and Dr. Louis I. Newman, New York rabbi, discuss various aspects of the peace problem. The young people not only took part in the general forums following

the addresses, but broke up into smaller group conferences for the discussion of the many difficulties that are preventing the nations of the world from attaining permanent peace. Some of the problems included "Four Public Enemies—Armaments, Debts, Tariffs, and War Costs"; "Has the United States a Peace Policy?"; "International Machinery to Bring Peace"; "The Church and War"; "Christianity and Coercion."

A Peace Picture Exhibit was shown in connection with the conference. Numbering 451 cartoons, posters, photographs and pictures on the war-peace issue, this display showing the horrors of war is considered one of the finest collections of its kind. It was collected by Dr. Francis N. Onderdonk, head of the Department of Architecture at the University of Michigan, and an ardent pacifist. It is considered unusual from an artistic standpoint as well as for its contents. Pre-war painters as well as the most modern type of German and Dutch artists were represented, among them, Otto Dix, whose series of prints on the brutalities of war have labeled him as "the Erich Remarque of etchers."

CONTINUING PRAYER

On the first Friday in Lent, February 16, 1934, Christian women and men young and old and the children, too, will gather again in the world fellowship of prayer and giving for others. Mrs. Lewis Hofmeyer of Cape-town, Africa, is preparing the program on the theme "Pray for the Peace of Jerusalem." In the November issue of the *MISSIONARY REVIEW OF THE WORLD* will be found the report of the world observance in 1932.

Mrs. Poling chose as her theme for the March meeting of the Administrative Committee of the Council

"According to your faith be it unto you" and
"A new commandment I give unto you, that ye
Love one another, as I have loved you."

Our World-wide Outlook

A Missionary Newspaper of Current Events

INDIA—BURMA

Waning Interest in Hinduism

Twelve years ago half a million pilgrims bathed in the Godaviri River at Nasik; last year a hundred thousand visited the holy place. These were two Sinhasta Years when the planet Jupiter enters the sign of Leo and the water in Ram's Pool is believed to have unique purifying power. Though ancient India continues to assure the world that the life of renunciation is the way to God, yet it seems evident that this search is gripping the Indian people less and less each year. Other interests are surging forward and religion is dropping into the background particularly among the intelligentsia. If this modern attitude is a protest against the sterile results achieved by overemphasizing renunciation, it is a wholesome step in advance. If, on the other hand, it means that all religion is to be tabooed, it spells danger for the future.—WILBUR S. DEMING in *The Missionary Herald*.

Legislation by Fasting

Can you imagine Dr. Daniel Poling threatening to fast to death if America does not positively and definitely go "Dry"? If Dr. Poling did such a thing would he get more than condemnation as a publicity stunt puller? No—not in the United States. But in India—there we have a different psychology. Nothing strange about Mr. Gandhi's method there. Telegrams flew about the country and officers of high rank got busy to see what could be done when he began his fast. The depressed classes, numbering about 65,000,000, really gain a great deal politically, for they will now occupy 148 seats in the various

legislative councils as against 71 formerly. They will sit there, not as members of the "depressed classes," but of the Hindu community. While politically Mr. Gandhi's fast has been a success there is still a grave problem presented by certain orthodox groups who refuse to give up their ancient customs of caste. Unless this is done Mr. Gandhi announces another fast—this time unto death.—J. J. BANNINGA, Pasumalai, India.

Do Not Close the Garo Schools

Christian Garos support forty evangelists who work among children in the Garo Hill villages where the American Baptists have a mission. As soon as these children learn even a little they are never again contented with all the silly, useless form of evil spirit worship. Knowing this, many villages will not permit a school to be opened, so if any of the fifty-seven schools are closed it means the end of organized Christian work in that village. Recently a conference was held in the Garo Hills at which forty Garo representatives and nine missionaries sat together for six hours a day for four days, discussing many problems of the work, especially in regard to retrenchment. The Garos pleaded that these schools might somehow be kept open, for often the teacher is the only Christian village leader.

—*Watchman-Examiner*.

Leprosy Arrested

Rev. G. M. Kerr of Dichpali Leper Hospital, Hyderabad, writes:

The last eight months have seen 184 patients discharged as "disease arrested"—our biggest number as yet within such a period, but undoubtedly treatment is becoming more intensive and more speedy in result. Of the last 300 discharges in this category

the average length of stay here was 2.03 years. In time the average length of stay will incline to be shorter. These all go on six months' parole. The average number of those who return after parole is 37.5 per cent. It may be assumed that most if not all of those who do not return are continuing to keep well. Of those who have returned the number of relapses is 13 per cent, but none of these were serious; save in rare cases their non-infectivity remained untouched, and they all yielded to brief further treatment. We keep trace of the Christians who go from the hospital, through their Christian pastors; with the others we have no such intermediary. We should like to keep our "disease arrested" patients longer under observation, but the daily pressure is too heavy.

—*Without the Camp*.

A United Work for Outcastes

Always, in north Travancore, has become a field of united Christian effort on the part of Jacobite and Mar Thoma Syrian churches, and the Anglican. The settlement was begun by a group of young Indian and English men to grapple in a Christian way with the problems of the depressed classes. The objectives of the group might be summarized as follows: to spread the Gospel among outcastes and to help in their uplift, so that real oneness in Christ might be realized, to train Christian leaders from among the outcastes, to focus the attention of educated people on the village problems of India, to draw together Christians of East and West, and lastly, to give to students of Union Christian College the challenge that higher education for the Christian should result in higher service. There are still 300,000 non-Christian outcastes in Travancore.

—*C. M. S. Outlook*.

Dacca Mission to Students

For the last forty years a special feature of the Dacca Mission

has been the evangelistic work among students, and some notable Indian Christian leaders have been won as the result of this quiet, personal, persistent work — through Bible classes, lectures and social intercourse. This old Moslem capital of Eastern Bengal is the center of a populous area, and the seat of a great university. A little group of Christians was discovered there in 1817. They were called "Truth Teachers," and had in their possession, carefully preserved in a wooden box, a much-worn volume from which they derived their spiritual guidance. No one could say whence the book had come, but they stated that they had possessed it for many years. It was a copy of Carey's first Bengali version of the New Testament, printed at Serampore in 1800. The book had been Christ's messenger before any preacher had arrived.

Thirty years ago a hostel was provided and accommodates 50 university students. Its Christian influence upon the constantly changing groups is immeasurable.

—*Missionary Herald*.

Lahore's School of Islamics

The Henry Martyn School of Islamics in Lahore was founded a few years ago in recognition of the need for better equipment of missionaries in presenting Christianity to India's Moslem population. The School has set itself to study Islam in all its bearings, to study Christianity in its relationship with Islam, thereby to help the Christians of India to understand Islam; and then to help missionaries and evangelists all over India to adopt such methods and literature as will meet the problem. Besides this research, the School is teaching and writing. For those who cannot make personal contact with the School, "The People of the Mosque" has been prepared. This is the first attempt to furnish in textbook form all the different things a missionary to Moslems needs to know of Islam. An Urdu edition is in preparation. The literary output also includes a series of

tracts for Moslems. Thus the School has great potentialities for reaching the whole of India's 77,000,000 Mohammedans.

—*The Mission Field*.

Origin of Gospel Teams

The Burma Gospel Team work was started by Mr. Dyer about 1923 and the work grew steadily. In 1930 the Team met a man in India who had been changed by his contacts with the Oxford Group and they found that they had much in common. Many of the methods, much of the approach, and all the desires for the ultimate goal were the same. The Kingdom of God Movement in Japan has the same motive as do the Gospel teams. One human source common to all these movements was Henry B. Wright of Yale, who taught succeeding student groups from 1900 to 1924, and Frank Buchman, Samuel Shoemaker and V. W. Dyer were among the number.—*Watchman-Examiner*.

