

# THE MISSIONARY REVIEW WORLD

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## Dates to Remember

### UNITED MISSIONARY MEETINGS

April 27-28—Philadelphia, Pa.  
 April 30-May 1—Baltimore, Md.  
 May 2-3—Wilmington, Del.  
 May 4-5—Reading, Pa.  
 May 7-8—Harrisburg, Pa.  
 May 9-10—Elmira, N. Y.  
 May 11-12—Binghamton, N. Y.  
 May 14-15—Albany, N. Y.  
 May 16-17—Utica, N. Y.  
 May 18-19—Syracuse, N. Y.  
 May 21-22—Buffalo, N. Y.  
 May 23-24—Erie, Pa.

### DENOMINATIONAL ANNUAL MEETINGS

May 9—General Conference of the United Brethren in Christ, Akron, Ohio.  
 May 17—General Council of the Reformed Episcopal Church, Germantown, Pa.  
 May 23-29—Annual Meeting, Northern Baptist Convention, Washington, D. C.  
 May 24-31—General Council of the Congregational and Christian Churches, Cleveland, Ohio.  
 May 25—Church Congress, Evanston, Ill.  
 May 25—General Assembly of the Presbyterian Church in the U. S. A. Columbus, Ohio.  
 June 8-13—General Synod of the Reformed Church in America, Grand Rapids, Mich.  
 June 11-17—Church Conference of Social Work, Detroit, Mich.

### PASTORS' CONFERENCES

May 15-19—Pastors' School and State Ministers' Conference, Jackson's Mill, West Va.—Dr. E. J. Woofter, Dean, Salem, West Va.  
 June 19-24—Institute for Town and Country Ministers, Y. M. C. A. College, Springfield, Mass.—Prof. A. Z. Mann.  
 June 26-July 7—Rural Leadership School, Madison, Wis., University of Wisconsin—Prof. J. H. Kolb.  
 June 26-August 7—Auburn Summer School of Theology, Auburn, N. Y.—Prof. H. L. Reed.

### MISCELLANEOUS

June 1-Nov. 1—World's Fair, Chicago, Ill.  
 June 20, 21—National Council of Federated Church Women, Chicago, Ill.  
 July 5-7—Association of Women Preachers, Milwaukee, Wis.  
 July 8-13—International Christian Endeavor Convention, Milwaukee, Wis.  
 July 8-28—Eighth Seminar in Mexico under the auspices of the Committee on Cultural Relations with Latin America.

The list of Missionary Conferences and Summer Schools of Missions will be found on page 268.

## THE MISSIONARY REVIEW OF THE WORLD

DELAVAN PIERSON, Editor

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## Editorial Chat

Look out for the coming special mission study numbers. These will take up "Christ and the Modern World." Separate articles will deal with such general topics as—Jesus Christ and His Program; International Relations; Communism; Industry; Social Problems; Property and Poverty; Modern Evangelism; Social Service. Home Mission topics in the course may be expected to include: The Modern Church; Student Problems; The Modern City; Present-Day Amusements; Society and Crime; Finances and Stewardship.

\* \* \*

Excellent articles are crowded out of each issue of the REVIEW. In the June number we plan to publish the following—do not miss them—"Some Problems in the Philippines," by Dr. George William Wright; "Moving Pictures from Burma," by Raymond B. Buker; "Some Arguments by Moorish Moslems," by J. H. Haldane; "Shall We Appraise Home Missions?" by Jay S. Stowell; "Defeat or Victory in India?" by J. F. Edwards; "Noble Jo of Kobe," by Mrs. Roy Smith.

*They are worth reading.*

\* \* \*

We almost hesitate to print the good words that friends say of the REVIEW, but the magazine is printed only for the glory of God and to advance His Kingdom among men. Here are some views of the results: "I have taken the REVIEW for many years and count it the most valuable paper that comes into our home. . . . No Christian should be without it. . . . Next to your Bible, I advise Christians to read this REVIEW."

GEORGE F. TIBBETTS, Cornwall-on-Hudson, N. Y., Founder and Director of the Gospel Volunteers of the World.

## Personal Items

Rev. Robert Kilgour, D.D., who has been editorial superintendent of the British and Foreign Bible Society since 1909, has just retired from active service. During this period he has been instrumental in giving some 253 peoples some portion of the Scriptures for the first time in their own tongue. Within the same period the entire Bible was put into 44 languages, the New Testament into 62 for the first time. Previous to this service, Dr. Kilgour had been a missionary in India for almost 20 years.

\* \* \*

Mrs. Sam Higginbottom of Allahabad, has been honored by the Indian Government for her services to the Indian people by an award of the silver Kaisar-i-Hind medal. She is superintendent of a home for the children of lepers and is engaged in educational and evangelistic work among women, especially those in strict seclusion.

\* \* \*

Dr. John R. Mott has recently sailed for a four months' absence in Europe and the Near East. Among other things on his program he will hold conferences with British missions.  
*(Concluded on third cover.)*

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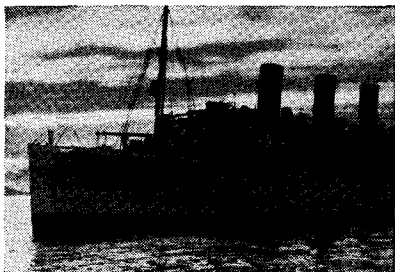
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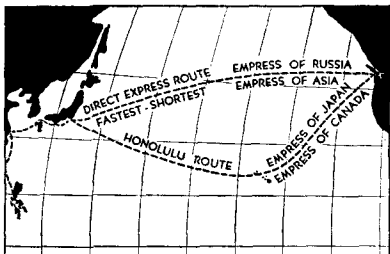
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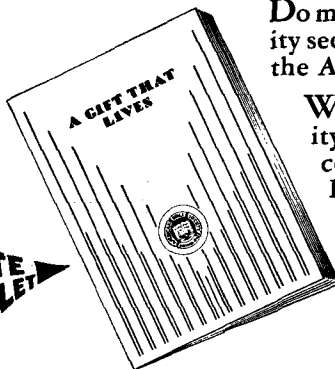
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TRAVELING IN ALASKA IS NOT ALWAYS SMOOTH. WHEN THE HIGH TIDES OR THE WIND BREAK UP THE ICE AS IT FREEZES, IT WILL BE VERY ROUGH WHEN IT HAS FINALLY FROZEN SOLID, AND TRAVELING IS DIFFICULT. MOST OF THE DOGS IN THESE TWO TEAMS ARE HIDDEN AMONG THE BLOCKS OF ICE



*Photo and print by Martins.*

FOURTH OF JULY AT QUINHAGAK, 1929. MR. OLSEN IS THE MAN TO THE LEFT

## MORAVIAN MISSION WORK IN ALASKA—WINTER AND SUMMER



# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

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## Topics of the Times

### ACTION AND REACTION IN GERMANY

The establishment of a Republic has not brought strength, peace and prosperity to Germany. The period since the World War has been one of unrest, experiments and dissatisfaction. Youth has run riot; immorality has increased; strange cults have flourished; communism has spread and spiritual religion has waned.

Now a new leader has come to the fore—Adolph Hitler, an Austrian by birth, a painter by trade, a dictator by disposition, a Nationalist by conviction. It has become a passion with him to make Germany, his step-fatherland, a strong, united nation. He is adopting many of the iron-hand Fascist policies of Il Duce, Mussolini, of Italy. Adolph Hitler has, by his strong personality, his gift of oratory, his political talents, and his military organization, won the support of the German electorate and of the aged President, Von Hindenburg. His program is based on strong patriotism, pride and love of display and bitter antagonism to Jews and communists. These two classes are hated as aliens to Teutonic welfare and ideals.

Three results seem to be following the establishment of the Nazi régime of Hitler and his "Brown Shirts."

1. The boycotting and persecution of the Jews. It is reported that members of this race have been beaten and persecuted, their property destroyed and they themselves deprived of their positions. This includes eminent Jewish authors, scientists, artists, actors, financiers, judges and professors. The Nazi anti-Semitism has raised a vigorous protest in many lands and has led to a movement to establish German Jewish colonies in Palestine.

2. There seems to be a reform movement, including a return to imperialistic government, the revival of a titled aristocracy and some moral reforms. There is a stricter censorship of the press and of the cinemas and theatres—both on moral and political grounds.

Press dispatches report that the Government has ordered the suppression of the "nudist movement" as constituting "one of the greatest dangers to culture and morals. In women it deadens the sense of modesty and in men it destroys respect for womanhood, which are the prerequisites for any real culture." Owners of open-air tracts, swimming baths and other facilities used by nudist clubs must cancel their contracts on the ground that they violate good morals.

3. The Nazis are apparently endeavoring to unify the Church and to make it thoroughly Teutonic—possibly for political ends. The name "German Christians" has been adopted and certain leaders in sympathy with the movement have passed resolutions asking "equal fusion of the Church with the Nazi movement in a pure Aryan spirit; equalization of organist and pastor, and the living language to the exclusion of the ancient; dismissal of the Old Testament basis and substitution of the German inheritance; instead of Jewish prophets, sagas and fairy tales are to supply leading personalities from German spiritual, philosophical and artistic life."

Among the principles and teachings adopted for this new Federal Church are the following:

"Teutonism is a gift from God, who created me a German."

"He desires that I fight for my Germanism. This is not contrary to the Christian conscience."

"The faithful have the right of revolution as against a church official who does not recognize the national uprising."

"The goal of the religious movement of the 'German-Christian' is an Evangelical Federal Church."

This religious movement is in direct antagonism to communistic atheism. But multitudes of German Protestants will not be ready to accept the Nazi program or to put the Swastika on an equality with the Cross. The General Superintendent of the Evangelical Lutheran Church has already issued a warning against using the Church to

promote any political program. One declaration of the "German Christians" condemns the expectation of the fulfilment of "the dream of an earthly kingdom of peace and righteousness and the general welfare of all," on the ground that such fulfilment would "deny the necessity for Christ's salvation . . . This perfection God has reserved for the New World which will come into being through the resurrected Lord."

This seems to go to the extreme of an anti-social service program. The whole of the Hitler policy seems to be based on dictatorship. Are not all of these failures and experiments in human government leading us to recognize the fact that the only perfect laws and government are those of the all-wise, all-powerful and all-loving Ruler—God, as revealed in Jesus Christ?

### YOUTH AND RELIGION IN AMERICA

For some years there seems to have been a marked tendency among the youth of the nation to drift away from the Church and from organized religious activity. This is nothing new for youth has always required wise education and strong leadership to prepare them to take up responsibilities in state or business or church. Today, however, the forces and tendencies drawing them away from Christ and obedience to His standards of life are many and persistent. Note for instance the salacious and pernicious literature that is now more freely distributed than for many decades; the false and degenerating views of life presented even to young children in the motion pictures and the drama; the anti-religious and anti-Christian teaching and influence of many teachers in schools and colleges where the Bible and the supernatural are discredited and materialistic philosophy upsets moral and religious standards; the corrupting influence of graft in politics, dishonesty in business and immorality in society. Even more damaging are the weakening of many forces that have been depended on to lead the coming generation to higher and more sane views of life—the disintegration of the family as the center of religious training and moral influence; the weakening hold of the Church as an institution where men of God teach, with divine authority, the Word of God; the lessened appeal for sacrificial service in missionary work, and the neglect of personal evangelism.

Dr. Stanley High, in a recent article, says:

"It is probably true that the present generation has its normal quota of young people who are either anti-religious or frankly indifferent to the whole matter. A recent college graduate wrote an article on 'What College Has Done to My Religion.' In brief, it has robbed him of it.

"There is nothing particularly new in college-bred agnosticism. The thing that appears to be new is the widespread and open distrust of the Church. At present

religious interest, particularly among students, seems to be on the increase while confidence in the Church is declining."

But the Christian Church has always been called upon to face and combat these tendencies to skepticism, materialism and worldliness. As a matter of fact, while the youth of today are more independent and self-reliant than in the past, they are no less earnest and are quite as ready to search for and follow truth and to make sacrifices for a worthy cause. The tendency to drift and to dissipate their talents is due largely to dissatisfaction with the ideals and program presented to them. They are eager to blaze new trails and to attempt new experiments to correct entrenched evils. Therefore they are ready to experiment in Freudian philosophy, in materialism, socialism, in communism and atheism. But they are not satisfied.

Dr. Harold F. Carr, director of the Wesley Foundation at the University of Pennsylvania, declares that he comes into contact with many a youth who wants proof of the existence of God. Many university pastors have been surprised to have some seemingly frolicsome youth turn serious and blurt out: "I'm going to blow up if I don't find something to tie to."

This is a time for the Church and for Christians of positive faith and experience to give the youth the leadership they are seeking. Religious interest in colleges seems to be increasing rather than diminishing—not in Bible study and chapel attendance, but in readiness to talk on religion and in a search for reality. The great lack is in the parents, the teachers, the preachers. One student writes:

"The Church strikes us as being too remote from life. It is not hard for us to see that the New Testament has some application to our own problems. It is hard for us to see that the Church makes much of an effort to give that application practical meaning."

Jesus Christ, the Christian religion, the New Testament are in reality all one and present not only a positive and final revelation of truth but a definite Way of Life that will purify and strengthen the individual, the home, the State, the school and the Church. This is the religion that the youth of today and tomorrow need and for which they are seeking.

### A MISSIONARY CHALLENGE TO STUDENTS\*

At this time when relatively few new missionaries are being sent to the field, there is a marked tendency to neglect missionary education and recruitment among students without regard to pos-

\* This timely challenge by the General Secretary of the Student Volunteer Movement, appeared in the *Missionary Herald* for March. It is here condensed and is worthy of note.—Editor.

sible future needs. While mission boards and other agencies must direct their energies and funds toward the meeting of emergency situations, nevertheless, there is great need for missionary education in times like these for three reasons:

1. Students are now more open, responsive, and idealistic with regard to missions and international affairs and service in general than they have been at any time since the years immediately following the War.

2. If a student can now be challenged by a vital, forward-looking missionary message and program, they will help to redeem the present situation through the contribution they can make to the churches in missionary interest, knowledge, and passion.

3. If students of this generation are not won to the missionary cause there will be a hiatus between the older and the younger leadership even more serious than that which now exists.

The challenge necessary to win students today to cooperation in the missionary cause should be:

1. A challenge that offers some assurance of a cooperative, progressive, and continuing missionary movement. Students, with the spirit of adventure natural to youth, are willing to take a chance; they do not necessarily want to see the end from the beginning; but they are worldly-wise enough to be hesitant about giving themselves to a cause which offers no opportunity for a long-time investment, with the promise of progress and growth.

2. A challenge that presents a genuine need. Students today are not interested in promoting any cause merely for the cause's sake. If there are deep and poignant needs in the life of the world which they can help meet, many will be ready to give their best.

3. A challenge that has in it a measure of urgency. If the impression is given that the needs of the world can be met in another generation as well as in this, and if missions are presented in these terms, it is natural that students should be drawn into those tasks which call for unselfish action *now*.

4. A challenge based on a conviction that in Christ there are resources for the meeting of the world's need. This is the basic conviction of missions, and it is a mistake to feel that students will shy at this, but *will* respond to some human scheme of international friendship or world reconstruction. Our conviction that Christ is the answer to the world's deepest needs will lead the finest and best of students to offer themselves for missionary service and support.

5. A challenge that offers opportunities to make available to people the Christian resources in terms of real life values. The fostering of forms and ceremonies presents no challenge to the best of our young people today. They want really to minister to the hearts, and minds, and bodies of

individual men and women, and to make a genuine contribution to the corporate life of the world.