Student Questions

The Rev. Paul J. Braisted of Judson College, Rangoon, Burma, writes that the modern Burmese students are keen and earnest searchers after truth. Recently when Dr. Joseph C. Robbins, Secretary of the American Baptist Foreign Mission Society visited Rangoon the following questions were among those propounded to him by the students in the Mission College:

What are the marks which should separate a Christian from others?

Need a man who leads a pure and true life believe in Jesus Christ to go to Heaven?

What happens to people who follow other than Christian religious teachers?

Is it possible to live a completely unselfish life?

Can a rich man live a Christian life?

Is it possible to establish the Kingdom of God on earth?

Is there a God?

How can I get a vital Christian experience?

Do animals have immortal souls?

Further questions covered the range of creation, revelation and denominations. The group included representatives from all the major racial groups of

Burma, non-Christian as well as Christian.

CHINA

Multiplying Dollars

Dr. Percy T. Watson writes from Harwood Memorial Hospital in Fenchow:

"For years this hospital has had to economize on furniture. Most of patients' beds had no bedside chairs. The best rooms had no dressers or chairs, and even bedside tables were at a premium. From a small town of less than a thousand people in a rural section of the United States a lady sat down and wrote a check on the small local bank and enclosed it in an envelope addressed to the Fenchow Hospital. No letter accompanied it. That thin envelope brought many fat things—tables, chairs and Chinese dressers, which averaged together, made the cost of each article only a little over \$1.00 in American money. This American check on a small, out-of-the-way American bank was cashed in Tientsin by the North China Mission treasurer, changed into Chinese money without discount at the same rate as a New York draft, and netted in fact \$2.00 more in Chinese money than did an international money order for \$10.00 American money cashed at the local post office."

—*The Congregationalist*.

Schools for the Deaf

The deaf are the only class of people in the world who cannot be evangelized until they have been taught in special schools. There are now ten such schools for the deaf in China, seven definitely under Christian management. They are not reaching more than 400 deaf children out of at least 40,000 who cannot hear and should be in schools.

The forty-four pupils in the Chefoo school have given a contact with many homes and Chinese people of all classes who know very little about the Christian religion.

Evangelizing the Farmers

A mixed Bible school for farmers and students held at

Mienchow in the summer of 1931 proved so helpful that it was decided to follow it up by regular evangelistic effort among farmers. Under the leadership of the Rev. Wu Shuen-hsi some of the senior students at Mienchow Middle School formed themselves into an evangelistic band, and various members, with a leader, went at week ends to neighboring farmsteads. They conducted a lantern service on Saturday evening, and the next day held services for men, women and children. At one farm, especially, these meetings proved most fruitful. The head farmer burnt his idols publicly and instituted family worship instead. Since then the work has developed rapidly, and to-day there are about twenty people in that district who worship Christ.—*C. M. S. Outlook.*

Prices for Hospital Care

"If you came to our doors," writes the Superintendent of the Presbyterian Hospital at Weih-sien Station, "you could have a nice ward bed, food, nurse's and doctor's care, all for 12 cents in U. S. money per day; or you could go second class with private room for 60 cts. If you were very wealthy, you could go first class with private nurse, special heating and solitude for \$1.20 per day. If you are a third class patient, your appendix would be removed for \$2.00, or if you want an amputation it is \$2.00, or if you need an X-ray it is \$1.75. If you have leprosy, plans are being made to take care of you. In any given month we can count upon at least 25 who will come in to have bullets extracted, after a visit from bandits. But we are not looking for patients, for seventy are now filling our sixty-nine beds.

National Leprosy Conference

The first National Conference on Leprosy to be held in China met in Shanghai on October 5-6, 1932, under the auspices of the Chinese Mission to Lepers. The membership of the Conference included Chinese medicals and

laymen, medical missionaries, and a number of foreign representatives of institutions and organizations for the relief of lepers, research, and treatment for the disease. The attention of the Conference was centered chiefly on the leprosy situation in China, distribution of the disease, medical treatment and research, and consideration of the future of leprosy work in China.

This Conference has furnished a stimulus to greater vigilance, and stronger effort in combating the menace of leprosy.

—*Without the Camp.*

West China's Woman Pioneer

Fourteen young women were graduated last year from West China Union University at Chengtu, Province of Szechuan. As each received her diploma, the largest ovation was given to Helen Yoh, a graduate in medicine, the first woman to receive a medical degree from any Szechuan institution. Her father is almost a millionaire from the Chinese point of view, and is tremendously proud of this daughter. He is a man of the old school and has two wives living. The old father is very deaf, and uses an ear trumpet with long rubber tube. Not long ago one of the missionaries tried to persuade him to give up this old-fashioned contrivance, and buy a small electric affair. But he would not listen to any such advice, and said, "I am known all over this part of the country as the man with the long ear."

—*Watchman-Examiner.*

In Tibet

The Chinese-Tibetan border no longer bars the missionary, and Christian guests may take unhindered journeys. Missionaries who have taken into Tibet their wives and children during the summer season have thus secured firm friends. Chinese control has been effectively applied over some important Tibetan centers and facilitates missionary occupation. Lhamo, a nomad center three days' ride beyond the Chinese border, twelve thousand feet above sea

level, approached through robber-infested country, and the seat of an important lamasery, has been occupied. Denja, whose monastery has been visited at intervals and is subject to Lhamo, will also soon be occupied. This marks real progress in the occupation of Tibet. On the Indian-Tibetan border Moravian evangelists, who have returned from a journey into Ladakh, report an encouraging welcome by the people and a thirst to hear and to read the Gospel.

—*World Evangelization.*

Christian Leadership

The following statement was made recently by Wong Kuei-Sheng of Nanking: "We Chinese Christians will not be always repeating the names of Jesus and of God, or confining our energies to the preaching of creeds; but we shall go out and actually save and liberate and nourish and build up the character and life of every man who is enslaved by the power of sin, and so demonstrate our religious faith."

A similar note is sounded by Chao Tzu-Chien, of Yencheng University: "Gloriously the spirit of Jesus lives forever. If my fellow Christians and my countrymen follow His holy example with all their hearts and with all their strength, what fear is there for salvation, what fear for man's life?"

A third statement comes from Wu Lei-Chuan, former Vice-Minister of Education: "The development of China's future is in the hands of the young men of today. Jesus alone is competent to lead them and worthy of their worship."—*Christian Observer.*

JAPAN

Peace Sentiment

There is in Japan a liberal group to whom war is becoming abhorrent, however serious the provocation. From one school comes the news that in chapel prayer had been offered daily "for the soldiers on both sides." Another writes, "We are holding weekly interdenominational prayer meetings to pray for peace."

The following stanza is from the pen of Kagawa:

"Again I have become the child of an
aching heart,
Carrying the burden of Japan's
crime,
Begging pardon of China and of the
world
With a shattered soul;
Again I am a child of sadness."

—*Christian Advocate*.

Three Days with Kagawa

Rev. C. J. L. Bates, D.D., President of the Kwansei Gakuin in west Japan, outlines Kagawa's program of three day meetings for students, and characterizes them as masterly demonstrations of rare intellectual power. His underlying purpose in these studies of the relation of science and religion was to show the inadequacy of the materialistic view. In the first address he traced modern scientific ideas, and showed the trend of thought away from the materialistic towards a more spiritual interpretation of reality.

His second address discussed the principles of Marxian economics, and challenged its claims to explain human interest and activity, affirming the conviction that it is only in the application of Christian love to the solution of social problems that these pressing problems can be solved.

The third address examined the mechanistic view of life, and "Behaviorism," in a thorough and convincing analysis; and made clear the impossibility of providing for choice and moral distinction on the basis of such hypothesis.

While speaking he uses a brush and India ink to draw graphs and diagrams. Each of his three addresses was two hours long.

—*United Church Record*.