JESSE R. WILSON.

## ON THE NEW TESTAMENT BASIS

There is no clearly defined historical basis for Christianity outside of the New Testament. There is no definite and adequate basis for Christian missions outside of the New Testament. It is there that we find the record of the life, the teachings, the death and the resurrection of Jesus Christ, together with the command to His followers to go out unto all the world and bear witness to His Good News. Human need and human philosophy, beliefs and ambitions might account for the spread of Christ's teachings, as they account for the spread of Buddhism and Islam, but they cannot account for the transformations wrought in human lives, in communities and nations. These transformations, in spite of great difficulties and fierce opposition, are only accounted for by the work of the Spirit of God in men's hearts.

Based on this conviction, and as a protest against the doctrinal position taken in the Laymen's Commission Report, there has been formed in New York "An Interdenominational Association for the Re-emphasis of New Testament Missions," sponsored by a committee of one hundred. This Association has issued a "Declaration" which, after expressing strong disapproval of certain positions taken in the Laymen's Commission Report, declares the Association's position to be as follows:

1. Faith in the inspired Scriptures "which are able to make men wise unto salvation." We believe that the risen Lord Jesus Christ is the only begotten Son of God, and that He died for our sins as a substitutionary sacrifice, and that there is salvation in no other name. We believe that this declaration is the heart of the Christian missionary message.

2. That it is the duty of the whole Church to proclaim the whole Gospel of Jesus Christ, the Lord, to the whole world. That we support the historic organization of Missions seeking to accomplish this end.

3. That it is the primary duty of missionary boards, executive officers and missionaries representing evangelical churches to faithfully proclaim and practice the Scriptural teachings pertaining to the Person, work and commandments of the Lord Jesus Christ, and, under the leadership of the Holy Spirit, to seek the regeneration of sinners throughout the territories where their ministry extends, and by these efforts to establish bodies of believers as indigenous, witnessing churches or assemblies.

4. That it is the paramount duty of every Christian to be mindful of the need of mankind to be saved, and to be controlled by a sincere devotion to our Lord Jesus Christ, leading him to practice and to persevere in a steadfast and systematic sacrifice, that he may support to the utmost the Cause of Christ at home, and to the ends of the earth.

5. We declare ourselves associated together on the basis of New Testament faith and example to the end of serving our Lord Jesus Christ through the promotion of knowledge, zeal and sacrifice concerning the evangelization of the world, as a duty of Christians wherever they may be found.

The first public meeting under the auspices of this Association was held in Calvary Baptist church, New York, on March 20th and brought together a large and enthusiastic audience of some 1,500 people. Addresses were given by the chairman, Dr. John W. Bradbury,\* pastor of the Wadsworth Ave. Baptist church, New York; Mr. Philip Benson, president of the Dime Savings Bank, Brooklyn; Dr. Robert H. Glover, Home Director of the China Inland Mission; Dr. A. Z. Conrad, pastor of the Park Street Congregational church, Boston, and Dr. O. F. Bartholow of Mt. Vernon Methodist Episcopal Church, New York.

If the Laymen's Commission Report does nothing else, some stimulus to the cause of Christ will result from the stirring of Christians in all lands to a reaffirmation of their loyalty to Christ, His claims, commands and campaign, and a rededication to the proclamation of the Gospel, as presented in the New Testament, to all people by word and deed. This Gospel relates to the whole of life—here and hereafter—and is made effective only through acceptance of the atoning sacrifice of Christ and the gift of Life from God.

### CONDITIONS IN CHILE

In general terms, we may say that Chile is experiencing economic chaos, political revolution, social reconstruction, educational upheaval and spiritual quickening. The struggle for continued existence as a civilized nation has left Chile little better than a hopeful convalescent.

Chile has a population of 4,340,000, scattered over a stretch of territory so long that armed police in large numbers have been necessary to maintain livable conditions. But militarism has strangled Chile. Sixty thousand of her choice sons are enrolled in the regular Army, the Navy, the Air Force and the Carabineers. (An immense Police Force is required in addition.) Almost half of the annual budget of \$125,000,000 is required to maintain the fighting forces. Chile might be likened to a swimmer weighted down by a full battle kit.

The Government is seeking to provide work, shelter and sustenance for more than a third of the electorate. A hundred and twenty thousand breadwinners, most of them unskilled laborers, are hostage in the larger cities and objects of charity. Homes and families are suffering. Gaunt

poverty is rampant. Even the most optimistic express their doubts and misgivings as to the future. The crisis has forced men and women to recast their political and economic ideas. There are today more signs of man's humanity to man in daily conduct and in national policies.

Widespread maladjustment has aroused the student class to vigorous protest against the theoretical character of public education. The younger generation suspect that they have been defrauded for they are not being trained to grapple successfully with the stern vicissitudes of life. Advanced thinkers among them are advocating needed reforms and from this welter of ideas some constructive measures are sure to emerge.

Evangelical Christians of Chile believe that they have a power and a program to cope with every emergency. The numerical strength of evangelicals is not shown in statistics for many sympathize with the cause but are not yet enrolled as members of a Protestant church. Chile is approaching Japan in the percentage of evangelicals within her population, and while mission schools have not enlisted as large numbers of enlightened citizens as in Japan the evangelical body includes men and women who are held high in public confidence and esteem. These Christians are being sorely tested by the slough of trade and unemployment. In many evangelical churches fully half the members are without regular work. They are severely crippled financially, but their faith and their moral heroism sustain them. Sacrificial sharing is the watchword of the hour. Penury is the challenge to Christian patience and valor. The Saracenic fatalism of their Spanish ancestors has been supplanted by their confidence in their heavenly Father. Most of these church members live literally from hand to mouth but they are persuaded it is God's hand that distributes their daily bread.

Throughout the past year of prosperity there has been, on the part of the more favored classes, a languid wistfulness in spiritual concerns. Before the specter of hunger, the privations that disorganize the home, and the shadowy attendant ills that batten on misfortune, even the most materialistic have become thoughtful. The alternatives they face compel a revaluation of Christianity. Staggering under economic burdens they begin to see the truth of Christ's estimate of imperishable treasures. National misfortunes arouse a sense of the benefits of unity and brotherhood. Christ shed His blood to make this brotherhood possible among all the family of the redeemed. Rather than embrace communism or political fascism many would advocate genuine Christianity with a reorganization of thinking and conduct under Christ's personal sovereignty.

J. H. McLEAN.

\* The officers of the Association are Dr. John W. Bradbury, Chairman; Paul H. Graef, Secretary; Alwyn Ball, Jr., Treasurer. The office of the secretary is 75 Maiden Lane, New York.

# Among the Eskimos in Alaska

By the REV. S. H. GAPP, Ph.D., D.D., Bethlehem, Pa.

President of the Society of the United Brethren for Propagating  
the Gospel Among the Heathen

CHARLES SUMNER suggested the name "Alaska" for "Russian America," when the United States bought the land from Russia in 1867. It is said to be a corruption of "Al-ay-ek-sa," meaning perhaps "great land" or "main land." The price paid was one-half cent an acre or \$7,000,000 in gold, plus \$200,000 for expenses connected with the transfer. This indicates the enormous size of the Territory. It was a bargain, but the American public greeted the purchase with contempt and called it: "The Zero Islands," "Andy Johnson's Polar Bear Gardens," "Seward's Ice Box," "Seward's Folly," "Wal-russia," "The Polar Bear Treaty."

That part of the *tundra* or "plain," found in the lower Kuskokwim Basin is a flat, low-lying country, only a few feet above the level of Bering Sea. This district extends approximately one hundred to one hundred and fifty miles into the interior which is very mountainous.

Only one quarter of Alaska's area lies within the Arctic Zone. There are three distinct climatic provinces; our Moravian Mission District lies in the second, beyond the coastal mountains in the south. The summers are short and extremely moist and foggy but comparatively warm (50 to 58 F.). The winters are cold and dry with a mean temperature of from zero to 15° below. The variation in temperature is said to be more extreme here than in any other part of the earth—from 100 above to minus 75 and only from 18 to 24 inches of the surface ever thaws. Frost has been found to a depth of 300 feet and nobody knows how much deeper it extends.

Scenery is said to be Alaska's most valuable natural resource. Fortunately it cannot be exported. Everything else is. But none of this wonderful scenery belongs to the *tundra*, but the

folks there do see the wonderful Northern Lights.

The enormous wealth of the Territory in fisheries, mineral resources and timber does not come from the *tundra* and fishing for export is prohibited by law in the Yukon and Kuskokwim. Mineral resources are found in the mountains. There is no timber on the *tundra* where the natives hunt fur-bearing animals. They use fur for

clothing, and since the advent of the white man (whom they call "Cossack") they exchange furs for tobacco, sugar, hard-tack, clothing, rifles, ammunition, boats and outboard engines.

The physical condition of the terrain is uninteresting and an almost impossible habitat for human beings. It is flat and yet very uneven. "Niggerheads" or clumps of marsh grasses that lift up the moss make walking almost impossible in summer, when the *tundra* is a bog. No sand, ground, stones or trees. Only moss, gray, brown or white, sedges, browse and lichens. In winter there is nothing but a frozen mass covered with snow. No roads—and none can ever be built unless they should build them on piles "pumped" into the perpetual ice. They have no streets in the villages; at the mission stations boardwalks run from the house to the church and the store.

There is a surprising variety of vegetation on the *tundra* during the brief summer. Most of the flowers are only a few inches tall. There are no flashy colors among indigenous plants. The brilliant fire weed on the glacial silt banks of streams is exotic.

Animal life is strange only in that some varieties are missing. No rats, snails, snakes, spiders, centipedes, lizards, house flies and most of the insects so pestiferous in warm climates. Cold climate animals, game, fish and sea creatures are found in great abundance. The wildest animal is



READY FOR AN ARCTIC WINTER. AN  
ESKIMO LAD DRESSED IN A  
BIRD SKIN COAT

undoubtedly the mosquito. Unbelievable swarms of them make life almost unbearable for man and beast. Fortunately the malaria mosquito is unknown. Next to the mosquito is the little sand-fly, known in other parts of the world as "punkies." An Eskimo name for them is said to mean: "the little thing that gives you a big itch."

There are few tame animals in this region. The natives know nothing about cats, horses or cows. There is, however, the wingless, usually flattened parasite that feeds on warm-blooded animals including man—the trench soldier's pet aversion. Everything is alive with them. The natives call them by several names one of which is supposed to mean: "my dear companion." They actually eat them and say the flavor is fine!

The most important domestic animal is the "malemute," or the far-famed Eskimo dog. He is half wolf and half dog, with the virtues of the one and the vices of the other. There is nothing this creature likes better than a dog-fight and he will attack anything that comes his way. Each dog gets a dried fish every evening when his work is done but the master provides no shelter, even in the coldest weather. A team of "huskies" will travel about forty miles a day. He is a beast of burden for sled, wheelbarrow, push-cart and acts as horse, mule, donkey, automobile, Pullman and freight train, all in one.

The people who live in this strange land are known as Eskimos. This is a corruption of a name given by Indians in the interior and is supposed to mean: "those who eat raw fish." They call themselves *Utes*, which means "people." They are nomads and live by hunting and fishing. There is only one inhabitant for every ten square miles of territory.

The origin of the race has not definitely been determined but they are not Indians, though closely related to them. Their Mongolian origin is generally accepted for the children have the Mongol spots along the spinal column.

Unlike the Arctic Eskimos, the Yukon and Kuskokwim Utes are short, squarely built people, averaging about five feet or less. They have copper colored complexions and faces somewhat round. Occasionally the men grow thin beards and well-developed mustaches. Faces often indicate strength of character and personality. Children and young women sometimes have plump faces, somewhat attractive. They age rapidly and few become really old. The cheek-bones are higher than in the Indian and the cheeks broader; the lower lips are thick and eyebrows are protruding.

No real census of the entire Eskimo population has been taken but estimates range from 27,000 to 43,000. Mr. Rasmussen's figures are: Green-

land, 13,000; Canada, 5,000; Siberia, 1,200; Alaska, 14,000; total, 33,200. The densest Eskimo population in the world is between the mouth of the Yukon and Kuskokwim Rivers.

### How Eskimos Live

Alaska Eskimos do not live in snow-houses. Their native places of abode are called igloos. They are dug-outs, with a low superstructure of poles picked up on the river bank, tied together with thongs of rawhide and covered with turf (moss) and in winter also with snow. A small hole on one side serves as entrance, covered with fur in cold weather. Many have vestibule storm shelters built in front of the entrance. The only window, made more for superstitious reasons than for ventilation, is a small hole in the roof. It is a wooden frame across which is tightly stretched a seal intestine. The igloo contains no furniture of any kind—no stove, bed, table, or chair; no cooking utensils or dishes. There are no sanitary arrangements, but there is plenty of filth and lice and a horrible odor. Light and heat are provided by a bowl-shaped piece of pottery filled with seal oil and with a wick of dried moss projecting over the edge. This gives more smoke than light. The air often becomes so impure that the flame dies down and folks can hardly breathe. The first time I entered an igloo, I stood in a cramped position for a while; then I shoved the window partly down the side of the roof so that I could stand erect. My feet sank deep in the mud of the floor while my head projected majestically from the man-hole in the roof! Such a half-underground hole perhaps ten by twelve feet, may be the home of two or three squaws and their children.

The men and larger boys live in the *kasheem* or *kashige*—a sort of community house. A hole is dug into the glacial silt five to ten feet deep and about fifteen to twenty feet square. Logs, the branches of which have been ground off by ice in the river, are laid crosswise over the hole till there is a superstructure twelve or fifteen feet high. At the top there is a seal-intestine window a few feet square and the whole structure is covered with moss and glacial silt. Near the middle of the floor of the hole in the ground they dig a tunnel with a gentle slant upwards and reach the open air fifteen or eighteen feet from the *kashige*. Over this entrance a storm shelter is built and to enter the house you must crawl on hands and knees through this dark, smoky, mushy, filthy tunnel. In this place the men and big boys live, work, eat, sleep, loaf, gossip, chew and smoke tobacco, take their sweat-baths, hold their feasts and dances in honor of the dead.

Here, in the *kashige*, the missionary preaches



the Gospel. When he arrives in a heathen village, he first obtains the consent of the chief to hold a meeting. When he asks permission for the women to attend, he is told that if the white man cares to have them come, yes, though really they have no business in the *kashige*. The men sit along the four walls, on benches made of split trees fastened against the wall about three feet from the ground. When the women enter, they modestly take their place on the floor and under the benches. In such a dirty hole the Gospel must be preached, except in summer, when meetings are held in the open air. In summer the natives live in tents at the fish, wood or hunting camps.



AN ESKIMO CHRISTIAN'S HOUSE IN QUINHAGAK

As can easily be imagined, health conditions are very bad. The commonest diseases are cuts, bruises, sores, skin troubles, boils, insanity, measles, diphtheria, influenza, trachoma, pneumonia, rheumatism and especially tuberculosis. More than half the population is tubercular. Venereal disease is very common along the Yukon but not along the Kuskokwim. They show no resistance to influenza and tuberculosis; they usually die of the former and always of the latter. Accidents cause the second largest number of deaths. Until recently they knew nothing of whiskey, or "fire-water." None are really long-lived. The women especially die early.

Medical treatment is virtually unknown. They had no idea of the medicinal use of herbs, after Indian fashion. Rubbing, blood-letting, the use of oil as a laxative, and a few things too disgusting to describe constitute the sum of their therapeutic practice—though most of them are not therapeutic at all. An aching tooth is removed by holding the sharp point of a deer horn against its base and striking the other end of the horn with a heavier object—a large deer horn possibly—used as a mallet. They ascribe all sickness and pain, not to germs, but to evil spirits. Only the *shaman*, working by arrangement with the devil, has power over these evil spirits. Hence

the hocus-pocus performed by the *shaman* is all that is ever done for the sick.

Death is terrible to the heathen Eskimo. Their indefinite ideas as to life after death and metempsychosis fill them with terror. The departed's *tarnera* (shade) is supposed to cling to the corpse four days—a woman's five days. Then it joins the *charaiyak* underground and becomes an evil spirit which must be propitiated.

Immediately after death, the corpse is dressed in the best clothes available and drawn up into the funeral posture—a sitting position; with heels pressing against the chest, the arms bent and against the body with the hands clasping the abdomen. Then the corpse is wrapped tightly in grass mats or fur and bound with rawhide. Superstition demands that it be lifted through the smoke-hole in the roof, or one made for that special purpose. Then the aperture is closed at once. If the body were taken through the door the spirit might find its way back into the igloo, and cause the death of another person. The corpse is laid on the driest spot in the vicinity and the implements of the departed are deposited around it. These may be intended for the long journey into the lower regions—but more likely the natives are afraid to use such implements, since the spirit



COAST PEOPLE IN FRONT OF THEIR IGLOO IN WINTER

An igloo is the partly underground home of the women and children. It is not a snow-house, but covered by snow most of the year. Notice the dog-sled on top of the igloo.

of the dead might cling to them. Food is placed beside the body at intervals. Totem marks (seldom poles) may be displayed or monument boards erected with horrid images and masks, perhaps for the additional purpose of scaring away evil spirits. The dead were never buried until the missionary brought the tools with which graves could be dug in the frozen glacial silt.

Fur only was used for clothing until the white man came. The *parka*, or fur smock, is the outer garment for both men and women but the style



is somewhat different for the two sexes. It is put on over the head and reaches almost to the ankle. It has a hood to be put over the head in bitter cold weather. Under the *parka*, the men wear fur trousers reaching from the ankle to the hips, where they are fastened by a draw-string. Socks are of deer-skin or woven grass, over which they wear fur boots. The lower garments of the women are combined boots and trousers reaching to the waist. In unusually severe weather they may wear a double set of furs—the lower set with the fur next the skin and the outer one with the hair on the outside. Waterproof coats and boots are made from intestines and fish-skin. For thread, they use sinews from the reindeer's leg. The threads are very sensitive to water and, swelling the instant they become wet, prevents water from seeping through the needle-holes—originally the needles were sharpened pieces of bone. The women chewed the raw fur till it was soft enough to be pierced by such a fur needle. Mittens are made from the skins of dogs, reindeer, wolves, cormorants, hair-seal and salmon. Many Eskimo girls and young women, in centers where white men have settled, now dress in the latest American styles, and usually in flashy but not discordant colors.

### Eskimo Life and Morals

The Eskimos live by hunting and fishing. Cold-water fish are found in unbelievable abundance. The main diet is salmon—dried, smoked, boiled, raw, frozen and rotten! The last named is the dessert! They eat the eggs of migratory birds and the flesh of some game animals as well as the domesticated reindeer. They are fond of the intestines of the fox. The next most important item is "blubber"—the fat of seals, walrus, and beluga or white whale. They like their fat rancid. In the short summer they occasionally nibble at certain roots and leaves and use huckleberries in the fall, and cranberries which are frozen in winter.

Normally fish fairly swarm in their waters. Winter fishing through the ice, or watching a "blow-hole" for the seal to exhale and inhale, often means exposure to terrible weather.

Dr. Sheldon Jackson and the American Government introduced the domesticated reindeer from Siberia in the decade from 1891 to 1901 and these animals have multiplied with astonishing rapidity. One purpose of their introduction has been accomplished for the Eskimos can eat his flesh when fish and blubber are scarce and can use the hides for clothing and bedding. But the reindeer has not raised the economic condition of the native. The reindeer meat is sold in the States by a great white corporation. The

Eskimo has not found any method of obtaining the essentials of a cultured life; he still has practically nothing but his food and clothing. A few of them work for white people as longshore men, boat-hands, wood-choppers or guides, or they carve ivory trinkets or weave grass baskets. As a race, this means very little, and the Eskimo standard of living still is very low. The Christian Eskimo nevertheless is very much better off than his heathen neighbor.

The moral qualities of these people are fairly good. They are quiet and modest. Hospitality is a general virtue. They do not trust whites—and we can not blame them, but their confidence in the missionaries is unbounded. They pay their debts if they can get enough furs for that purpose. As they are very poor, begging from the "Cossack" has become a common vice. They lack self-confidence but readily assist each other in case of need. Stealing from neighbors is considered wrong and a thief is publicly reprimanded in the *kashige*. Theft from a stranger is less blameworthy. The Eskimos are not given to lying and profanity does not exist—except in English. Their strongest word is *ominakfa* which means, "how hateful." All smoke and chew—habits they learned from the Russians. Until recently, they knew nothing about alcohol for nothing grows on the *tundra* out of which they could brew or distill intoxicating liquor.

Deeds of violence occur rarely. Formerly they exposed children, the sick, or aged parents, and the aged often committed suicide to avoid exposure. Witches were tortured to a horrible death. Sex immorality is the commonest vice and their moral standards in this respect are very low.

They have a fine sense of humor, rigidly controlled. When something funny happens in school, the children will give not the slightest sign of their feelings, but during recess they may roll in the snow and laugh aloud in glee over the funny thing that happened perhaps hours ago. A priest once spoke a great deal about "the big fire" (purgatory). One night his cabin caught fire; he tried to escape through the one small window in his attic sleeping room. Half way in and half way out, his portly rotundity jammed in the narrow aperture. His loud shouts woke the natives. They saw the fire and rushed to his assistance, shouting: "The big fire, the big fire." The natives pulled him to safety but they enjoyed the joke on the priest so much that he left that neighborhood and never returned.

The sense of personal property rights seems to be entirely lacking and they share with the people of their village all they have. Occasionally they gather great provisions for a *potlach*—a give-away festival. People from another village

are invited to spend a week with them in feasting and dancing. At the end they give the departing guests all they have—often no food even is left in the village.

They never plan for the future. When a missionary urged a woman to gather wood in summer, so that she would not have to scratch in the snow twice every day for enough wood to boil water for tea, she would not do it. She gave as her reason: White people may have some prospect of life, but Eskimos, especially women, may die any time. If she should die, her husband would at once take another wife and she would have gathered wood for the second wife! That is too much to expect of an Eskimo squaw!

### Social and Religious

The Eskimo man has little regard for womanhood. He considers himself so greatly her superior, that the Christian ideal of marriage and home life seems ridiculous to him. Today there are many Christian marriages and homes.

Social life is never fully developed among nomads, yet such as there is usually has a firm hold on the people. The Eskimo's wretched dwelling is always in or near a village, even though he does not spend much time there. They love the village and its people and social life expresses itself mostly in games, feasts, dances and ceremonial observances. As may be expected, some of their practices are such that missionaries never speak or write about them.

The Eskimo music is strange. Men keep up for hours a queer, doleful, monotonous chant while travelling on the water or while the women dance in the *kashige*. Both men and women dance, but never together. Mostly it is the women who dance while the men chant and keep time by beating a tambourine, which is rudely constructed by stretching a bladder over spruce-wood frames. Most of the dances imitate the work of men and women, such as seal hunting or kayak-making. A white visitor has described their funny mimicry of the antics of a "cranky" outboard engine.

The ceremonial observances are not "religious" in our sense of the word, yet they have a meaning deeper than merely entertainment. They are designed to honor the shades of the dead and to placate the evil spirits. In a sense the Eskimos have no native religion. There is no cultus, no ritual, no meeting for purposes of worship, prayer or thanksgiving. They believe in God—*agayun*—but their idea of Him is very vague. He is the Creator—but the myth about creation is very different in different parts of the Eskimo domain. No moral qualities are attributed to God, such as holiness, justice, love and the idea of Providence does not appear. The Eskimo knows nothing of

prayer for he believes himself too stupid to know anything about God. There is a God—that's all—only he does not express his agnosticism in the sesqui-pedalian phraseology of the Ph.D.

Fear takes the place of religion in the life of the Eskimo. "We do not believe, we only fear." Everything is full of spirits and all are evil, or at any rate may become enraged and seek his hurt. So he fears everything and all the time—*shamans*, witches, the forces of nature, cold, famine, sickness, death, the souls of the dead, the spirits in earth, air and water, things seen and things unseen—everything! He tries to keep the favor of the spirits by observing all the countless taboos the fathers have taught him.

His most constant fear is that of the *charaiyak*, or the spirits of his departed relatives. They live just under ground and have the power of appearing on earth. This they do for the purpose of finding a better home in the body of a living person. Unfortunately, the presence of the parasitic spirit in the body of the Eskimo means sickness and death to the host. An exception occurs, if the spirit soon after its disembodiment can enter the body of a new-born infant. In that case, the spirit can live human life over again. Hence they often believe that their own child may really be their own father or mother or one of the grandparents or some other relative. One Eskimo always called his daughter "mother," because his daughter was born on the same day on which his mother died.

Their attitude towards their dead combines two apparently contradictory elements—fear and regard. They certainly fear the shades of their own dead since they might unknowingly offend them and thus turn them into bitter enemies. They never mention the name of a departed—unless it has been given to a person soon after the death of a relative. A photographer once showed moving pictures in which were some Eskimos who had died since the pictures were taken. Their appearance on the screen caused great consternation in Eskimo hearts.

They also show great respect for the memory of the dead and do not easily forget them. Almost daily they offer libations and food in their memory; without speaking a word they throw on the ground a few fragments of fish or several drops of water. At certain intervals, a series of mortuary feasts are held, ending with "the Great Feast of the Dead," sometimes called by whites, the Ten Year Feast. During the feasting and dancing, they chant, not requiems, but soul-stirring appeals for the departed to return. "Dead ones, come here—*ala-aiya!* Seal-skins for a tent you will get—*ala-aiya!* Come here, do. Reindeer skins for a bed you will get—*ala-aiya!* Come here do."

If the dead could accept the invitation to appear, it is safe to say the poor Eskimos would be driven frantic by fear.

The shaman alone can save them from the sickness caused by the evil spirits. They call him "*tun-gha-lik*," owner of a *tunghak* or spirit. In Greenland the name is *Angakok* and in Alaska also *A-ngatl-kok* or *An-etl-kok*. He is a witch doctor and the world's greatest charlatan and scoundrel. He claims to have power over evil spirits by being in league with the chief of evil spirits—the devil. Through the shaman, the devil is the real ruler of the Eskimos. The shaman by strange and violent incantations, gets control of a strong spirit from the underworld, who tells him what to do for the sick. Often the shaman claims he first gets that stronger spirit into his own body and then commands it to go into the patient's body to drive out the spirit that causes the sickness.

This witch doctor demands good pay. He never "makes medicine" for sweet charity's sake. The Eskimos will give a shaman anything for which he asks—fish, dogs, sled, spear, net, trap, gun, ammunition, parka, house or wife. If he should refuse, the shaman would put an evil spirit into his body and that would mean death. The Eskimo is the abject slave of the shaman.

But the Eskimo does not enjoy the slavery. There are a few cases of the natives killing a shaman, but another one takes his place, that's all. Only the Christian missionaries fight this evil power. Sometimes they win easily. During the Great War, a missionary sat in a *kashige* with the natives. A shaman told the men what he had heard about monster guns, high explosives, ma-

chine guns and poison gas. He assured them again and again that none of these things could touch him. It was too much for the missionary. He said they would try it on him—and sent for a "thirty-thirty." But before the weapon was brought in, the shaman had disappeared. But sometimes missionaries have been in danger of death because of their opposition to the shaman.

"If the Son shall make you free, ye shall be free in deed," is the message of the missionaries to these mental and spiritual slaves. They preach the Gospel of Christ and rely solely upon the love of God, especially as shown in His sufferings, death and resurrection to break the power of sin in these dark hearts. They do not rely on "larger, or modern, or social or economic" methods in their efforts to win souls for the Lord Jesus. They do all the charity they can; they teach the children; they use all the medicinal knowledge they may possess; they help the natives get the best prices they can for their furs, grass blankets and ivory trinkets. But all that does not save souls. It has its good purpose, but the mission has one great purpose and one great method—to save the souls of the Eskimos by proclaiming the Gospel of Jesus the Saviour.

"The Power of the Gospel" has been demonstrated among these lowest people, as everywhere else, by making "new creatures" of many of them. They have their organized congregations, with regular services, prayer-meetings, Sunday school, church officers, with rules of conduct. Their home-life is Christian, with family prayers and Christian training of children. They partially support their churches and are already beginning to send evangelists out to their heathen brethren.

## MISSIONS—A QUALITY OF SERVICE

By ERROL T. ELLIOTT

The Board of Indian Commissioners pays high tribute to missions among the Indians. The report makes this significant statement: "A doctor or nurse may pass an excellent examination and rank high on the eligible list for appointment and yet may not be suitable for work among Indians. . . . Success in the Indian field service calls for a certain amount of missionary spirit and a willingness to forego many of the conveniences that are taken for granted in most white communities."

Those are not the words of missionaries or mission board secretaries, they are the words of a group of men who look upon the Indian service as a government function. They sense the practical demands of that service. A mere secular service is insufficient. They want people who are not merely desirous of holding a job, but rather inspired servants who are spending their lives for a Cause.

The mission cause means neither a narrow dogmatism nor an inflated liberalism. It demands a type of servant that works as though God were involved in the affairs of men. It is important that Christians prepare the best they can both physically and mentally for any task which they undertake, but this preparation will not serve as a substitute for a heart that is kindled with a faith in God and a love for man. Christians who believe that Christ was everlastingly right in what He said and did will finally be unconquerable as they build the Kingdom of God.—*Friends Missionary Advocate*.



Left to right: A. M. Varki, Alwaye, Travancore, Principal of Union Christian College; Bishop Bannerji, Assistant Bishop of Lahore; Daw Nyein Tha, Head Mistress of Morton Lane Girls' School; P. Ooman Philip, Secretary, National Christian Council; Rev. A. Ralla Ram Secretary, Student C. A. of India.

## Christian Messengers from the East

By the REV. WILLIAM PATON, London, England

*Secretary of the International Missionary Council*

OF ALL the currents of life and thought set moving, or encouraged in their speed, by the Jerusalem meeting of the International Missionary Council five years ago, not the least important was that which affects the relation of the churches on the mission field to the churches of the mission-sending countries of the West. The presence of an adequate representation of those "younger churches" was one of the most characteristic features of the gathering, so that it was in line with proved reality, when the Council expressed the conviction that the time had come when missions of testimony and friendship might come from the East to the West, enabling the

younger churches to share with the older their knowledge of the Gospel.

The first concrete outcome of this resolve was the decision of the Conference of Missionary Societies in Great Britain and Ireland to invite the National Christian Council of India, Burma and Ceylon to send a mission to Britain. The heads of all the great Protestant denominations associated themselves with the invitation, and keen interest was shown by the Archbishops of Canterbury and York. The reception of the Indian missionaries by the King and Queen, represented an acceptance of the mission by all that is most typical of British national life.