Makiki's New Church

The Makiki Castle Congregational church is modeled after an old castle built at Yamato in 1560 by Lord Hisade, a Christian. It was the first Christian place of worship in Japan, and was called *Tenshukaku* — the "Place to Worship the Lord of Heaven." The Makiki Church

was organized in 1904 with 24 members; today its membership is over 800. One hundred and thirty-six were baptized in the new edifice and many were received into full church membership. The new building is not large enough to accommodate the church school which meets in open sheds adjoining the church building. Rev. Takie Okumura has been the pastor and inspiration of the church.

—*The Christian Century*.

Give Us Religion Only

A Buddhist priest asked Rev. Clarence F. McCall of Niigata, Japan, to come and pay his people a visit. "Bring your stereopticon slides," said he. "All right," replied Mr. McCall, "I will give you an evening of pictures showing American and Japanese scenery, health hints, farm animals, and perhaps a bit on morality or religion." An astonishingly prompt reply came — "I want pure religion, weaving in morality," announced the priest. So for a half hour Mr. McCall spoke on the relation of morality and religion and for one hour and a half he showed his slides on "THE LIFE OF CHRIST."

Baby Week in Seoul

The Child Welfare Union of Seoul has an annual "Baby Week." Dr. Y. S. Koo is its medical director. Among the many instructive booths was one for dental examination and advice; another to demonstrate baby foods, where were shown many things the Korean women did not know were allowable in a baby's diet; one showed how to bathe and dress an infant and still another displayed 100 health posters loaned by the Red Cross. There were also talks on the causes and prevention of disease, and a model Korean house was shown. At the end of two days some six hundred people had come to see the exhibition. Large crowds came at night to see moving pictures on hygiene and health. One hundred and eighty-five prizes were awarded.

—*Korean Mission Field*.

Evangelistically-Minded Korea

Because both missionaries and Korean Christian leaders have emphasized prayer, Bible study and witness bearing, the Korean Church has always been evangelistically-minded. The largest recorded attendance in a Bible class for women was 1,300, and for men, 1,800. There have been several "Forward Movements." In the "Great Revival of 1907," prayer and confession of sin were very prominent. Three years later, in the "Million Souls Movement," there were one hundred thousand days' preaching and 700,000 copies of the Gospel of Mark were distributed. As a result, the number of communicants in the Korean Presbyterian Church, U. S. A., increased in four years from 12,500 to 32,500; and the total number of adherents from 44,000 to 110,000. The gains of those revival years have never been lost. There was also the "Kim Ik Tu Revival" in Seoul, in the fall of 1920, when 600 were present at early morning prayer meetings, and 6,000 at evening meetings. In one offering, besides money, two hundred finger rings, two gold watches, twenty silver watches, clothes and bridal ornaments were received.

Three times in connection with government expositions in Seoul, evangelistic halls were set up near the entrance gate, and tens of thousands heard the Gospel preached. The present Forward Movement is a three-year program, initiated in 1931 and is a joint program of Methodist and Presbyterian Churches. The first year was one of prayer, consecration, Bible reading and study. The second is a year of evangelism and the third is to be a year for the widest possible distribution and sale of Christian literature.

—*The Presbyterian*.

"You Can't Preach There"

Kimso Tok Hung, unlike most of our Korean friends, is not poor. She had intended sending a Bible woman to some needy village when someone said to

her, "But why don't you give yourself as well as your money?" She decided to give her service, her time, and strength, and went out, voluntarily, to tell the Story. Some time later it came to her heart to go to the village of Song Gari, but the Sam Dung folk remonstrated, "No one can preach there; they have beat up every one who has tried to." Kimsi replied that it would be a new experience for her! She is a good path breaker and immediately got a hearing in this proud village which had in past days been a well-to-do community but through drink and vice was in very poor circumstances with lands poorly farmed. Some thirty, mostly men, accepted Christ and gave up drink and tobacco. Later, the Pyengyang Men's Missionary Society sent out a man evangelist to follow up. In less than a year's time the three saloons of the village have been obliged to close their doors! The past summer's crop was better because of the new industry of the men. Three weeks ago when Mr. Hill went there for the first time he found a congregation of eighty.

—MARY HILL of Pyengyang.

ISLANDS OF THE PACIFIC

Challenge of the Celebes

The sprawling, octopus-like island of Celebes lies almost directly south of the Philippines, 150 miles east of Borneo. Within its 69,000 square miles are 53 distinct languages. Missionary work has gone on for a century, practically all fostered by Dutch Protestant churches. To mention only the larger racial groups, there are 200,000 Menados; 100,000 Toradjas; 1,500,000 Boegis; and 600,000 Makassar. A large number of the Toradjas have become Christian; a part of their territory is occupied by the Salvation Army. The Menandos are nearly all nominal Christians, and are noticeably "westernized." Boegis and Makassar territories are still unoccupied. Islam and paganism holds them in bonds.

Rural Life Institutes

A distinct contribution to rural life in the Philippines when the National Christian Council, in cooperation with agricultural high schools, insular, provincial and municipal government officials and other agencies, conducted six Rural Life Institutes in the autumn of 1932. An imposing array of talent provided information, entertainment and worship. Attendance at lectures and demonstrations ran from thirty to 250, and audiences that gathered for evening programs of addresses and music numbered from 500 to 2,000. These institutes form the link between the national rural life meeting attended by 36 pastors, deaconesses, farmers and missionaries from 18 provinces last March, and the short courses for farmers to be held throughout the archipelago as soon as possible.

—*Christian Council Bulletin.*

"A Dangerous Book"

Hon. Teodoro R. Yangco was resident commissioner in Washington for the Philippines some years ago. He is now past sixty-five, is one of the Island's distinguished citizens, known far and wide for his Christian philanthropy. Speaking before a convention of pastors and Sunday school workers in Manila, he said:

Before the United States came to the Philippines, the Bible was a closed book. But today, how different! The Bible is open. Sunday schools and churches are free to think. The old days of religious oppression are gone forever, thanks to the liberating power of Protestant Christianity.

When I was a small boy my mother got hold of a Bible. Curious with interest, she began to read it. She did not know that the Spanish priest would disapprove. One day the padre called at our home. Innocently my mother brought out the Bible and said, "See, I have a Bible."

"Ah," replied the priest, "that is a dangerous book for you to read. You must burn it."

With fear and trembling my mother burned the book then and there. That event made a great impression on my youthful mind. I grew up to believe it was unsafe, and my dear mother died believing it was unsafe to read the Bible. I never read it until a few years ago. I am sorry for those lost

years of opportunity, but I am glad that now I am not afraid to read and study the greatest book in the world.

—*Christian Advocate.*

NORTH AMERICA

Century of Progress Crusade

Probably the most epochal united church program ever attempted in the history of Chicago is the call to 1,000 churches and 500,000 inactive church members to participate in a vast world's fair religious movement. Those expected to cooperate include 800 churches of 19 denominations, representing the Chicago Church Federation. Instead of having an evangelistic campaign with centrally located meetings, addressed by visiting evangelists, the program aims to strengthen the morale of individual churches, and to inspire the membership to attend and give financial support, and to lead better Christian lives.

Already 20,000 workers, representing three major sections of the city, have been trained and are ready to work when the Century of Progress Exhibition opens in June.

—*Presbyterian Advance.*

In Hell's Kitchen

Rev. E. G. W. Meury, D.D., of the Dutch Reformed Church, has finished thirty years as pastor of Knox Memorial Collegiate Chapel in "Hell's Kitchen," New York City. During this pastorate 807 church members have been received, of whom 709 were on confession of faith. Thirty years ago English, German and Irish were the languages of the parish while today thirty-two languages and dialects are in use. Nearly half the street signs are in Greek. There is no monotony in the work of this parish. Hit by the depression, all the members have taken the blows with a smile, and the unemployed have been cared for by the sharing of those more fortunate, as they did in the early Church. The benevolences of the congregation have not been reduced, but increased.