The Rt. Rev. J. S. C. Bannerji, assistant Bishop of Lahore, led the mission. He has spent his life in the villages of north India and never tires, son of a Brahman convert as he is, of identifying himself with the church of the outcaste mass-movements. Daw Nyein Tha, a Burmese Christian headmistress, came out of that vigorous life of evangelism with which the Burma Gospel Teams have been refreshing India. Her message was in essentials that of what are called the "Oxford Groups." Principal A. M. Varki, the leader of a most remarkable piece of Indian initiative in Christian education—the Alwaye Union Christian College—was also a representative of that ancient Syrian Church which has been in India at least since the fifth century of our era, if not, as its members passionately believe, since the days of the Apostle Thomas himself. The Rev. Augustine Ralla Ram, a graduate of Forman Christian College, Lahore, is a leader of the Student Christian Association of India, and the former pastor of the Jumna (Allahabad) congregation of the North India United Church. He brought a wide knowledge of the Christian enterprise throughout India. For the first month the missionaries had the invaluable help of Mr. P. O. Philip, one of the secretaries of the National Christian Council of India, who had come from the Herrnhut meeting of the International Missionary Council. The missionaries thus comprised a considerable variety of experience and could speak with inner knowledge of various aspects of Christian work in India.

The work of the mission was necessarily confined to certain defined centers—Belfast, Dublin, Newcastle-on-Tyne, Leeds, Liverpool, Bristol, Bangor, Cardiff and Swansea, Birmingham, Edinburgh, Glasgow, Manchester, Leicester and London. The program in each city was somewhat the same. On Sunday the missionaries preached in the pulpits of churches of all denominations; there were specially summoned meetings for clergy and ministers, for young people, students, and teachers, for laymen and for women. Some schools were visited and usually a big united public meeting was held. In two centers a convention was held, with an ordered program for several nights. In most places the audiences were larger than any had ventured to hope. In Newcastle, for instance, over 2,000 people came night after night, in Leeds there were 3,000 people at the closing meeting, and at the final meeting in St. Paul's Cathedral at least 2,000 people gathered for Thanksgiving.

What was achieved? Some things are already clear. First, is the effect of the mission upon the general attitude of Britain to India. These two peoples have been, in the Divine providence, linked together and are going through critical times. Now to thousands of people in Britain a new understanding of the reality of India has

come, and a new affection towards India has been born.

Second, there has been given an ocular, concrete demonstration of that world-wide fellowship in the Christian Church of which our missionary resolutions are full and yet which is so far from the minds of many who have never actually experienced it. Here was evidence that the Church of Christ includes differences of color, of language, of tradition and civilization. The Indians made us see their Church, sprung from the Brahman and from the outcaste, struggling with its own myriad problems of witness and life. In so doing they helped us to lift our own Church life into a diviner and ampler air.

Third, and far the most important, these missionaries from the East preached the Gospel of the blessed God with power and conviction. They glorified in having nothing new to say—no Oriental mysticism, no recondite interpretation, simply the message of God in Christ. On the great spiritual issues they spoke with accents of joyful certainty, and they reproved in many an unsuspected tendency to minimize the supernatural quality of our religion. Letters received by the missionaries show clearly that among the gifts of this mission must be counted the deepening of the spiritual life of their hearers and the preaching of the Gospel with new power. If it is true that for many Christians the faith has become too much a matter of custom and form, too much a part of social and national tradition, it is equally true that, in the world-wide character of the Church, God has provided us with the cure for such unreality. Many found that the vital Gospel broke through the muffling folds of custom and acquiescence as never before.

There are other consequences of this mission which it is not hard to foresee. First, this mission has pointed out a way whereby the contacts between the churches of the West and of the East can be made more real. If the administrative responsibility for Christian evangelistic work in the East is to be placed more and more on the shoulders of indigenous Christian leaders, while yet the generosity of the West is still needed as well as the sacrificial giving of the younger churches themselves, it is plain that most careful thought must be given to the maintenance of real understanding and affection between the two, East and West, younger and older. This mission suggests possibilities in this direction.

Second, they have shown the possibilities of evangelism on an international basis. China, Africa, Japan and the Near East, as well as India, both by receiving and by sending may prove the power of the Gospel of Christ coming to men across the barriers which separate the human family.

# What Is This Foreign Mission Enterprise?

By the REV. CLELAND B. McAFEE, D.D., LL.D.,  
New York

*Author of "Changing Foreign Missions," "The Uncut  
Nerve of Missions," etc.*

**W**E CAN afford to raise the question even at this late day. The enterprise is nearly two milleniums old, and has become world-wide and bewilderingly varied in method and detail.

## Why Ask the Question?

(a) It would not be surprising if the main objective were sometimes lost in the details of the program. John H. Converse, then head of the Baldwin Locomotive Works, said that it was often desirable for piece-workers to see a completed locomotive or a plain blue-print of one so that each could note the place of his own small part in the whole machine. Some missionaries may have lost their way because they do not know exactly what they are supposed to be doing. Some supporters may be equally befogged. There have been sincere questions lately about the real result that ought to be attempted and therefore the real program that ought to be adopted.

(b) An additional reason for the inquiry is the feeling that our present world is so changed that it can no longer be measured by the past. New times, new methods, new objectives. Are we to go back to the earliest days of the Christian faith to determine our course in our own day? At first, as anybody knows who reads the New Testament, accent was laid on sin and salvation from it ("for the remission of sins," etc.), on separation from the evils of the world ("come ye out . . . and be ye separate," etc.), on an eternal future and preparation for it ("the wages of sin is death," etc.). Have we something better to say, something different, something more fitted to our present world? Does our message include all that of the New Testament, or omit some parts of it? An enterprise of the first century might be one thing and the enterprise of this century something else.

**There is a vast difference in the way in which men look at the Foreign Mission enterprise. Foreign governments have suspected it as the forerunner of imperialistic conquest; capitalists have sometimes thought of it as introductory to trade; adventurers have charged it up to a spirit of adventure. Many in foreign lands have failed to discern the motive and at home there are those who have charged that the whole enterprise is foolish and ill conceived. What is the truth? Read what one says who has studied the work at home and abroad from many angles.**

So with later centuries. Granted that Livingstone, Judson, Morrison, Carey, did a magnificent work; is it also our work? Did they not do it in a world so different from ours that our objective must be different? Granted that their attitude toward other races and religions was proper for their day, are we to take the same attitude now? If they meant to replace all religions with the Christian faith, is it sure that we ought to intend the same thing? De we not, in the nature of the case, know some things they did not know? Is it not an honor to them to say that they made their own methods unnecessary to us? These are not idle questions.

(c) They are augmented by still another line of inquiry. Is it true, as is sometimes urged, that the major gift of one part of the world to another is not so much its religious impulses as its general culture and its equipment for ordinary life? Is not the finality of any form of religion more than questionable, and do not all religions have so much in common that our main task is to share mutually with others rather than give to them? Have we not as much to learn as to teach, as much to receive as to give? Shall we not sit down together to find the meaning of life and to bring out its fullness, not because we know it but because we can hope to find it by united quest? Is it not the part of humility to be seekers rather than claiming to have found?

If we say "Yes" to such questions, then the missionary enterprise is quite different from what the fathers understood. Paul never thought in terms of such questions, nor did any of the later missionary heroes. To them this "Faith," which had supplanted all possible "religion" in their minds, had a note of finality which is unmistakable; it was this or nothing. They "shared" it with others as the lad with the five loaves and two



fishes "shared" with the crowd—the lad had food, the crowd had not; the meal was not set up out of a series of lunch-baskets. This did not imply that the fathers denied truth in prevailing religions, for they did not. They welcomed it and used it, but it became simply another way of expressing truth already familiar in the Christian faith, not an addition to it.

### Is It Different Today?

Two things may be mentioned. One is, that if any radical change is to be made, the burden of proof is on those who seek to make it. What the missionary enterprise has been down to date is not difficult to discover. Change must be argued; the presumption is in favor of continuance. A new and changed program must not inherit the historic program without full recognition that the original purpose and message are to be abandoned in substance.

The other is, that the newness of the day is easily exaggerated in its depth. It can hardly be exaggerated in variety and in its surface elements. Yet the earliest form of the Christian faith struck down below the ideas which prevailed in its day.

(a) It found an idea of sin largely associated with ceremonies and practices, but it disregarded that idea by stressing moral evil and fundamental human relationships in terms which are true for all days. It went after men who were "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God, holding a form of godliness but denying the power thereof." That is a modern list! Is this other list antique: "filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful"? These are not the sins of a passing generation. When men go out to cure such things they are not men of a period; they are men of the human spirit. They did not pretend that all men are of that sort, but they knew that such men are terribly real. Only ignorance could doubt the continued prevalence of such men in our day and in all days.

(b) Meanwhile, in the earliest day and ever since, the appeal of the Christian faith has implied that men have all the potencies which the most flattering advocates of human goodness believe in. The sins of the Corinthians were pretty

terrible according to Paul's letters, but they are still "saints" and brethren beloved. Nobody has believed in the potential goodness of human nature more earnestly than those who have recognized its moral ruin. The good doctor heartily believes in health but knows disease when he sees it. Only a poor doctor is so enamored of health that he cannot take disease seriously. That is the difficulty with a good many men who think they esteem humanity above the Christian faith when they count human nature good; they have a blind side to the perennial facts of human life. Human nature is good where it is not bad and when it is bad it can be brought around to good by the love and power of God. Nobody has believed in humanity more devotedly than missionaries. Otherwise they would not have gone everywhere trying to help it. No faith rates human nature so high as Christianity, and no faith sees more clearly how low human nature can sink. This is not a matter of periods or eras; it is perennial—as good for our day as for any other day.

(c) There has not occurred any change in the rational estimate of human nature: it has no higher values now than it had then; when it is fairly seen it has the same distressing perils now as then. If the early program had been addressed to the peculiar conditions of that day, then we might need to meet the peculiarities of this day in a new program. But it was not so. The terms on which men were considered then are quite as natural and reasonable now. The amazing changes in social and intellectual conditions since the first century have left the underlying realities unchanged. Man needs saving and is worth saving and can be saved—that was true then and is true now.

### What About Salvation?

But does "save" mean the same thing as in the earlier day? Or, better, does it mean anything less or does it possibly mean something more? Might our present meaning include all that the early day meant and something which that day only slightly pressed? There was an early and pressing accent on being "saved" from something future, but did that involve omission of a more immediate salvation for the life that now is? Certainly our Lord did not conceive of His gift of eternal life as an experience alone of the future. There are "present tenses of the blessed life." The apostles did not suggest that men might be saved after a while if they were only decent until death; they argued that men are "saved" here and now, and that they ought to scale their lives by that fact. The indignation of Paul in writing to the Corinthian Christians was aroused by what they were then doing, the wrong social relations they were accepting, the evil companionships they



were at that very time encouraging—in short, by the actual present evil from which they should already have been saved. He did stress the future, but he did not overlook the present. His was simply not an “other-worldly” religion. Nor was that the religion of the later leaders. Undoubtedly we have passed into an era of large social and corrective movements which our fathers did not know. In the popular figure, we are more concerned to build a fence along the top of the dangerous cliff than to rescue those who fall over it. They rescued ruined men; we try to prevent the ruin. They accented picking up the injured man on the Jericho road; we accent breaking up the band of robbers. Meanwhile, however, we cannot neglect the rescue work while we are accomplishing the much slower task of correction. It would be hard on the half-dead man if we were so busy negotiating with the authorities to clear the road of bandits that we let him die. We have to mean by salvation all that our fathers meant and a good deal more.

Two considerations come to mind: (1) That in the earlier day it would have been futile for Christian believers to attempt purely social movements. They were shut up to spreading a spirit which would in due course correct the evil. Paul could not have led a movement to overthrow slavery in the Roman Empire nor to provide better housing. Later it could have been attempted and doubtless was left far too long. Christian believers can do such things today in almost any land. The whole scheme has “drive” enough back of it now to save such plans from mere day-dreaming. The earliest believers measured their program sensibly, without surrendering the further task which it would have been futile to undertake.

(2) The second consideration is that there had not yet developed in the earlier days a clear-cut Christian social ideal which could be used as a check on existing social conditions. A human condition can become so familiar that it does not occur to one to change it until some jarring experience or some penetrating insight makes it look the evil thing it really is. The social conditions of the West are not yet Christian—far from it. But they have begun to show such marks of the Christian régime that their divergencies from it can be seen. We have come to see that our Lord meant quite as much for the life that now is as for a continuing life, but we can never suppose that He meant less for the life that is yet to be. When we join to our individual and future salvation a present and social salvation we are only catching up with Him. It seems clear that He meant this all the while.

We have rather slowly come to it. The intermediate fathers never failed entirely to catch the double meaning of their work of “saving” men,

but it is true that they laid less stress than we do on the present and social aspects of salvation. If they erred in that, it is possible that we may err in under-accenting the future and individual aspects of salvation. Neither error is necessary.

### Christ and Culture

This is one weakness of the suggestion that the present missionary task is the spread of culture or the development of a world culture, as though that were the end of the enterprise. Such an idea lays our enterprise liable to the charge of exploitation, which is precisely what we all want to avoid. A culture is something which we have developed and which has advantages for us; a faith is something we have received and is good for us as sheer human beings and therefore is good for all men. Propagating a culture may easily be an arrogance; extending a faith can be only sharing a gift with others.

After all it should be clear that changed personalities are all the more essential if there is ever to be a world culture or a world fellowship. We cannot hope to make good conditions with bad persons. It may be difficult for right personalities to bring about right conditions; it is impossible for wrong personalities to bring them about. All hope lies in getting enough changed men to change conditions. Even with added assent on social salvation we are thrown back on the old accent on personal salvation.

In early conceptions of the missionary enterprise there was an unmistakable accent on the person of Christ and on relation to Him. Of course there were always the truths He taught and the example He set, but they never got separated from Him. They were not the saving fact; hope did not lie in them. He was the saving fact and hope lay in Him. Indeed, there is a certain sternness about the truths and a certain disheartenment about the example of our Lord that cannot be missed by thoughtful persons. We are not simplifying the process by turning away from the person of Christ to His teaching and example; we greatly complicate the process by such an exchange of values. Truths may be condemning as well as liberating. Example may be depressing as well as inspiring. Everything turns on the power available for obeying the truths and for following the example.

It is here that the person of Christ has largest value in missionary preaching. The Christian belief in His presence and continued power was formed when the resurrection was assured. His death rounded out an earthly career of service and teaching; His resurrection restored Him permanently to the order of history and revealed the meaning and value of His death. Without the

resurrection Christ would have been what is sometimes thought of Him—another great religious leader alongside His fellows, leaving His teachings to be a contribution to the sum total of religious ideas available for the race. With His resurrection, He is revealed a Saviour and a permanent factor in the history of mankind. The missionary message from the first has been of a Saviour who has a place in history, with a series of actual events in an actual period of time, but who also continues with equal power in the life of today. The Jerusalem Council expression is from the New Testament: "Our Message Is Jesus Christ." That has been the missionary message from the first; it is the missionary message now.

The missionary enterprise, then, is the initial stage of the Christian movement. It is the effort of Christian believers, under the guidance and inspiration of the Holy Spirit, to make Jesus Christ known everywhere, with all that that implies. Its implications cannot safely be attempted unless its substance is secured. The implications include all sorts of social improvement and correction, all manner of changed relations among men, all enrichment of human life; but they are implications. They are not the main thing. They are fruit, and they do not grow without the root. The most visible element in any tree is its trunk and branches on which grows the fruit. These are the most visible elements also in the missionary enterprise—the institutions, the organizations, the social phases. But there would not long be trunk

and branches if the root were not preserved in strength. Any enlargement of the external phases of the missionary program needs to be kept true to an elemental phase—the actual securing of personal relation to God in Christ by which life is changed and personal character is developed.

Every movement for good in the world has its chief difficulty in finding enough men and women of the right sort to keep it going. The earliest Christian expansionists were wise in making this their first concern. The latest expansionists do well to keep it in the forefront of their concern. The earliest missionaries could not go much farther than that; the latest ones can go much farther and it is right that they do so. But the main lines struck out in the early days are still valid and logical. Much alteration of program and method must be made, but the main objective remains, its essential implications becoming clearer in later days than in some intervening days. The lessons of historical missions are to be considered on their merits, not accepted nor rejected because they are old, but solely according to their relation to the logic of the faith which is to be extended throughout the world. The great results already granted through the empowering of the Holy Spirit reveal His gracious approval: the growing National churches, the multitudes of personal believers in Christ, the thousands of young people now under Christian instruction, the wide-spread spirit of brotherhood among the races—all these give us new heart of courage for the future.

### IS THE COOLIE WORTH CONVERTING?

What could Hsü want, coming into my room unannounced before breakfast time? He was a man of few words, and little knowledge, whom I had known as a famine refugee, then an inquirer, and now a church member. The leaders had said: "We may as well baptize old Hsü. Doubtless he is a Christian at heart, but he'll never understand much."

Each Sunday morning he came early, said "Peace" to the pastor and "Peace" to some of those he knew, and then seated himself in the back, sitting silently an hour or more till service time. His daily work was among sewage, and we rarely saw him during the week. Here he stood by my breakfast table, and he had something on his mind.

"Pastor, I understood your sermon."

"I'm glad to know that. Do you remember the text?"

"The Blood of Jesus Christ?"

"Quite right!"

"You said that sometimes foreign doctors can take a healthy man's blood to help a dying patient. I think I understood."

"Yes, that was an illustration I used, to show how blood might save human life."

"And you are going back again this week to our dear 'teacher lady' away there in Peking, suffering all these many weeks from that terrible cart accident?"

"Yes."

"Well, I want to send her my blood that she may get better soon. I am a strong man. The doctors may take all they need for her. Tell 'teacher lady' it's all I can do."

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"I would not give a penny to Missions in China," says a rich critic; "they only cause dissatisfaction among the people, and create trouble and anti-foreign feeling."

Are Missions worth while?

—ROBERT GILLIES, *China Inland Mission*.

# British Students Facing God and Life

*Some Reflections on the Recent Edinburgh Quadrennial Conference*

By JESSE R. WILSON, New York  
*General Secretary of the Student Volunteer Movement*

HOW many students in one of our large state universities or in Harvard, Yale, or Princeton would turn out to hear an archbishop—or any one else—speak on “Sin and Repentance”? If they should come once, would they be likely to come night after night in response to an announcement of similar themes such as “What Do We Mean by God?” “The Place of Christ in History,” “Is There a Moral Standard?” “The Meaning of the Crucifixion,” “The Holy Spirit in Life,” “Prayer and the Sacraments,” “The Christian Society”?

What student Christian leaders would have the temerity to arrange such a series of lectures for American students? And yet, this very thing was done at Oxford. In a distinctively student mission sponsored by the Student Christian Movement of Great Britain and Ireland, the Archbishop of York spoke on these topics, and not only did almost every man in Oxford hear him at least once, but hundreds came every evening for eight successive nights and later joined in the observance of the Holy Communion. A similar mission was held at Cambridge and with a like response.

This reveals one of the marked differences between the students of Great Britain and those of America. The same was found in the program, attendance, and spirit of the Ninth Quadrennial Conference of the Student Christian Movement recently held in Edinburgh (January 3-9, 1933). The program was more varied and comprehensive than that of the Oxford Mission, but with two exceptions every one of the ten platform hours dealt with themes like “The Essential Message of the New Testament,” “How Is God Known?” “Jesus and the Reality of God,” “The Meaning of the Cross,” and “The Fellowship of the Spirit.” “The Christian Community and Communism” was the nearest approach to a platform address on a major social or economic issue of the day. A statement on missions was the only one that tried to open up to the delegates an area of activity in which they might really tackle the present world situation.

Yet this program, circulated in advance,

brought together over 2,000 delegates, chiefly men and women from British universities, but including also a hundred or more from the Continent. The quota for men was more than filled. Hundreds of students who wanted to come could not be accommodated. Delegates listened with all the interest of men hungry for some sure Word of God. Under the growing influence of the “Theology of Crisis” and the continuance of the *fact* of crisis, one might expect such a demonstration in the student movements of Europe, but in Great Britain it was somewhat of a surprise.

What does it mean? Essentially this: The crisis—the War, the falling off of world trade, widespread unemployment, and the like—has bitten deeply into the life of all classes in the British Isles as well as in Europe. With most of us it has merely meant the partial passing of the jazz age. With them it means a titanic struggle—grim and terrific, not yet like the War in its material aspects, but comparable to the War in its impact on thought and life. Under these conditions many things that used to count do not count greatly, if at all, now; many ways of living that were once satisfying are becoming no longer so. Life’s deeper meanings and truer values are the objects of earnest inquiry. Men seem hungry not so much for bread as for God, and the quest for Him and a dependence upon Him are widespread, involving many students along with all other classes.

The situation in Europe is perhaps even more intense. This was revealed in a meeting of the World’s Student Christian Federation immediately after the Edinburgh Conference. We were discussing the Conference, the emphasis of which had highly pleased almost all of the European delegates. I named point after point wherein Edinburgh was strikingly different from similar gatherings in America—as for example, the fact that there were no student voices on the platform, no contrasts in speeches (all saying essentially the same thing, though in pleasingly different ways), no great convictions in the social, economic, political, or international realm; everywhere and

always a deep theological coloring. Those remarks, revealing by implication the kind of conference that has appealed to American students, brought forth from a British friend this statement: "Our students would scream (presumably with impatience) in such a conference as you describe." In the Edinburgh Conference our American students would probably have revolted on the third if not on the second day. We both said, rather lightly, that the difference is one of national temperament. I wonder if it is!

My deeper wonder is as to whether the British emphasis may be, with certain modifications, the right one for us as well as for them. The attention of our students is usually focused not on God but on problems. But how far have we really got by our problem approach? Has it led us to God? If not and if we are apart from him, where are we? Our problems are clearly not solved. Often after our discussions we are more baffled than before. Is the British way the best after all? Are we willing to face it—to be sure we know what it involves, and may possibly lead to, before we condemn it or congratulate ourselves on being closer to reality, to life?

It is only fair to say that the entire Student Christian Movement of Great Britain should not be judged by this one conference. The leaders chose to feature for this period of five days the fact of man's need for God, on the assumption that knowing Him and devoting one's self to Him will issue in right attitudes and relationships in every realm of life. In other parts of the Movement's program there are earnest attempts to discover and define these right attitudes and relationships.

### God Through Life or Life Through God?

But the point at issue is as to where the major emphasis should be and as to procedures. What will best bring us to the supreme reality—to life and to fulness of life? Shall we begin with God and find life in Him and in obedience to Him, or shall we begin with the problems and frustrations of our own lives, individual and corporate—the living issues of our own day—and in and through them attempt to find life and God?

The British Student Movement's answer to this query, as given at Edinburgh, is to begin with God, to call men to God. As the Archbishop of York put it in one of the Oxford lectures: "To be in actual living union with Him is the fundamental business of life, and everything else follows from that."

The prevailing answer in the American Christian student movements in recent years is: Confront men with life-issues, especially in the social, economic, and international spheres; challenge

them to great endeavors and to the solution of great problems in these areas; as they respond they will find life; they will find God. In spite of our failures, this is still our approach; and in spite of a waning confidence in our powers either to find God or to set the world right, we still look askance at any suggestion of change.

My own judgment is that in this realm the British are more nearly right than we; though the real answer to our query probably involves something of both points of view. We must call men to God. That is basic and primary. We must at the same time by wise and definite design, create in them a sense of expectancy that God Himself will call them to great tasks—tasks He has already begun and at which we can see Him at work. The Word of God must sound in individual hearts above all the noise of earth, but having sounded, this same Word, incarnate in us, must through life commitments to tasks great and small be verified in every area and realm of life. The contact with God and the commission from God will make the work fruitful, and the work will bring us into closer fellowship with God. Together they will bring *us* to life and *life* to us. God and a needy world; God at work in a needy world; God setting us to work in a needy world; God in us the answer to our own and the world's need for life—life that is full, rich, abundant and victorious!

Is this not the message of Christ to all generations and to all of us regardless of differences in national temperament? "My Father worketh up till now, and I work." "The Son can do nothing of himself but what he seeth the Father doing." "My meat is to do the will of him that sent me and to accomplish his work." "He that sent me is by my side." "I do always the things that are pleasing to him."

Often when men begin to talk of God and of man's need and relation to God as the primary fact of life, a fear arises in their hearts and minds lest it should all lead to an individualistic withdrawal from life, a retreat psychology, a *laissez faire* attitude in which duties are neglected and responsibilities denied. And the history of the Church testifies that such a fear is not without foundation. Men tend always toward extremes. The golden mean is golden partly because "among men," as Confucius said, "it has long been rare." We think in alternatives and find it difficult to choose the middle course. Once a man starts toward God he is in danger of becoming a religious recluse. Simeon Stylites on his pillar is an extreme example of a kind of religious life which in more moderate expressions is not uncommon.

Especially in times of great strain and uncertainty, like the present, we are tempted to withdraw from the world and justify the withdrawal

by calling it devotion to God. The world—our world—gets into a hopeless mess. What can we do about it? God must act, and all our feverish haste is as nothing. We can only love God and wait for Him to bring to pass that which He wills.

The subtlety of this is that on a comparative basis it is true. For instance, in the present world situation men have failed—good men, intelligent men, earnest men. We are all disillusioned and humbled, and the temptation is heavy upon us to give over all effort and in some measure at least become Simeon Stilites worshipping God in an exalted mood while the world passes on beneath us. The danger at this point is very real and we are not at all wise if we deny or ignore it, but the way to avoid it is surely not to plunge into the thick of things on our own, to make great plans and great programs, and then to drive through with the hope that eventually we can of ourselves bring in the Kingdom. There is a better way and we can find it—are even now in process of finding it, or of refinding it, for it is clearly exemplified in Jesus and in the lives of the great Christians of all ages in whom the sense of the nearness and greatness of God has suffused lives of the most practical and helpful ministry. It is the way of quiet but intense devotion to the will of God, to His purpose for *us* as the part of His purpose for the *world* with which each one of us is directly and immediately responsible.

It is not, then, that we should not work; it is that we should be concerned to do God's work for us, knowing that underneath all our feeble efforts is the ceaseless activity of His great creative Spirit. Our hope is not in what we can achieve, and yet our achievements are not insignificant: God accepts them and uses them in the accomplishment of His own perfect will. Thus it is not so much our discovering God by tackling the problems of the world as it is our giving God a chance to set us to work at these problems. We can really know Him only as He lays upon us some great commission. The initiative must always be with Him, and no amount of our turning Him into an object of scrutiny will ever make Him real to us. It is only in an "I-Thou" relationship in which He speaks that He can ever become known to us.

Jesus set forth the principle of God's initiative when He said, "Ye did not choose me (we act sometimes as though we did) but I chose you and appointed you that you should go and bear fruit"—in every realm of life. No retreat from the

world is sounded here! It is a call to Christ but it is also a call to fruitful service, and it is the kind of call we need. Once again we should go into the temple and, knowing as Isaiah did that the king is dead (for the equivalent of the king, the wisdom and power of men, has died in our generation, too), get a fresh vision of God, feel His purging fire on our lips and in our souls, and then in response to His call say, "Here am I, Lord, send me."

The Edinburgh Conference placed supreme emphasis on our need for God, but, having placed the emphasis there, it might well have gone on to do a more perfectly rounded thing by creating in the minds of students a deep conviction that in this present chaotic world God is surely calling them to some great task. The fact that He wants us to come to Himself is only half of the story; the other half is that He wants us to go out into the world in love and practical helpfulness. All of us need to face in the most vivid and searching way the world of today concerning which it may be said that:

1. While there are goods enough to provide food, clothing, and shelter for all people everywhere, through faulty distribution and other correctible ills, millions suffer the lack of these things and therefore live impoverished lives.

2. While there is medical knowledge and skill enough in the world to heal most of the world's diseases and pains, this knowledge and skill is not made available to all.

3. While there is beauty and poetry and romance, and adequate and satisfying conceptions of God, of life, and of all other spiritual resources enough in the world to release the dwarfed and bound spirit of men, women, and little children everywhere, most people live under leaden skies through which their spirits never soar.

In all of these realms God is at work. The logic of the world is that because He is there, if we throw ourselves into the work, we shall surely find Him. But the history of Christian experience is that only as we come to Him and let Him give us His spirit and His commission will we ever discover the richness of fellowship with Him. Dr. Albert Schweitzer puts it rightly when he says, "*He* commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is."

# "Those Terrible Missionaries!"

By EDWARD D. GRANT

*Educational Secretary, Board of Foreign Missions,  
Presbyterian Church in U. S.*

MISSIONARIES need no defence. Achievements speak for them.

But the storm against the foreign missionary rages on in random statements from indifferent and blasé tourists or business men, whose sins the missionaries denounce. But we do not expect such outbursts from the missionaries' friends.

We are living in an iconoclastic age, when nothing shocks us, when nothing is taken for granted, especially if rooted in the past, and where scandal ceases to surprise us even in high places. Skeletons have been shaken in the closets of the mighty, and even our national heroes, once hallowed by school-boy worship, have had to undergo rather humiliating dustings off by those who proclaim themselves crusaders in the cause of truth.

There is no group of foreign missionaries anywhere who would claim for themselves infallibility or perfection. Missionaries are human; they do not always measure up to what is expected of them, and they are frequently a disappointment to themselves.

There are the recalcitrant, the noncooperative, the ultra-critical, the too-aggressive, and there are occasional examples of practically every other undesirable type to be found among the home senders and supporters. But who engaged in pioneer work, with no well blazed trails to mark the pathway ahead, had not strayed off occasionally in the wrong direction? These men and women are trail-blazers. They must give themselves sometimes to experimentation so that those who come after them may be able to follow through. They must accumulate that experience which others coming later may capitalize and perfect. They must learn largely by the "trial and error" process, their errors being no more numerous than those in other lines of pioneer endeavor. But, knowing all the facts and understanding their lives, who would say they have failed to profit by their blunders and have nothing to show for their labors?

If the foreign missionary goes on trial, the whole missionary enterprise goes with him, for the enterprise is but the missionary in the aggregate, plus the prayers and money of the home

Church and God's overruling power and presence. The foreign missionary with all his frailties is the most potent human factor in this whole business. If he has blundered so continuously, why has God continued to bless his efforts so abundantly?