—*Christian Intelligencer.*

Save Life League

Twenty-six years ago Dr. Harry M. Warren of New York City, founded the national "Save-a-Life League," which has as its chief purpose the saving of persons who contemplate suicide. Dr. Warren recently reported that he had in these years interviewed 2,900 people and that most of them had been saved. The suicide rate of New York City alone is claimed to be four a day by George LeBrun, secretary of the chief medical examiner. According to the *New York Herald-Tribune* about one third of the cases are mental. These Dr. Warren refers to psychiatrists, whereas the others treated by himself. His treatment consists in "human sympathy and understanding" and the application of the Gospel message of Paul to the Philippian jailer, "Believe in the Lord Jesus Christ, and thou shalt be saved." This message is as powerful to save the suicides of today as it was to save the jailer at Philippi.

Navajo Camp Meeting

A camp meeting at Chin Lee Navajo Mission in Arizona, under the Presbyterian Board, brought the largest attendance ever witnessed at any of the Navajo meetings, a daily attendance of 100 being recorded. There were 15 accessions on confession of faith. The native Navajo Christians furnished a large part of the food for the camp meeting, which heretofore has been furnished almost entirely by the missionary. Their contribution was eight sheep.

—*Presbyterian Advance*.

Notable Negro Church

The Abyssinian Church of New York recently entered its 125th year. It is the third oldest Negro church in the United States. With a membership of more than 11,000 it is among the largest Protestant churches in the world. Dr. A. Clayton Powell has been the pastor of this church for the past quarter century.

—*Watchman-Examiner*.

Colored Churchmen to Be Represented

By a vote of three to one the diocesan convention of Upper South Carolina, has opened the way for representation of colored churchmen in diocesan affairs. The resolution which resulted from much careful deliberation and discussion is regarded as a great forward step in the work of the Church, and reads as follows:

Resolved, That it is the sense of this convention that the Negro clergy canonically resident in this diocese for at least six months, and working under the Bishop of the diocese, and two lay communicants elected by the convocation of colored Churchmen shall be entitled to seats and votes in the diocesan convention.

—*The Living Church*.

Ukrainians in Alberta

Around the Indian Reservation at Good Fish Lake in northern Alberta is growing up a settlement of Ukrainians, a very religious people but suspicious of organized Christianity, as they know it. Their number is increasing year by year, both by immigration and birth rate. The United Church of Canada is the only Protestant Church doing anything in a systematic way to help these people. There is one ordained missionary speaking their language, but his work is limited to a small area. The Board of Home Missions is responsible for the hospital at Smoky Lake, while the Woman's Missionary Society has three school homes; one at Smoky Lake, one at Wahstao, and one at Radway.

—*United Church Record*.

LATIN AMERICA

School Must Close

The Hooker School in Mexico City, under the Episcopal Board, is unable to function under the new law which makes it impossible to incorporate schools which had in the past received, were now receiving or expected to receive, support from religious organizations. The law also forbids any clergyman, or religious teacher in the schools.

The teaching of religion and all acts of devotion or worship are forbidden. All but five of the native teachers will be dismissed and all but two of the Americans will leave the plant. One hundred and fifty students must hereafter secure their education in government schools. Since business training and domestic science do not come under the law, the Commercial Department will continue. It is also hoped to use the school buildings as a home for girls who will attend other schools.

—*The Living Church*.

Bibles for Mam Indians

Western Guatemala has 200,000 Mam Indians. To make the Bible available for them, Rev. H. Dudley Peck has been at work with a group of eight translators and the cooperation of the American Bible Society. The beginnings of an Institute for training Mam leaders has been mapped out. Evenings during the translation sessions have been employed for evangelistic trips, and for making Christ known in their own tongue to the many Indian transients in public kitchens, lodges and plazas. Week ends have been used to reach three near-by towns and about fourteen villages. During the June session, 423 unbelievers from 42 towns and hamlets heard the message of God's love through the Mam translators.

—*Guatemala News*.

Jungle Indians in Peru

The first twelve jungle Indians of Peru to be baptized heard the Gospel for the first time when they came to the Christian Alliance Mission at Cahuapanas. They have completed four months' attendance at the Daily Bible School and have expressed the desire to learn more in order to give the Gospel to their families and friends. From 35 to 40 are attending special noon meetings, and it has been in these meetings that most converts have been won.—*Alliance Weekly*.

Converts in Uruguay

Uruguay has long been known as a refuge for oppressed peoples of other lands. In Montevideo, the capital, are representatives from every European country. Among other nationalities are about four thousand Armenians, who have an evangelical religious background, and some are already Christians before coming. A few years ago a young Armenian living in Buenos Aires, Argentina, felt the call to preach the Gospel to his own people and decided to return to Europe for special study. He studied in Paris two years and then in Glasgow, Scotland, another three years and there he was ordained to the ministry in 1932. After his ordination he returned to Argentina where he is doing evangelistic work among his people of Argentina and Uruguay. In October, he baptized his first 26 converts in Montevideo.

—*Home and Foreign Fields.*

EUROPE

Scandinavian Missions

A comparative study of the foreign mission activities of Denmark, Norway and Sweden was recently given in *Luthersk Ugeblad*, as follows:

	Denmark	Norway	Sweden
Number of missionaries	240	400	700
Benevolence (in Crowns)	1,750,000	3,000,000	4,250,000
Gift per capita . . . .	.59	1.14	.70
Baptized in 1930	1,900	11,000	6,000
Native converts	29,000	156,000	84,000

Anti-Semitism in Germany

The prediction of the late Lord Melchet, a leader of the Jews in England, that one result of the war would be a complete dissociation of Jewish from German interests in Europe appears rapidly proving to be correct as a result of the campaign pursued with such vehemence by Adolf Hitler and his Nazis. Leaders of Jewish opinion in Great Britain have evidence of the terrible situation of their coreligionists in Germany. Life is being made intolerable for them by the

never-ceasing persecution to which they are exposed. Hitler has made of anti-Semitism a religious dogma.

—*New York Times.*

The President of Czechoslovakia

President Thomas G. Masaryk of the new Czechoslovakian Republic is a member of the Czech Brethren Church. In his first presidential message to the National Assembly in Prague he quoted the prophecy of the educator and reformer, Comenius: "O Bohemian people, I trust in God, that when the tempest of His wrath brought upon our heads for our sins will have passed away, the reign of thy cause will again be restored." Their long captivity has made multitudes ready for the Gospel. In some communities the entering wedge may be a lecture on Huss, but after it the people call for Gospel sermons. Patriotism is not enough; true freedom indeed can come only through the Gospel of the Redeemer.

To Establish Islam in Hungary

At the recent Pan-Islamic Congress held in Jerusalem, it was decided to recognize Budapest in Hungary as a holy city for all Moslems, and build there a great mosque and university, that eventually might be to the West what El Azhar of Cairo is to the East. This is considered by Moslems themselves as the most important move ever made for the western extension of Mohammedanism. Four centuries ago the Moslem Turks devastated Hungary and for two hundred and fifty years carried on a rule of tyranny and cruel exactions, which lasted until the latter part of the seventeenth century, when the Hungarians drove their oppressors back across the Danube, and the Turkish dream of planting Islamic banners in Western Europe faded.—*Alliance Weekly.*

Cruelty in Russia

A Russian correspondent, Miss Clyman, who was asked to leave Russia on account of her

articles against the Soviet régime, has published an open letter in the *Daily Express* to Jógoda, the vice-commissioner of the G. P. U. (Russian Secret Police) who is a member of the presidency of the Bolshevistic party. Part of the letter follows:

Can you deny that you have 200,000 prisoners, for the most part from among engineers, attorneys, priests and other persons of the educated class, who are compelled to do forced labor on the canal to the White Sea in Karelien? Can you deny that you banished 35,000 kulak families (farmers) in the winter of 1929 from southern Ukraine to the polar regions? Thousands of them died of typhoid fever. Can you deny that all the towns in north Russia as Hibinagorsk, Kondolatska, Neuastroy and Murmansk have been built through forced labor? Can you deny that in the past mothers were deprived of their bread tickets by the G. P. U.? You seized old women in order to take their last diamonds or a golden bracelet because the Soviet government needed money. Can you deny that every foreigner is watched in Russia; that our letters are read and our telephone conversations are overheard? Can you finally deny that during the years 1930-31 you shed so much blood that your own friends were embittered because of it?

AFRICA

A Life Saver

A missionary and an Egyptian pastor were returning from a long, hard day of visiting among various villages in the Delta. At the point where they separated, each to return to his own home, the pastor hired two men to drive him the remaining distance. Reaching a lonely bit of road, the car stopped, the two men got out, mumbling an excuse about the engine, whispered a moment together, then started toward the pastor. Sensing trouble, he quickly drew out the only weapon he ever carries, held it in his hand, so that, in the moonlight, it gleamed in the eyes of the advancing men, and said to them, "Be careful. I have here the best weapon in the world, and I am trained in its use." Both men stopped and began to back off, protesting that they meant no harm. The pastor could not refrain from laughing, and said, "My friends, look here. I am a preacher. I have neither

money nor firearms. What I have is that sword which God has given us to save life rather than to take it. I have a New Testament. The gleam you see, instead of being from a pistol barrel, is the gilt edge shining in the moonlight, even as God's love shines on our hearts if we will allow it. God's Word is sharper than any two-edged sword, and through it we who trust God find all our needed help and protection for every time of need."

The driver came up and begged forgiveness, explaining, "We saw you come to the crossroad with the foreigner, and supposed you were his assistant in cotton buying in the villages. When you asked to go to your town, which is one of the large cotton centers, we imagined that you would be carrying money to close cotton contracts with the farmers; and we thought this was our opportunity to take it from you. Will you forgive us this wrong?"

—*United Presbyterian.*

Sunday Schools Rally in a Coptic Church

The World's Sunday School Association in Egypt held a Conference in Assiut. Sheikh Metry S. Dewairy, whose father was a Coptic priest writes of it:

On Rally Day, because of limited space, we could only permit 4,000 students to attend the rally—2,000 in the Evangelical and 2,000 in the Coptic Orthodox Church near by. The chairman in the Evangelical Church was a Coptic lawyer, and the chairman in the Coptic Orthodox Church was an Evangelical elder! In the Evangelical Church there was a choir composed of twelve deacons of the Coptic Church with their ecclesiastical garments of white embroidered robes and velvet head-gears of different colors. They stood before the pulpit and chanted the Angels' Song in Coptic! My eyes were filled with tears of joy, for this was the concrete expression of spiritual unity. We have been working hard in Egypt for twelve years to achieve this fellowship among the Ancient and Protestant Churches. Now our efforts are being rewarded. It will mean much for the future life of our people.

In Assiut there are 4,500 Street Sunday School pupils and 3,000 in the Daily Vacation Bible Schools.

Apolo and the Pygmies

The church of the Mboga, entirely due to the work of one man, Canon Apolo, is already the center of a body of men and women who are scattering the Gospel among thousands of heathen. There is an African saying "All food is God's," and they never refuse food to a stranger. The Mboga apply this practice to the Gospel. Mr. Lloyd of the Church Mission Society talked with sixty pioneer evangelists who had come in to Apolo's headquarters. They had assembled from all parts of the great Aruwimi forest. Ten of them were spending their lives among the dwarfs, living in their tiny villages, partaking the same food, and moving about with them on their hunting expeditions. They are not a treacherous people, nor would they dream of attacking others save in self-defense. Brave and clever hunters they are, who do not shrink from attacking even an elephant. At times one can see such game covered with arrows as a gigantic pin-cushion with pins. When asked why they offer to God pots of honey and wild fruits they answer: "White man, we are afraid of Him. He is cruel and hates us, sending sickness and wild beasts and death. If we put our offerings He may have pity."

—*S. S. Times.*

A Revival of Superstition

In the Cameroun territory of the Basel Mission, the number of Christians has been doubled since 1927. Of late the mission is facing some severe trials, the worst being that of the "Losango" agitation, a secret organization. After fifteen years of progress the superstitious have again heard the voice of the *mungi*, a ravenous beast that demands human sacrifice. The fear of this animal is used by the Losango people in their agitation against Christianity.

Drum Call Brings 6,000

Lolodorf church in Cameroun, West Africa, was founded in 1905. In the early years when

Christians were few the boy who beat the call drum for worship went to Dr. Wilmer S. Lehman, medical missionary, and said: "This should finish. I beat the drum, and no one comes." Dr. Lehman replied: "Keep on beating the drum, for the day will come when this country will be full of Christians." The prophecy has come true. On a recent Sunday morning at the chapel where the old drum called in vain many years ago, 410 people were present. Beyond, there were 52 chapels to which more than 6,000 go when they hear the drum.

—*Presbyterian Banner.*

Bantu Essay Competition

The South African National Sunday School Association recently arranged an essay competition for non-Europeans. The subject given was "The Importance of the Early Years in Christian Education." Altogether 106 papers were received, almost one third of them being in the vernacular. The papers were judged mainly by a three-fold standard—specific reference to the Bantu child; good reasons why Bible teaching and Christian training should be given during childhood; practical suggestions as to how it should be done. A number of the papers were of considerable merit and showed knowledge of psychology and pedagogy, as well as an appreciation of the need for Christian religious education during the early years. A cash prize of two guineas was awarded the best essay.

—*South African Outlook.*

Money No Object

Five miles from Mt. Silinda, South Africa, is a little bush school taught by a native Christian, Norah Tamele. When lack of funds made it necessary for the mission to close six schools, Norah was sent word that hers would be among the fatal number. Her reply in Chindau was as follows:

"I want to say that I wish to continue to teach even if there is no money at all. I will be very happy if you will allow me to

continue to teach my school. It does not make me happy to work just for money; no, to teach the little children and to preach the Gospel to the older people is a reward greater than gold and silver. If the missionaries are having difficulties, it is right that I should be troubled also and work with you; because when I was poor and uneducated you did not turn me away, and when I was sick you did not refuse to help me. I am not able to express my thanks if I may remain in God's work."

The school was allowed to continue with Nora receiving one third her former pay. Students increased in number from 23 to 34.—*Missionary Herald*.

WESTERN ASIA

Friday or Sunday for Turks

Turkey is considering a change in the weekly rest day. A questionnaire has been issued to sound out the feelings of the public regarding the adoption of Sunday instead of Friday or the abolition of a weekly rest day. A large number sent replies advocating the adoption of Sunday as rest day. Here are some of them:

The laborers have a right to a day of rest in the week. This right of the laborers should be recognized. For instance, the cleaning of machines is not allowed on the rest day, and thus a work day is used for cleaning and repairs. It is necessary that Sunday should be accepted. Even in Egypt they rest on Sunday, and not on Friday. The economic relationship of the nations has made Sunday common for all. . . . Far from abolishing the rest day, half of the preceding day also must be set apart for rest. The real question is not working six or seven days, but working in a systematic way. But it is essential that Sunday should take the place of Friday. Especially in our commercial life we are losing much on account of the present day of rest. . . . The adoption of Sunday as a rest day is an appropriate arrangement from the point of view of our relations with Europe. It makes no difference whether a man rests on Friday or Sunday. Only in economic life, in bank transactions, it is very important. . . . Sunday must be the rest day. We merchants have two days' vacation in the week. We rest on Friday, and we can do no work on Sunday. Counting the feast days also, we are idle almost half of the year. But the rest day must not be left to the choice of the individual;

otherwise, in competition everybody will open his shop. It must be compulsory.

—*Turkish Press Translation Service*.

Shall Turkey Accept Christianity?