We hear that these men and women have not kept up with the times. That they have "wearied" and "deadened all thought" with their preaching. That they are sadly in need of a "different approach." What is the full implication here? Is the missionary to speak with less certainty the truth he came to proclaim? Is he to apologize for or suppress his conviction that Christ is the Way, the Truth, and the Life? Through the ages there have been those who wished to alter the simple preaching of the Message. There is nothing new or strange about this. But history has proved that it is unthinkable that anyone should go to the foreign field who is not absolutely convinced beyond all shadow of doubt that Christ alone is the Way of Salvation, and that the proclamation of His Gospel is His main purpose and work. Without such certainty enthusiasm wanes and disappears before the withering reproaches of a scornful heathenism. Zeal for social uplift and moral improvement suffers a complete relapse upon the discovery that these things are both unwanted and unappreciated by a smugly complacent and supercilious paganism. Perhaps the time may come when men's hearts will be turned to Christ simply by righteous living and holy example without any preaching. But it did not work altogether in Christ's time, or in Paul's, and we have enough examples constantly before us in the homeland to convince us that it is not altogether a workable theory even yet.

What about the missionaries decorated and honored by foreign governments for conspicuous service? Have we no more missionary heroes? Are these missionary men and women living in perfect complacency today in spite of mounting needs, increasing labors, fewer helpers, poorer tools, decreasing salaries? If these are "little men and women," then God help the rest of us pygmies!

—Condensed from *The Christian Observer*.

# A Banker Examines the Laymen's Report

By HUGH R. MONRO, Montclair, New Jersey  
*President of the Montclair National Bank; President of the  
Stony Brook Assembly*

THE Protestant Church has always been a predominantly lay institution. More than ninety per cent of its members have no professional relation to its activities. Laymen, to a larger extent than is generally supposed, engage in preaching and evangelistic effort; they have a prominent place on the boards and councils of the Church; they have an almost exclusive part in the administration of that great agency of Christian education, the Sunday School, and they furnish practically the entire support of the enterprises of the Church at home and abroad.

There are laymen of wealth, prominence and intellectual attainment, and vastly greater numbers of humble station, all bound by a doctrine in which the lowly mind and sacrificial spirit are exalted to foremost place. This fellowship belongs to all who hold the essentials of the Christian faith. Its leaders are chosen by the members, who also delegate from their number those who represent them in the various councils, conventions, and assemblies. Considering the Christian Church as a whole, therefore, no sharp line may be drawn between leadership and laity. Whatever distinction may exist is between those who serve as pastors, missionaries and administrative officers, and the great body of members whose service is of a voluntary nature. To some, however, a further distinction may seem necessary because of the increasing prominence of an intellectual group whose attitude toward all the activities of the Church is influenced by their qualified acceptance of the principles and teachings of historical Christianity.

It is to no minor group, however, but to the great lay brotherhood of thirty millions, that this appraisal of the enterprise of Foreign Missions is addressed and on whose behalf it assumes to speak. It is clear that a commission dominantly professional can not truly represent the great body of Christian laymen of America. It is representative, rather, of the much smaller intellectual group which has been conspicuous for its theological liberalism as well as its often critical attitude toward the foreign missionary enterprise.

But neither the personnel of the appraisal group nor its intellectual standpoint is of first im-

portance in the consideration of the Report. The question is: How valid are its conclusions; are these things true? Some of the questions involved are complex and have been adequately dealt with by acknowledged authorities in the sphere of missionary statesmanship. These leaders entirely dissent from the conclusions of the Report as to these matters. But, apart from doctrinal and administrative problems, the underlying issues raised are comparatively simple, and few Christians of ordinary intelligence will mistake their significance.

## Shall We Rethink Christianity?

Foremost among these is the expression of Christianity presented in the Report. This, after all, is the supreme issue and will prove to be the basis for final judgment. Those who have little regard for the standards and aims of the Christian Church rarely exhibit deep interest in its progress. In many instances they find the demands of membership too exacting and drift into non-evangelical bodies. It is those who hold definite convictions concerning both the message of Christ and the mission of the Church who are its sacrificial supporters and who chiefly sustain its enterprises at home and abroad.

To this devoted discipleship is now offered, as the result of "Rethinking Missions," an entire change in the historic belief and practice of the Church—in effect a revision of Christianity. Missionary councils and great Christian assemblies have in the past set forth the nature of the Christian message and the responsibility of the Church on behalf of the non-Christian world; but the deliverances of these bodies of world leaders of the Christian cause have been remarkable for their unity of outlook and harmony of statement. The present appraisal, in striking contrast, sets forth a Christianity shorn of its distinctive elements. The outcome of "rethinking" is a creed in which educational, ethical, and humanitarian conceptions supplant the spiritual. It is proposed to transplant the fruits of Christianity independent of its roots. The revision involves a severance from the basic truth which has motivated missions for nineteen centuries—that apart from Christ all men are lost. The widespread protest by earnest



Christians against the perilous trend of these proposals was inevitable.

There are many indications that out of the crucible of present economic trial is coming the insistent demand for a more vital experience of Christian faith. Many who in recent years have lost their way are finding the satisfactions of their early faith as "the shadow of a great rock in a weary land." It may well then be asked: If trials such as these bring to the hearts of men and women so keen a sense of spiritual need, will a devitalized, humanistic Gospel suffice for the immeasurable sorrows of the non-Christian world?

### **A Diluted Gospel**

Laymen are thinking of these things. They are also feeling the powerful influence of a number of added questions: Will this new conception of missionary responsibility present any challenge to young men and women who must fill up the missionary ranks? Will not the spirit of sacrificial giving die out in the absence of those great motives which have stirred the hearts of Christians in the past? Would not devoted missionaries regard the acceptance of this program as the denial of their missionary calling? There are numerous facts to suggest that these queries have more than a theoretical basis. Throughout the Church there is evidence of a rising tide of conviction that a diluted Gospel and a secularized program of Christian activity cannot succeed in any part of the world. Of timely meaning are the words of James Chalmers, famous apostle of the South Seas: "I have never met with a single heathen man or woman whom your civilization, without Christianity, has civilized."

There is a further consideration of serious import in relation to this appraisal which has deeply impressed men of the Church. Those who have heretofore given little attention to questions of theology and missionary administration are coming to see how these issues are bound up with the very perpetuity of the Church and of Christian civilization. It has become apparent that if the revolutionary concepts of the Appraisal Report should become accepted missionary policies, they must also control in every other branch of Christian activity. Thus there is no escape from the conclusion that if a Christianity shorn of its supernatural elements, its evangelistic motive, and ministered through a super-organization of vast complexity, is to represent the work of the Church abroad, it must inevitably follow that there will be the same drift from spiritual moorings at home.

With these considerations before us we turn to a number of more general issues raised by the Report on the determination of which we believe

the future progress of the missionary enterprise will largely depend.

### **Appraising a Spiritual Enterprise**

Of first consideration is the standard by which the value and effectiveness of a great spiritual undertaking is to be measured. Since the missionary enterprise is conducted by fallible men and women it will, of course, have defects. Let it be conceded that in certain respects it is ill-balanced, poorly manned, inadequately supported; that it too largely perpetuates sectarian divisions and that there is wide diversity in the ability and training of its representatives. But this is simply a reflection of the infirmities of the Church at home. Even a distinguished member of the appraisal group has publicly expressed the opinion that the standard of character and intelligence among missionaries is higher than that of the leadership of the Church in America. Is there not then a degree of absurdity in setting up an impossible and unattainable requirement for leadership on the mission field and to invoke a criterion of judgment in the evaluation of the missionary enterprise which departs in every essential from the standards by which the Church has been guided in the past?

While the laity of the Church has been strangely inarticulate as to great spiritual concerns there is reason to believe that in any general expression they would manifest the same preponderating disapproval of this Report as would their brethren of the ministry. Laymen are not as well informed in matters of doctrine as they should be. Due in large measure to the decline of expository preaching, they are probably not as intelligent as their fathers were in this respect. They often grow impatient with controversies which seem to turn on fine theological distinctions rather than on basic truths of the Christian faith; nevertheless in those instances when direct issues are presented they almost invariably throw their influence on the side of Scriptural principles.

The Report raises issues of this precise nature. It more than suggests that the principles which have governed the conduct of the missionary enterprise during the past century have been outgrown. It implies even that the supernatural claims of Christianity may be subject to reconsideration and that a kind of synthesis of religions may prove the ultimate faith for all the world (pp. 6, 7, 19, 31, 33, 40, 55, 58). On issues of such basic importance as these there can be little question as to the overwhelming sentiment of the membership of the evangelical churches. These members may refuse to draw narrow lines in matters of interpretation, but there is clear discernment of the fact that through the ages Christian faith

has had the Bible for its sole anchorage. The minimum theology of the great body of men and women of the pews may be said to at least embrace three articles: that the Scriptures contain a unique and indispensable message; that Christ, through His death and resurrection, is the only Saviour; and that a self-centered, non-witnessing Church, one which has lost its world-wide vision, is disloyal, powerless, bankrupt!

### The Efficiency Test

We have referred to an attitude toward spiritual things which is implicit in all parts of this Report. The message and mission of Christianity are expressed in terms unknown to the reverent student of the Scriptures. In numerous respects, however, the Report goes far beyond these points of difference concerning the essential nature of the Christian message. What emerges is a conflict of philosophies of missions, the clash of two worlds of thought. The modifications proposed, once admitted in a single sphere, must finally extend to every branch of spiritual training from the Theological Seminary to the Sunday school. How far will even the most apathetic and liberal minded in Christian congregations be willing to go when faced by the sweeping readjustments demanded by this new program? Considerations such as these lead inevitably to the factors which have consciously or unconsciously assumed a dominant place in the appraisal of the missionary undertaking. When the authority of Scripture is no longer recognized and the directing influence of the Holy Spirit is no longer supreme, what then will be the guiding motive? From the tenor of the Report we can draw no other conclusion than that the so-called principles of "efficiency" have been the accepted guide. It bears the marks of the professional investigator, the engineer, and the expert; it savors of Dun and Bradstreet rather than the Book of Acts.

While the average layman lives in daily contact with the methods and measures of organized business he, nevertheless, senses a new set of values when the spiritual realm is concerned. Even the most meager historical perspective assures him that the Church is not an industry, but a spiritual organism, and that her conspicuous failures have been due to dependence on carnal weapons.

There is an older ideal of missionary service which we may profitably recall. It directed attention to the unseen resources of Wisdom and Power. Its witnesses went forth with tears, burdened for souls; they knew the travail of prayer; they proclaimed the message of the Cross, and reasoned of "temperance, righteousness and judgment." To all of these the appraisal is a stranger.

The Bible is fundamentally a missionary book. It speaks of prophets, apostles, evangelists, teach-

ers, ambassadors, messengers, witnesses, but by whatever name called they are "missionaries." The missionary calling is no modern idea; it is of the very substance of Christianity. It has been well said, "God had but one Son and He was a foreign missionary." The reiteration of the phrase "modern missionary movement" is thus misleading; it means nothing more than that the history of the Church has been marked by alternate periods of revival and declension. The periods of revival correspond generally with those of missionary awakening, the modern movement having had its inspiration in the Wesleyan revival of the eighteenth century. The fact to be kept clearly in the foreground in all discussion of the progress of missions is that Christianity is in its very nature a missionary movement and that decadence is the inevitable accompaniment of a declining devotion to the missionary cause. Just as evangelistic zeal dies out in the heart of the worldly and self-centered Christian, so it dies out in the Church which has lost its vision and power. Nevertheless, every age has had its missionaries. God has not left Himself without a witness.

While no one will claim that missionaries have been exempt from the common human infirmities, we are inclined to believe that generally they have proved themselves to be the finest fruit of all mankind. They have been the truest, purest, bravest, and most sacrificial of the human race. We cannot estimate either our Christian heritage or our temporal blessings apart from the vast contribution they have made. It reveals ignorance and confusion of judgment to suggest that any comparable influence for good exists, or has ever existed, among the non-Christian peoples.

The missionary activity of the early Christian Church wrought a marvelous transformation in the Roman world, and far beyond. It may, indeed, be questioned if the world has ever been so nearly evangelized as it was during those early centuries. That the labors of later heralds of the faith, such as Bernard, Lull, Huss, Luther, and Calvin, were of wide influence is equally beyond dispute. The impulse of the Reformation missionary movement was not entirely spent even in the days of Wesley when a new era of spiritual adventure began. The early, as well as the medieval, missionary leaders were not only men of spiritual passion, but also of culture and ability. Many of their successors during the past one hundred years were even more conspicuously endowed. They have been explorers and pioneers, educators and physicians, social reformers and organizers of industry. They have been loved by the people, trusted and consulted by civil authorities, and honored—in some instances knighted—by rulers of great nations. Would it appear facetious to suggest that this Commission undertake to

"appraise" the contribution of Carey, Morrison, Judson, Livingstone, Moffatt, Paton, Taylor, Abel, and a host of others?

### Other Lay Appraisals

The interest of the large constituency of lay supporters in the missionary cause is far from superficial. This interest is sustained by missionary reading, missionary addresses, and by personal contact with missionaries and missionary leaders. Not a few laymen have visited one or more of the mission fields. With such background of information lay criticism of this Report is by no means unintelligent.

Out of more than thirty years of such contacts, with the further advantage of an extensive correspondence with missionaries in many parts of the world, the writer may claim some qualification to speak on behalf of this more authoritative group of appraisers. As the result of this experience he offers the unqualified opinion that our missionary representatives conspicuously honor the Christian Church. The impulse which sends them abroad, in the face of all of the sacrifices and hardships involved, is in itself an indication of unusual strength of character and positiveness of conviction. In intellectual qualifications they rank unusually high as witnessed by the standard of missionary literature. Moreover, the varied experiences and discipline of missionary life tend to strengthen character, broaden intellect, and develop unusual gifts of organization and leadership. We have known well-trained medical men serving in obscure stations who have not only kept abreast of the latest developments in medical science, but through largest use of their unique opportunities, have reached a breadth of experience which would be exceptional in America. Men of these qualifications would command incomes of at least \$15,000 to \$20,000 in the home land, yet they labor to the limit of their strength on the foreign field for one tenth that sum. We have also known trained educators, gifted preachers, and capable executives, holding posts of high responsibility abroad on incomes so meager as to represent a mere fraction of the return for commensurate responsibility and ability at home. Missionary activity is almost the one avenue of service which has not succumbed in some measure to the lure of personal ambition and financial reward. The missionary literally lays down his life in sacrificial service.

A friend of the writer, a layman of broad cultural background and a close student of world conditions, recently returned from a twelve-month world tour. His impression as to the caliber of missionaries, gained through many contacts in his travels, is revealed in several typical

illustrations. First was the story of an elderly physician who, with his wife, had given a lifetime to missionary service in one of the islands of the Pacific and, returning to America in failing health, was honorably retired by the board. After a period of rest among friends in their old New England home, they were seized with the longing to be back among the beloved people with whom they had so long labored. It was impossible for the board to send them back, so they converted their only asset—some life insurance amounting to about \$1,500—into cash, and proceeded to the Pacific Coast in an old Ford. There they embarked for their former field of labor, concluding that though only a few years might remain, Heaven was as near to their island home as to New England. They were warmly welcomed by their old friends, and when they had confided their purpose, a well-to-do native placed at their disposal, free of rent, a building suited for dispensary, school, and home. So our lay traveler found this aged pair, far from civilization, radiantly happy in their ministry to the bodies and souls of a needy people whose deep affection and confidence was their all-satisfying reward. After other narratives of somewhat similar import, this keen lay observer summed up his impression with the convincing observation, "If results such as these follow the efforts of men and women taken from the missionary 'scrap heap' you may well imagine the influence of missionaries at their best."