The following article by H. Nihal in a Turkish periodical reveals the Turk's attitude toward religion at the present time.

We have decided to follow the Western civilization. But before everything else we have to know the meaning of civilization. While adopting a new civilization, have we to take over all its institutions and elements, or may we leave out some parts? In entering the Islamic civilization, the Turks accepted all the institutions of that civilization, and naturally its religion also. Today while entering the Western civilization, shall we accept Christianity also which is the religion of the West?

Today religion plays an important role in life. With the exception of Russia, no nation has dared to declare irreligion. Since the Turkish nation also needs a religion, what should it be?

Sheikh Bey, professor of psychology said in a private conversation:

"Since we desire to identify ourselves with the West, it is necessary for us to make our religion also identical; seeing that it is impossible for the West to accept Islam, we have to accept Christianity." Today a good many belonging to "the Enlightened Group" are of the same opinion. According to some of these, no greater mistake can be committed than adhering to the barbarous religion of Mohammed with its Feast of Sacrifice, while there is the humane religion of Jesus. What we mean is this; today there is a group of enlightened Turks who are inclined to Christianity. They want Christianity not because it is a religion, but because it is a way leading to civilization and humanity.

On the other hand there is another movement which aims to Turkify Islam. The Koran and the call to prayer began to be read in Turkish, but somehow this did not gain ground, whereas the partisans of Christianity did not stop. They continued their propaganda. While the other movement is passing away like a flame of chaff, this movement moves on like water under a heap of chaff. Let us be careful, let us beware of doing the same mistake when we adopted a new civilization. Our national culture is in danger.

—*Translation Service*.

Complications in Turkey

The situation here is always liable to unexpected complica-

tions. Ever since the days of Dr. Thom, Dr. Andrus and Mr. Emrich, we have been wanting to rehabilitate Mardin Station—farthest American Board station to the southeast, near Iraq. At last, in October, we were able to place two families there—Dr. and Mrs. W. L. Nute, and Rev. and Mrs. A. Carleton. They secured the usual travel permits from the regular Turkish officials at the points from which they started, but on arrival they were told that a few days before, the Angora Government had made that region again a closed zone for foreigners. Therefore they could not be granted residence permits pending new instructions from Angora. They have been told that they must leave right off! After such long and patient effort, our hopes seem likely to be frustrated, after we have placed our workers there! We are making a final effort to have the decision reversed.

There are increasing evidences that many who are earnestly seeking spiritual life are feeling the utter inadequacy of Islam, and are turning to Jesus Christ to satisfy their need. You may perhaps find it hard to realize their aversion to the name Christian, which to them stands first of all for a hostile nationalism and secondly, for a form of worship which they associate with idolatry. But they see the winsomeness of Christ, and are being led to be His followers.

—C. T. R.

Effects of Christian Education

The American School for Girls in Beirut had a student body made up of twelve different nationalities, ten different sects of Christians, and five non-Christian religions. The non-Christians represented forty-six per cent of the student body. But figures are less vivid than individual testimony. Here is a girl registered as a Moslem who has three times taken part in prayer before the whole school, and has once prayed publicly in the name of Christ for a sick teacher. She expects to work among women in Bagdad prison. A Syrian girl says: "Life," said

she, is full of glimpses of the world round about, happiness, mirth and joy. Friendship exists abundantly, not the cheap kind, but the rich, constructive friendship. In college I formulated a serious idea of life and of what it meant, of our capacities, and of the many treasures it contains.”

—*Syria News Quarterly.*

A Christian Film in Meshed

Dr. H. A. Lichtwardt of Meshed, Persia, sends this interesting bit of news from that fanatical holy city of the Moslems, where until recently, everything Christian was anathema:

“During the month of Ramazan, the time of fasting, in this ‘holy’ month, in this fanatical Shrine city, the American film, ‘The King of Kings’ is being shown in the local cinema to huge crowds, which are at least 90% Mohammedans. It is definitely Christian, sympathetically and earnestly presented, and has created a great impression among the thinking people. There were many army officers there, and other officials and men of prominence. The Afghan Consul-General sat directly behind me, and during the entire film asked me numerous questions on details which he did not understand. The audience was respectful and attentive. Such pictures will have definite evangelistic results, especially as the sub-titles were direct scripture quotations, with book and verse stated.”

MISCELLANEOUS NEWS

Church Membership Gains

The Baptist World Alliance reports at the end of 1932 a substantial advance in church membership, the increase amounting to about 190,000. Especially interesting are the statistics for Asia. The steadiness of Chinese Christians under difficult conditions is gratifying; a net increase of over 1,000 is recorded. The Indian growth is larger, especially that of South India, where there are now nearly 125,000 members, forming the largest body of communicants in that area. The Indian Baptist membership (apart from Ceylon) exceeds 200,000; India, Burma and Ceylon together report over 322,500. The largest advance is in the United States, where the membership of each of the Conventions has risen. These statistics omit all groups where

exact figures are not available, as for example in Russia.

The Growth of Christianity in the World

G. L. Kieffer, in the Lutheran National Council *Bulletin* estimates the Christian population of the world at the end of the several centuries approximately as follows:

First Century	500,000
Second Century	2,000,000
Third Century	5,000,000
Fourth Century	10,000,000
Fifth Century	15,000,000
Sixth Century	20,000,000
Seventh Century	24,000,000
Eighth Century	30,000,000
Ninth Century	40,000,000
Tenth Century	50,000,000
Eleventh Century	70,000,000
Twelfth Century	80,000,000
Thirteenth Century	75,000,000
Fourteenth Century	80,000,000
Fifteenth Century	100,000,000
Sixteenth Century	125,000,000
Seventeenth Century	155,000,000
Eighteenth Century	200,000,000
Nineteenth Century	500,000,000
Twentieth Century	737,280,000

These estimates are compiled from Dorchester's "Problem of Religious Progress" and from "The World Almanac" and the "Lutheran World Almanac."

The growth of Protestantism is estimated as follows since 1851:

Year	Members	Increase	Per Cent Increase Per Year
1851	82,000,000	.....	....
1882	106,000,000	24,000,000	0.94
1884	123,657,000	17,657,000	8.32
1888	133,500,000	9,843,000	1.99
1889	136,036,600	2,536,600	1.90
1891	143,237,625	7,201,025	2.65
1900	150,000,000	6,762,375	0.52
1906	166,066,500	16,066,500	1.78
1915	171,650,000	5,583,500	0.37
1917	177,300,000	5,650,000	1.65
1925	191,259,655	13,959,655	0.98
1932	202,180,000	10,920,345	0.81

The American Flag

A flag floats over the Jamestown worsted mills. Here is its history as told by the owner of the mills:

The flag was made of wool from American sheep—
 Sorted by an American,
 Carded by an Italian,
 Spun by a Swede,
 Warped by a German,
 Dressed by an Englishman,
 Drawn in by a Scotchman,
 Woven by a Belgian,

Supervised by a Frenchman,
 Inspected by an American,
 Scoured by an Albanian,
 Dyed by a Turk,
 Examined by an Irishman,
 Pressed by a Pole.
 —*World Comrades.*

A Christian Protest

"Christomol" is the name of a Christian movement among young people in Siberia, in opposition to the "Komsomol," or Godless movement. The National Bible Society of Scotland reports that many groups of Christians are being formed in Siberia. A strenuous attempt also has been made to transmit over the wireless radio at Harbin, Manchuria, the Gospel message over the whole Far East and into Siberia.

The Christian Protest Movement, organized in England in 1929, to combat the oppression of religion in Russia, has been reorganized to include in its program a campaign against the Communist anti-religious propaganda in Great Britain. The work is educational in character and will be carried out through existing organizations.

—*Alliance Weekly.*

Lutheran Missions Prosper

Not one mission under the auspices of the United Lutheran Board of Missions was closed during the past year, and the 682 mission congregations and 78 preaching stations showed a new increase of 32,000 members. Thirty-eight of the missions became self-supporting. Forty-two new missions were started. The Lutheran Church spent more than a million dollars during the past year for home missions and church extension work.

—*The Christian Century.*

"There are treasures of love and character which cannot be lost. For these treasures of the spirit we can well afford to exchange all else in order that we may possess them."

Our part is to cultivate and protect the garden of the inner life, but it is God who gives strength to the stalk and beauty to the flower.

Our Missionary Bookshelf

Recent Books Reviewed for the Readers' Information

Handmaidens of the King to Foreign Lands. By W. Thoburn Clark. 12 mo. 179 pp. Southern Baptist Convention. Richmond, Va. 1932.

These brief biographical sketches of Southern Baptist missionaries include Mrs. Minnie Bland David of Africa; Lula Whilden, missionary to the blind of China; Julia K. Mackenzie of Chinkiang, China; Ida S. Hayes, a teacher in Mexico and Mrs. Susan Broxton Taylor, the wife of Dr. Geo. B. Taylor of Italy. Some of the photographic portraits should never have seen the light of day but the women they so poorly represent are heroines who served their generation by the Will of God and whose work abides.

School Paths in Africa. By Phyllis L. Garlick. 12 mo. 102 pp. Highway Press. London. 1933.

The author of "Goodly Fellowship" and "Uganda Contrasts," gives us in these sketches some very interesting glimpses of present day life in Africa—Nigeria, Kenya, Tanganyika, Uganda—especially the work of the Church Missionary Society. We see here the contrasts between heathen and Christian education; the way schools are conducted, and the children who attend; the results in training African citizens, industrial workers, home makers, and Christian workers. This teaching ministry is of great importance in order that future leaders may be adequately trained. Here is a remarkable record of need and of accomplishment.

Robert Moffat of Kuruman. By David J. Deane. 12 mo. 191 pp. 2s. Pickering & Inglis. Glasgow. 1932.

The story of the Moffats in Southern Africa is a missionary

romance. Mrs. Moffat was a daughter of David Livingstone; Robert Moffat was a true pioneer who died just fifty years ago. The story has often been told but this will be found interesting to those who have not access to the more complete biographies.

Adventuring with God. By Esther E. Baird. 12 mo. 55 pp. Ohio Friends Foreign Missionary Society. 1932.

Miss Baird has for forty years been a missionary in Nowgong, Central India. As one of the founders of the mission she tells in this booklet the story of the growth of the Friends' work at Chatarpur and the blessing of God upon the medical and educational work—both of which are evangelistic. Miss Baird recently received the Kaiser-in-Hind medal for public service in India. Through her clear eyes and warm Christian heart we see the spiritual darkness and need of Bundelkund, a district then untouched by the Gospel. They entered the field in time of famine and gathered 500 children under mission supervision. An orphanage was started at Nowgong and is still going strong. Then a dispensary, and later a hospital, was opened at Chatarpur, fourteen miles away. The story—too briefly told—describes how land was secured for the hospital and gives clear evidence of the intervention of God working on the heart of the Maharajah. The missionaries have won their way and have made a deep impression on the people. This is one of the little known pieces of work which, if multiplied a millionfold would transform the world by the power of the Holy Spirit.

An Ambassador in Bonds. By Mary C. Purser. 8 vo. 83 pp. 2s. 6d. S. P. G. London. 1933.

The blind of the world have been neglected in all lands where ambassadors of Christ have not led the way in caring for them. The Rev. Wm. Henry Jackson, a Church of England missionary, a graduate of Oxford, inventor of a simple Braille type in Burmese, a poet and musician—and withal blind—began his work for the 25,000 blind of Burma in 1917. Burmese, Chinese, Indians, government officials, business men and missionaries helped to support the work and he was given the Kaiser-in-Hind gold medal by the Government of Burma. The story told by his sister is worth reading.

Tefaro, Tales from Africa. By W. J. W. Roome. 8 vo. 185 pp. 5s. Marshall, Morgan & Scott. London. 1932.

Africa is still a land of romance and adventure; a land of strange scenes and customs; a land of ignorance, cruelty and large possibilities. Mr. Roome is a British traveler and Bible translator and reports in these fifty letters what he saw on journeys with a lad, Tefaro, through the Belgium Congo, Uganda, and Tanganyika. They are not studies but rather chatty, running comments full of interesting information for young people and others to whom the ground covered is new. We catch intimate glimpses of home life and mission work and occasionally read thrilling incidents connected with the past. The book is an excellent introduction to a study of Central African life and shows how Christian missions are meeting the needs of the people.

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

The Japanese Invasion and China's Defiance. A Symposium, Edited by Wong Chi-yuen, Director of Publicity of the 19th Route Army, and Tang Leang-li, Editor of the *People's Tribune*. Paper. 80 pp. \$1.00. Shanghai.

As might be expected from its authorship, this is an ex parte statement. The wise reader will take into account statements by Japanese, and particularly the impartial report of the investigating Commission of the League of Nations headed by Lord Lytton. This is a vivid story of the remarkable achievement of the Chinese 19th Route Army and the tragic fate of the Chinese civilian population in the zone of hostilities.

A. J. B.

Individual Work for Individuals. By Henry Clay Trumbull. 12 mo. 186 pp. \$1.00. American Tract Society. New York. 1932.

More than one revival has been started through reading these stories of personal work. The book was first published over thirty years ago. Dr. Trumbull was a remarkable and persistent personal worker, having made it a rule to speak each day to someone on his or her relation to Christ. The book will be a spiritual stimulus to any pastor, missionary or other Christian. It is intensely interesting and suggests many practical ways in which effective work may be done in the "one by one" method.

Elise's Sacrifice. By Norah C. Asher. 12 mo. 60 pp. 9d.

Norman's Good Name. By M. S. Comrie. 12 mo. 208 pp. 2s.

His Mother's Book. By E. E. Green. 12 mo. Pickering & Inglis. London. 1932.

These stories are not in modern style but they have an interest for children. The first tells of a little girl and her sacrifice for those she loved. The second concerns a boy who fought to remove the cloud from his good name when he was falsely accused of theft. The third relates the story of a small boy who was adopted by an old animal fancier. All are easy reading, have some adventure and good moral teaching.

Cameos of Our Lord. By Robert Lee. 191 pp. 3/-net. Pickering & Inglis. 14 Paternoster Row, London. 1932.

Thirty-eight picture studies of our Lord are given under such titles as "His Face," "His Head," "His Shoulders," "His Arms," "His Feet," with scripture references containing pointed messages of salvation. The author's style is terse and his theology is delightfully refreshing in its unwavering certainty. Each chapter closes with an appropriate bit of poetry or song. In the chapter entitled, "The Hands of the Lord" he tells of Satan, clothed in princely garb, suddenly visiting a monk in his cell and saying, "I am Jesus." Greatly perplexed and wondering if this guest were genuine he asked to see his hands. At this, of course, Satan fled. Then Mr. Lee follows with a pointed paragraph on "Toil-worn hands," "Holy hands," "Pierced hands," "Graven hands," "Strong hands," etc., ending with the following quotation:

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—Thy
nail-pierced hands,
Thy cross-torn hands; my Sav-
iour show me Thy hands.

These short chapters make fine devotional reading for the family altar. Ministers will find it suggestive for series of studies at the Mid-week Devotional Service

H. A. ADAIR.

New Books

An African Pilgrimage. A. M. Chirgwin. 158 pp. 2s. 6d. Student Christian Movement Press. London.

An Ambassador in Bonds. The Story of William Henry Jackson. 2d Edition. 83 pp. 2s. 6d. S. P. G. House. Westminster.

Behind the Far Eastern Conflict. Joseph Barnes and Frederick V. Field. 45 pp. 25 cents. American Council, Institute of Pacific Relations. New York.

Conflict in the Far East, 1931-1932. 47 pp. 25 cents. American Council, Institute of Pacific Relations. New York.