An equally striking tribute to missionary devotion comes from that picturesque and widely known army officer, Brigadier General Smedley D. Butler, who for several years was in command of American Marines in China. The general says: "I learned some things about missionaries out there that made me like them. There was one chap in particular, and there were plenty like him in China, who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me, 'I'm out here spreading the Gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His Gospel, then I am going home.'"

### Doctrine and Sectarianism

The recurring and generally slighting references to Christian doctrine throughout the Appraisal Report typify an attitude which is not uncommon in our day. We believe that such an attitude is both superficial and dangerous. When lawyers

and doctors, statesmen and scientists, all have their doctrines, why not the Christian Church? Does not the merest formulation of any system of truth end in a doctrine? How much would remain of the New Testament if shorn of its teachings—its doctrinal aspects? Doctrine is of the very essence of Christianity and its great precepts can no more be made intelligible without it than they can without language.\*

There are also strong pronouncements in the Report against the intrusion of sectarianism, and while it is undoubtedly true that the missionary cause has been weakened by the undue prominence of such issues, these differences have been much less marked in the foreign field than at home. In no sphere has the spirit of Christian comity made such strides as in the foreign missionary enterprise. In large degree duplication, overlapping and competitive effort, have been or are being eliminated. Beyond all this, denominationalism, historically speaking, has not been the invariable obstacle to the progress of Christianity that it is often represented. The fact is that each of the great denominations arose to emphasize some neglected spiritual truth and to inspire a new devotion to the cause of Christ. Without condoning extreme denominational differences, we nevertheless believe the facts go far to establish the thesis that reform movements, leading to the rise of separate religious bodies, have been a potent influence in maintaining the vitality of Christianity during the past four hundred years.

### Some Lay Conclusions

Much of confused thinking concerning the missionary enterprise is removed when the Gospel is conceived as a *proclamation of revealed truth*. It is not a humanitarian or sociological program, but a "witness" to all nations. This witness is attended with powerful social and humanitarian results, but these proceed from the new spirit and attitude wrought by the Spirit of Christ in the

lives of those who receive the Gospel. Thus, the true missionary, while ministering to the physical and intellectual needs of the people, properly regards this ministry as subsidiary to a spiritual end. He is first of all an ambassador, and his dependence is in those mighty spiritual resources which are promised to the representative of Christ.

It is our conviction that here is the heart of this entire discussion. If we know anything of the spirit of that earnest discipleship which has supported the missionary cause through the years, its sacrifice and passion has been sustained by a sense of partnership with God in His great purpose. Many in this devoted number have lamented the tendency to unduly emphasize the educational and sociological aspects of missions and, as a result, not a few have been led to give support to independent missionary organizations whose outlook and methods they have felt to be more nearly in accord with New Testament teachings. To all such conscientious stewards the program presented in the Report appears amazing and revolutionary. There is evident such a complete departure from Scriptural standards that there could be no possibility of its receiving their support. No true follower of Christ can give assent to the elimination of the supernatural, the abandonment of the teaching of the Cross, the excision of the doctrine of the New Birth, the substitution of the authority of reason for the leadership of the Holy Spirit, and the placing of teaching concerning the future life on a plane with Nirvana and kindred concepts.

We are unable, therefore, to seriously regard this Report as an appraisal, it is a criticism; it is not a diagnosis, but a prescription. It does not present a restatement of the Christian message, but a new religion; not a new program for missions, but the abandonment of its historic program for a system which might meet with the favor and cooperation of non-Christian peoples. The title of the Report is thus a misnomer.

\* 2 Tim. 4:3.

## THE STEWARDSHIP OF MONEY

By PROF. ADDISON HOGUE, Washington, D. C. (*in The Christian Observer*)

1. How do we get money? 1 Corinthians 4:7; Deuteronomy 8:18; James 1:17.
2. To whom do we and all of our possessions belong? 1 Corinthians 6:19-20; 7:23; Ephesians 2:10.
3. What use are we to make of money? 1 Peter 4:10.
4. What is required of a steward? 1 Corinthians 4:2.
5. What special sin is liable to beset a steward? Luke 16:1.
6. How is this sin to be avoided? John 6:12.
7. What should be our first object as God's steward? Matthew 6:33.
8. What should be our motive-power? 2. Corinthians 5:14; 8:9; Titus 2:11-14; 1 Peter 2:9.
9. How should it work? Isaiah 58:7-9; James 2:15-17; 1 John 3:17-18.
10. Why? 1 John 4:10-11.
11. How should we show this? John 14:15.
12. What is His chief commandment? Matthew 22:37, 38.
13. What one is like it? Matthew 22:39.
14. Where do we find the neighbor? Luke 10:27-37.
15. What results are promised for this life? 2 Corinthians 9:6-10; Philippians 4:19.
16. For how long do we reap dividends on such investments? Matthew 6:19; 19:21; Luke 12:33-34.

# Reactions from One of the Laymen

By JAMES M. SPEERS, New York  
*Chairman of James McCutcheon Co.; a Member of the  
Laymen's Committee*

IN RESPONSE to your request that I give you something of my own impressions and reactions, as well as those of other laymen which have come to me regarding the Laymen's Foreign Missions Inquiry, I take pleasure in doing so.

The Presbyterian statement of the motive and aim for foreign missions is as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

As a Presbyterian, I should have liked to have had something more of our basis for promoting Foreign Missions included in the Report but the Report was not written for Presbyterians alone. While I do not in any degree surrender the basis of our Presbyterian statement of the motive and aims of Foreign Missions, I take the first four chapters of the Report just for what the commissioners say they were meant to be, viz., an attempt to put into everyday modern speech, free from the language of theological dogma, much of the essence of what Christianity really means in our lives. I have found these chapters exceedingly stimulating, expressed in language which I believe would be more readily understood and perhaps be more acceptable to our young people than our own phraseology.

The meaning of the Presbyterian statement and the meaning of the Laymen's Inquiry statement seems to me to run parallel a good part of the way. The two together sum up the charter which Jesus chose for His own mission and stated to the people of Nazareth on His first return home after the opening of His ministry, viz., "The spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

As stated by the Commission, the views expressed in the first four chapters of the Report

and the Presbyterian point of view are not mutually exclusive. "No one statement can exhaust the aim of so great an enterprise which has for its purpose the making known of that majestic Figure to whom men's thoughts return as by a natural instinct of the heart."

While I was not troubled by its theology, I was tremendously impressed by its Christianity; its spirit of toleration, understanding and friendliness, its desire to share the best of what we have:—"One shares one's religion because that is the best one has to share,"—coupled with a deep humility in the presence of the fact of how poorly we of the West have lived up to what we have, and finally and most important of all its emphasis on Christianity as a way of life for all men. All of this is so greatly Christian that to me the question of theology becomes a matter of secondary consideration.

Another aspect of these chapters which has made a strong impression on me is that the message for the Orient begins with the great simple truths about God which Jesus brought to the world. All of these peoples to whom we go are seekers after God. What we bring to them is new knowledge of this same God which Jesus Christ brought to us.

With regard to the subject of cooperation with other religions, and more or less putting ourselves on the same footing with them, this it seems to me may be done without losing sight for a moment of our firm belief in the fact that Christianity is unique and superior to any and all other religions, but we are not called upon to flaunt such a statement in the face of other religions. As a matter of fact these other religions are likely to exist along with Christianity for a considerable period of time, and that is the practical fact with which the Laymen's Report is dealing. While we may feel, from our point of view, that Christianity is unique and supreme, such a proposition can not be proved by dogmatic statement. It can only be proved by its fruits, through the lives and conduct of those who profess it.

When Paul speaks of his Gospel being a stumblingblock to the Jews and foolishness to the Greeks, he is merely stating a fact. He does not at all lead us to believe that he thinks there is any

merit in making the Gospel offensive or unattractive to people. There is indeed a great advantage in presenting our Gospel in a way that will make it acceptable to those we would win. One of the first impressions one gets from reading the Report is the great consideration it shows for thoughtful people of other religions whose sympathy, interest and adherence we wish to win for Christ.

The key-note of the Jerusalem Conference was *sharing*, learning from, and helping each other, and that sharing was not to be confined only to Christians. There is no possibility of our Christ ever suffering by being brought into contact or temporarily being placed on the same level with representatives of other faiths. We have no manner of doubt as to what the results of such contacts will be, viz., an ever-growing appreciation of Him and drawing toward Him.

Is it not one of the signs of the supremacy and uniqueness of the Christian religion, as suggested by the Laymen's Report, that it is not afraid it will lose anything of its best by sharing with other faiths in a common quest for God? No other faith would do that. Jesus displayed that supremacy in His talk with the Samaritan woman at the well when He said to her in effect, "The real approach to God is something infinitely bigger than your Samaritan fathers had supposed or than my Jewish forbears have stated. The hour cometh when they that worship the Father must worship Him in spirit and in truth." This to His mind was an infinitely higher standard than either Jewish or Samaritan religionists had stated.

Anyone who reads the Report sympathetically cannot fail to see the vital importance attached to Evangelism by the Commission, "Nothing can displace or minimize the importance of a true and well-qualified evangelism." The Report nowhere suggests that Evangelism should be given up or even restricted but that in its narrower meaning of the spoken word it should not be considered the only thing of importance in our missionary work. Let it take its place along with other activities, all of which are evangelism and have the same end in view, viz., the bringing in of the Kingdom of God. Have we not at times limited or circumscribed what Jesus called His Gospel and which He asked us to proclaim, limiting it in our thought to the preaching of certain truths, overlooking the fact that there are more ways of proclaiming the Gospel than by word of mouth?

On a visit some ten years ago to the same mission fields as those visited by the Laymen's Commission I discovered, without looking for them, many of the weaknesses presented by the Laymen's Report, and I reported on these when I returned. The very first reaction I got to the Re-

port, from a lady who is a devoted friend of missions and has herself spent much time in Asia, was to the effect that the criticisms in the Report confirmed many impressions and experiences which she and others had received who had visited the mission field.

There is no difference of opinion amongst us anywhere in regard to the supreme importance, for the sake of the cause we represent, of doing whatever we undertake, whether it be educational work, medical work, evangelistic work, etc., in a superlative manner. That means of course that our teachers, doctors, preachers, and others shall have had the fullest and best kind of preparation and that the entire personnel shall be not only men and women of devoted Christian life and character, having the missionary spirit, but that in personality, social equipment, and in every way they shall be as nearly equal to their task as possible.

Some of the recommendations offered by the Commission are indeed idealistic but the ideals set up are worth aiming at, remembering that in the last few decades many things have been accomplished which at one time seemed as impossible of accomplishment as some of these seem now. We ought to keep these ideals in view and work toward them. Jesus was forever holding up a standard before His followers which the average run of men regarded as quite impossible. The Master Himself admitted that such standards were impossible of achievement by men alone but that "with God all things were possible." The missionary task will never be accomplished adequately until we can do it cooperatively and unitedly.

I believe that the Laymen's Commission had a far better opportunity to estimate the value of missions from some important points of view than the average Board secretary has had on his periodic visits to the field. The Commission was able to look at the work in an entirely detached and unprejudiced way. Besides, the Commissioners' contacts with nationals and foreigners, with missionaries and business men, both Christian and non-Christian, and with government officials and others, were far wider than those of the visiting secretary. The visiting secretary is burdened with problems of immediate policy and detailed administration; his visit is almost wholly limited to the work of his own Board, and he is so often called upon for decisions and advice that he has little time for outside contacts and too frequently tends to forget that part of his job on the field is to learn. The Commissioners had no other purpose than to learn from every available source and angle. From this point of view I think the Report has great value.

I am very much troubled and surprised by the continued resentment and hurt feelings of some Board secretaries concerning the Report. I was deeply sympathetic toward their first reactions. It was quite natural that they should suffer from the criticism at first. No one likes to have the work to which he has conscientiously and faithfully devoted his life criticized, or have its defects pointed out. Some of us have recently had just this same sort of experience in business. In times like these we call in capable people from the outside to review what we have been doing and the manner in which we have been doing it. They are asked to speak their minds plainly with the result that they sometimes criticize sharply and point out defects, some of which we had recognized and others which we had overlooked. It is not an agreeable experience but it is wholesome. The Board secretaries are having something of the same experience. No one dreams of questioning their faithfulness or diligence, or blaming them. Whatever indictment there may be in the Report is not so much of the Boards as of the churches which the Boards represent. This is why the Report was made publicly to the churches, rather than privately to the Boards. Missions are the business of the whole Church and as such the criticism of them should go to the whole Church and not to the Boards alone. One would think that the promoters of missions would welcome joyfully such a sign of deep interest in the cause of missions on the part of laymen as this whole undertaking indicates.

One of our young missionaries wrote me recently in commenting on the Laymen's Report, that we were already working toward the accomplishment of most of the things recommended by the Report and that in the course of time we probably would have worked them out, but he thought that the emphasis and impetus given by the Report in its recommendations would set the missionary cause forward twenty years. A much interested friend of missions with whom I talked a few days ago, quite independently of the former, made almost exactly the same comment. He thought the Report would set forward the cause of missions by twenty-five years.

Repeatedly in the reviews and critiques of the Report, which have appeared, it is said that the Boards themselves had for years been working toward the accomplishment of most of the recommendations of the Report. That is quite true. Long before the Commission took up its work some of us pointed out that it would not discover very much on the field worthy of change that was not already known to the Boards, but that one

great value of its work would be to put emphasis on defects and weaknesses, on the things that needed to be remedied, and upon new projects that ought to be undertaken, and by so doing would help the Boards to get them accomplished. This is the very thing which the two men just referred to were saying, and already we have evidence of this in the new lines of cooperation that are being planned.

The great interest which has been aroused by the Laymen's Report in the cause of Foreign Missions is quite wonderful and very gratifying. No one is claiming perfection for this Report; it may contain errors but these ought not to be allowed to detract from the great volume of constructive helpfulness to be found in it. What I am afraid of now, speaking candidly since candor seems to be the order of the day, is that while we missionary leaders are picking flaws in the Report, defending ourselves and seeking to make sure that our theological position is clearly understood, we may fail to take advantage of the great opportunity presented to us to promote the missionary enterprise.

Regarding the Report as a whole, one of the chief points of difference between it and those who criticize its point of view seems to me to be that the Report stresses the importance of Life and the critics emphasize importance of doctrine. No one believes that you can have Life without its being founded on belief, and no one believes that doctrine without Life has great value. The Apostle James expresses this very clearly. "Faith without works is dead. Show me thy faith without thy works and I will show thee my faith by my works." It was because the Commission saw so much of the presentation of doctrine that had "gone dead" that they were led to emphasize the importance of Life. Can we not each recognize the value of what the other is stressing and unite our efforts rather than enter into controversy?

I am proud of being a part of as fine an enterprise as I consider this Laymen's Foreign Missions Inquiry to be, an enterprise which I believe to be so potential for good in the promotion of foreign missions. The Commission appointed by the Laymen was a company of deeply interested men and women, sympathetic toward the cause of Foreign Missions and very desirous of helping in its promotion. The sponsors believe their report to be thorough, impartial, honest and sympathetic, and I have the feeling that if we are going to command the interest of the best of the younger generation for the cause of Foreign Missions in the future, it will have to be done through some such program as that which is outlined in this Report.



# Another Layman's Reaction<sup>\*</sup>

By FRANK A. HORNE, New York

*Vice-President of the Board of Foreign Missions, Methodist Episcopal Church; President of Merchants Refrigerating Co.; a Member of the Laymen's Committee*

TO ME the Report of the Laymen's Commission has been most stimulating and productive, and has deepened my interest in missions and the possibilities for the future. The larger number of laymen with whom I have come in contact, as well as an influential group of the younger ministers of my communion, are likewise very enthusiastic concerning the report and its effect on the Church.