China's Foreign Relations, 1917-1931. Robert T. Pollard. 416 pp. \$3.50. Macmillan. New York.

The Career and Significance of Jesus. Walter Bell Denny. 466 pp. Nelson & Son. New York.

Christianity, Communism, Adventism. Alexander Stewart. 121 pp. Stockwell. London.

The Christian Enterprise Among Rural People. Kenyon L. Butterfield. Cokesbury Press. Nashville.

Christian Unity in Practice and Prophecy. Chas. S. Macfarland. \$2.75. 396 pp. Macmillan. New York.

Delivering Grace. J. T. Mawson. 222 pp. 2s. Pickering & Inglis. London.

The Dark Continent. Africa: The Landscape and the People. H. A. Bernatzik. Illus. 256 pp. B. Westermann Co. New York.

Information and Opinion Concerning the Japanese Invasion of Manchuria and Shanghai from Sources Other Than Chinese. Edited by K. N. Lei. 445 pp. Shanghai Bar Assn. 1933.

Materialism. J. S. Haldane. 221 pp. \$2. Harpers. New York.

Robert Moffat of Kuruman. D. J. Deane. 191 pp. 2s. Pickering & Inglis. London.

Moral Man and Immoral Society. Reinhold Niebuhr. 280 pp. \$2. Scribners. New York.

The New Life. Capt. Reginald Wallace. 101 pp. 1s. Pickering & Inglis. London.

Northern Baptists Re-Think Missions. Edited by P. H. J. Lerrigo. 128 pp. 25 cents. Baptist Board of Education. New York.

Richmond Hill Sermons. J. D. Jones. 285 pp. \$1.50. Harpers. New York.

"Re-Thinking Missions" Examined. Robert E. Speer. 64 pp. 50 cents. Revell. New York.

Three Kingdom's of Indo-China. Harold J. Coolidge, Jr., and Theodore Roosevelt. 330 pp. \$3. Crowell. New York.

Worship in Other Lands. H. P. Thompson. 167 pp. 2s. 6d. S. P. G. Westminster.

Lutheran Mission Yearbook—1933. 158 pp. M2. H. G. Wallman. Leipzig.

Annual Report. American Board of Commissioners for Foreign Missions. 166 pp. Boston.

Perils of the Polar Pack. A. L. Fleming. S. P. C. K. London.

Ramdas—Translations of Mahipati's Santavijaya. Justin E. Abbott. 410 pp. Rs. 2 As. 8. Pandit Godbole, Poona, India.

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

World Fellowship People. Grace Darling Phillips. 105 pp. \$1.00. Friendship Press. New York.

The Beauty of Jesus. Gipsy Smith. 228 pp. \$2. Revell. New York.

PERSONAL ITEMS

(Concluded from 2d cover.)

Mrs. James Duguid, Jr., a field secretary of the Presbyterian Board of Foreign Missions, has been appointed vice-president of the Stewardship Council of the Churches of Christ in the United States and Canada.

Dr. N. Gist Gee, the new vice-president of Yenching University, Peiping, China, is a Methodist layman, who has taught in Soochow University and has served on the China Medical Board.

Dr. F. W. Norwood, Pastor of City Temple, London is to have a year's vacation and will leave early in July to make a world tour of the mission stations of the London Missionary Society in Africa, India, China and Japan.

Dr. J. Gordon Holdcroft, has resigned as secretary of the Korea Sunday School Association and is to take up the work of the Presbyterian Board of Christian training in Korea and will be principal of the Arthur T. Pierson Memorial Bible School of Seoul. In this position Dr. Holdcroft succeeds the Rev. Wallace J. Anderson, who for some years has rendered most efficient service to the school.

Obituary Notes

Sir William James Wanless, M.D., for nearly forty years a Presbyterian missionary in India died on March 3, in Glendale, California. Dr. Wanless went to India in 1889 and during the thirty-nine years that he was a medical missionary there, he treated more than 1,000,000 patients and restored eyesight to 12,000. Young medical students from all over the country went to receive instruction from the "Wizard of India," as he was called. He had the satisfaction of seeing a self-supporting hospital and Christian church established at Miraj, where there had not been one Christian when the medical work was started. Today the hospital is the largest mission medical hospital in India and includes more than fifty buildings, six branch hospitals, a leper asylum, two convalescent homes, and the first medical mission school in India.

The Indian Government honored Dr. Wanless with the Kaiser-i-Hind (Empress of India) medal, in recognition of his public services; later King George made him a Knight Bachelor of the British Empire.

Sir William was born at Charleston, Ontario, on May 1, 1865, and received his early education in Canada. In 1889 was graduated from the Medical College of New York University and was appointed a medical missionary by the Presbyterian Board. He will long be remembered, both in India and in America, for his devout Christian character, his medical and surgical skill, his Christlike spirits and his energetic, effective and sacrificial service. An extended account of Dr. Wanless's life and work may be expected in a later number of the REVIEW.

Dr. Amos R. Wells, honorary editor of *The Christian Endeavor World* and a pioneer leader in the Christian Endeavor movement, died on March 6, at his home in Auburndale, Massachusetts, at seventy years of age.

Dr. Wells was born in Glen Falls, N. Y., the son of Major Amos P. W. and Mary Hannah Wells, was graduated from Antioch College in 1883 and served there as a Professor of Greek and Geology before becoming editorial secretary of the Christian Endeavor movement.

He was the author of more than a hundred books besides the annual volume of "Peloubet's Notes on the Sunday School Lessons." Some well-known books were "The Missionary Manual," "The Living Bible," "A Successful Sunday School Superintendent," and "Think on These Things."

Rev. E. H. Jones, for thirty-five years an American Baptist Missionary in Japan, died in Los Angeles on December 24, 1932. Mr. Jones is still called by some Japanese "the St. Paul of Northern Japan." Since retiring he has worked among the Japanese in Southern California.

Dr. John A. Savage, who served the cause of National Missions in the Presbyterian Church for forty years, died January 1, in Franklinton, N. C. Dr. Savage was an Afro-American, born in Liberia 75 years ago. It was his pride to build up the Church of Christ among American Negroes.

Miss Annie H. Gowens, for twenty-five years a missionary of the Presbyterian Board in China, died in Toronto, January 1. She was born and educated in Scotland. Much of her service was given to rural itineration in China.

Miss Minnie Clarke, who served in East Africa since 1898 under the A. B. C. F. M. died at Durban, South Africa, January 14. She was born at Natal, South Africa, the daughter of English missionaries, and was educated in England.

The Rev. Henry Francis Williams, D.D., Secretary Emeritus of the Ex-

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ecutive Committee of Foreign Missions of the Southern Presbyterian Church, died February 11, at Nashville, Tenn. Dr. Williams was ordained in 1871 and thirty years later he became Secretary of Foreign Missions, and traveled extensively in the Orient and in South America. He retired from active service several years ago. Dr. Williams was for some years Editor of *The Missionary Survey* and was the author of the book, "In Four Continents," published in 1911.

The Rev. Frank Knight Sanders, D.D., former dean of the Yale Divinity School and more recently the president of Washburn College, in Topeka, Kan., died at Rockport, Mass., on February 20, at the age of seventy-one.

Dr. Sanders after his graduation from Ripon College, Wisconsin, returned to Ceylon as an instructor at Jaffna College. He was once director of missionary preparation for the Foreign Missions Conference of North America and a former president of the Religious Education Association.

Virginia C. Young, formerly a missionary of the Protestant Episcopal Church in the Philippines, died in Stamford, Connecticut, on March 14th at the age of sixty-six. Miss Young was one of those who helped to persuade the savage Moros of Jolo to submit to the American Government without fighting. Later she started a missionary agricultural school among the Moros. After her return from the Philippines in 1916 she carried on deaconess work in New York, assisting girls who needed friendly advice or shelter.

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