There are two chapters, however, which I feel might have been revised to convey a fuller content of the thinking of the Church in the light of the future well-being of missions. The chapter on the Church, while conveying a necessary implication, seems to rather belittle the necessity and effectiveness of the church organization in dealing with nationals in their aspiration to achieve the Christian ideals and purposes. The chapter on Industry I believe falls short of the pronouncements of the Jerusalem Conference and does not measure up to the statements made on the economic order and on industry by the leading denominations or by the Federal Council of Churches of Christ in America. This is an evidence of the fact that many most devout and splendid laymen have not yet fully realized the full implications of the Christian message with regard to the existing social order.

Among the specific matters in the Report which appeals strongly to me is the fact of the unanimity of the findings with the diversity found in the personnel of the Commission. The note of great simplicity goes back to the sense of reality in the Gospels themselves. Harmony and beauty pervades the substance, spirit and expression of the Report. It should be remembered that this docu-

ment is a message of laymen to laymen, couched in non-ecclesiastical phraseology and is therefore welcomed by the laity as a fresh expression of truth, understandable and therefore helpful. After all, it is the specific and practical recommendations that laymen appreciate. They are not greatly concerned with the theological statements, and the current discussion of this phase of the Inquiry seems to be really non-essential. Its picture of the universality of truth, and its emphasis upon the emergence of a spiritual world culture, is compelling, as against the idea of older, more destructive measures of attack on other faiths. The substitution of cooperation and sharing for the idea of warfare and extinction, is in keeping with the present mode of thought in personal, industrial and international relationships.

Its insistence that missions shall maintain the highest educational and scientific standards in their schools and hospitals, with the highest Christian spirit and atmosphere, is in accord with the practice of our higher educational institutions and best hospitals under church auspices at home. Its strictures on personnel are so qualified as not to be applicable to any specific person or group, but set up a standard of spiritual efficiency and ability of racial understanding that is essential in this modern world. Laymen especially appreciate the emphasis on essential Christian unity, as against the creedal and sectarian divisions which are a scandal and reproach to our Protestantism.

It is my judgment that, when the Report is fully understood and interpreted, it will be provocative of a new day in missions, and again bring to this cause the enthusiastic allegiance of the younger folk who will soon succeed the passing generation of those now carrying the burdens of the missionary enterprise.

\* This statement is made from the standpoint of a layman, and without reference to any connection with a missionary board or the committee of the Inquiry.

Every once in a while I hear someone growl against foreign missions because they think that the money and strength put into them are needed at home. I said that myself when I did not know better. God forgive me! I know better now. I became interested in a strong religious awakening in my old city of Copenhagen, and set about investigating it. It was then that I learned what others have learned before me, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.—*Jacob Riis*.

# Effective Ways of Working

## Tested Methods for Increasing Interest at Home

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

### SHALL WE LET DOWN?

The general impression in many quarters is that the time has come to let down on foreign missionary endeavor. This position is taken in view of the financial stringency, the indifference of the younger generation to time-honored missionary motivations, the rising tide of oriental nationalism that makes the western worker *persona non-grata*, and the fact that our foundation work is pretty well rounded up. Seers and prophets in the missionary world are earnestly trying to show us the fallacy and the folly of such a deduction from present emergent conditions.

Frank Kingdom, minister of Calvary Methodist church, East Orange, N. J., writing in *The Christian Century* says: Christianity is facing a world-wide call that is vastly more searching than anything indicated by this (The Laymen's Foreign Mission) report. We shall fail unless we save the Orient from the gastly paganism of the acquisitive society. *Missions have a strategic opportunity. They know the unintelligence and ethical bankruptcy of capitalism in the West. They can blaze a trail that will not only lead to the saving of the Orient from such a debacle as we are now enduring, but they can point the way to a genuine brotherhood of man which will serve as an inspiration and pattern for the West itself. The missionary has an unparalleled chance to be a pioneer of the Kingdom of God. Christianity must save the oriental world from the tragedy of that pagan selfishness which today is wreaking such terrible havoc on human lives in the name of capitalism.*

### Parents and the Crisis

At this crucial hour in the world's history it seems urgent that Christian women take time to think and to think deeply of the present need and their responsibility. Women in all ages have been the moral barometer; therefore we must do our best to keep standards high. Is it not fitting that we pause to consider our responsibility in meeting the need, since it so vitally concerns our boys and girls and the future of the world?

We hear it said that the Christian Church does not seem to meet the people's need; that it is much harder to be good than it used to be; that there are so many attractions diverting people's attention from the things for which the Church stands. But listen! The Church has never presented more attractive phases of work than it offers today—the "institutional church"; the finely organized and equipped churches everywhere. Look at the graded Sunday school with trained, gifted teachers. Note the teacher-training classes and the summer schools for Bible and missionary instruction that will better equip workers for this Twentieth Century Christian service. Why all this expenditure of time and money? In order that your children may be helped to realize the personal value of the Bible and understand the meaning and purpose of the Christian religion. If there are more things to lure us away, correspondingly there are more things in the church to attract and to center our time, talent and interest on than ever before.

The burden of our message is that we must get back to fundamentals in order to protect our

Christian reserves. Would that this call might ring out to all nations! Attention, fathers! Attention, mothers! Awake from the error and indifference which have possessed you! Too long have you been ignorant of what the Church really may and should mean for you and your children. Visit the children's missionary organizations and look over the study and story books which the Church boards provide to instruct and attract the children. Attend a mission band meeting and hear your child repeat the missionary story and note the impressions which have been made. See how happy little children can be dressing dolls at Christmas for some mission school or tying picture post cards with ribbons to send to underprivileged children in the South. Not until you have given attention to these things can you really know what the Church today offers the children. Children reflect the attitude of their parents; and if they are not interested in church and Sunday school it is often because parents have made the mistake of putting first things last and giving place to non-essentials. If the advantages which the Church provides are not used, the Church is not to blame. Mothers, will you not put first things first and joyously help to drill the children of the Church into a mighty force of workers for the bigger and better Church that is yet to be?\*

### "THY KINGDOM COME"

Envelopes bearing this inscription were mailed to all the Episcopalian parishes and mis-

\* Adapted from a pamphlet on "Missionary Mothers," issued by the women of the Presbyterian Board of National Missions.

sions in the United States and in some foreign fields, the enclosed materials including: An outline picture map on *Thy Kingdom Come*, with an insert sheet of black and white pictures mostly reproduced from views taken on various mission fields; stories and a responsive service of worship for junior and senior departments of the Church school; stories and suggestions for worship for the kindergarten and primary departments; offering boxes. This valuable project, as used in a variety of ways, is fertile with suggestions for workers in other denominations who can use their own specific materials.

The stories were read, discussed, criticized and evaluated by the children in the order of their preferences. They gained impressiveness by being dramatized entertainingly. Posters were made incorporating or applying the information. The stories were also linked up with books on allied subjects which had before been uninteresting. Profitable discussions were the outgrowth of the general theme, such as:

1. What do you think "Thy Kingdom Come" means? (A variety of answers reveal childish thinking.)

2. What things keep the Kingdom from coming? (Children suggested kidnapping and robbery, gossip, people injured in their work, etc.)

3. What things help to bring the Kingdom? (Ministers, missionaries, policemen, League of Nations, etc.)

4. What things happen every day that show the Kingdom is not here? (Murders, wars, unemployment, people going hungry, etc.)

5. If the Kingdom were here, what things in our affairs would be changed? (No more wars, strikes, people of all races would be brotherly, would attend church, etc.)

6. What can we do to show how the Kingdom is coming? One child in a given group suggested that they might study about different countries in which missionary work was be-

ing done and report on it. Out of this grew the synthetic construction of a missionary map, each child choosing a different country on the outlined sketch on which to paste pictures and write missionary data. This proved very profitable.

Simple practical projects were: Looking up all the Scripture passages bearing on the coming of the Kingdom; writing original stories on "Giving Our Best" and similar subjects; arranging a Parade of Peace for Independence Day, each child carrying a sign or banner, such as, "Things we want our country to do." (Keep people happy by making them well; Be peaceful with all the world; Be friendly with all nations, etc.) This included costumed representatives of Indians, Chinese, Japanese, Hindus, etc. Surely concrete foundations for growth not only in intelligence but in character may be laid in missionary instruction like this.\*

### ATTUNED WITH THE SEASON

Ever since "The Lord God planted a garden eastward, in Eden," agriculture has been basic among human interests and gardening as a simile one of the most stimulating to popular imagination. Missionary programs built around the theme are assimilated with an appetite that augurs well for their activation. As a corollary to the article on "Springtime Programs" in this department in May, 1932, the following plan contributed by Mrs. Annie Knott Benjamin, from a program series in the Garfield Park Baptist church, of Chicago, will prove worth adapting:

The Head Gardener announced that a new seed catalogue had just come through the mail (a catalogue of missionary literature) containing rare seeds from the ends of the earth, sent by men and women who hold their very lives as nothing compared with the thrill of venturing in strange places in quest of precious souls. "He that hath ears

to hear, let him hear," as the main items in this catalogue were set forth.

*Forget-me-nots.* The gardener reads the Parable of the Sower, emphasizing the importance of having the right soil, made ready through the work of the Holy Spirit. She summons the impersonator of the Forget-me-nots, who reads impressively a series of injunctions to remember the Lord, His commandments, His Word, to keep one's soul diligently, be mindful of the Great Commission, etc.

*Rosemary* (for remembrance): This impersonator introduces the missionary birthday book of the denomination, explaining how it keeps our workers in remembrance and opening to the page of the current date to present the missionaries whose natal days fall at that time.

*Snow Flower:* This blossom, coming in January, is used to typify a specific study magazine sent out in that month to bring letters from missionaries on all the widely dispersed fields, choice excerpts of a narrative nature being presented.

*Orchids*—these rare flowers being native to India, Mexico, South America, the Philippines, Africa, China, Japan and America: they are used as emblems of rare spirits among mission converts, such as Kagawa, and concrete material taken from their life-stories is introduced.

*Golden-rod*—the flower of stored-up sunshine: the missionary magazine for the current month is attractively reviewed as bringing the stored-up sunlight from many fields of endeavor.

*Sugar Cane and Pansies:* Sugar cane because so much of our sugar comes from the West Indies, and pansies for thoughts. A review of the situation on mission fields in Cuba and Puerto Rico.

The Head Gardener says that the presentation is far from complete and is intended to be only the dropping of seeds into fertile soil, to be nurtured and brought to maturity later. Prayer and floral music rounded

\* Abridged from "Thy Kingdom Come" in *The Spirit of Missions*.

out this program. The setting of the meeting was a white picket fence in which were twined various artificial flowers. All speakers sat back of this fence, the Head Gardener wearing a smock and carrying in her hand a covered program marked "Our Seed Catalogue," other participants wearing cheese cloth scarfs of the same color as the flowers they represented and carrying cards marked "Seeds" and bearing a colored picture of the flower. The background was a wall decorated with large posters made from florists' catalogues. Invitations in tiny white envelopes marked "To You" were given out the Sunday before. They bore floral decorations and contained the lines:

Lady, lady, would you know  
How to make your garden grow?  
The kind of seed that's best to use?  
Come Wednesday—we will help you choose.

Summer or late spring meetings may often be held out of doors, with automobiles mobilized to carry the members to the country. Bible verses, songs, etc., about nature are appropriate, and the program material may easily be selected from descriptive matter concerning the mission work carried out in the open. Agricultural missions, attempts to teach scientific farming to backward orientals, a review of the book, "The Rural Billion," the use of cut out and mounted pictures of tropical mission scenes, picnic suppers with a menu of international dishes—all these devices will help to hold interest naturally flagging in the heated seasons.

"What is the summer vacation for?" asks a wise program maker. This is the time of times to pack that Christmas box for Africa, Siam, China: time to do some reading and culling from magazines the items, articles and pictures that will be useful later: time to read books on the new study themes and fit in good supplementary material. Christmas boxes may be filled at the time of the annual Blossom Festival, Mothers' Party, Summer Birthday Party. For the last-named, make the room a bower of blossoms, with a central tree

made from one large branch all abloom with real flowers tied on, or little pink tissue paper buds. Each individual, group or class may contribute something, the gifts being later packed in boxes wrapped in pale shades of pink, tied with gay flowered ribbons or fastened with butterfly stick-ers. The rest of the afternoon may be devoted to singing, reciting floral or out-door Bible verses, presenting a little play.

### AN INTERNATIONAL PAGEANT

Mrs. C. E. Timberlake, of Bellaire, Ohio, sends the following program on The Board of National Missions of the Presbyterian Church, but easily adaptable to the work of any denomination. She expresses willingness to send activating material to any one desiring it.

Devotional Service: Theme, "He Is Able," closing with suitable hymn as solo.

Quartet behind screen, "America the Beautiful."

Piano Interlude: "Santa Lucia."

European immigrant in white blouse and bodice, full skirt and headkerchief is introduced by the Spirit of National Missions after talk on scope and aims of the general work.

Piano Interlude: "Indian Melody."

Introduction of Indian maid in suitable costume with wide necklace made of wallpaper beads sewed on foundation.

Solo by concealed singer, "Trees." Girl from lumber camp, in knickers, sweater and beret.

Mormon girl—ordinary dress.

Quartet: "'Tis the Old Time Religion."

Mountain maid in print dress and sunbonnet.

Solo by Alaskan maid as she comes on stage with baby on her back, "Go to Sleep, Little Esquimau." Costume of old velvet and fur, with canvas boots.

Quartet: "Swing Low, Sweet Chariot."

Negro girl, made up brown, in old striped silk dress and head bandana. No burlesque permitted.

Oriental girl, coming down through church singing in Chinese without accompaniment, "Jesus Loves Me."

Piano Interlude: Spanish melody, "Juanita."

Spanish-speaking maid, with usual costume including mantilla on a wire frame.

Piano Interlude: "We Three Kings of Orient Are."

Girl from Near East, with full trousers, beads, white covering made of sheet draped over head and veil over face.

Spirit of National Missions, enumerating various other projects of Board not mentioned by participants, reemphasizing aim, methods and needs of Board. The talks made by the several impersonators stressed not only needs among their people but points of local interest, such as missionaries whom that Presbyterian supports, community workers in the districts, missionaries from Bellaire, etc.

### International Cafeteria

From booths representing different countries and presided over by their costumed nationals, guests assemble their own luncheon on trays. In red Chinese booth, rice and chop suey are served; in green Hindu booth, coffee and fruit salad; in yellow Japanese booth decorated with cherry blossoms, tea and wafers; in American booth with national colors, bread, butter, slaw and cold water.

### AN INDIAN POW-WOW

This was arranged by the Guild girls in the Galisburg, Ill., Baptist church, to be presented at a meeting of the Women's Missionary Society.

A totem pole seven feet high, composed only of grocer's cartons tinted with paint and decorated with Indian symbolic pictures and a bear with folded paws at the top, was flanked by a tepee and a camp fire. The tables were gay with tiny tepees, nut cup canoes and red programs decorated with an Indian "thunder bird." The guild president was dubbed the pow-wow chief, Wenonah, child of Nokomis, welcoming the women; Nokomis, president of the women's society, making the response; Minne-wawa, the songster, rendering Indian music; young chieftains (committee chairmen) presenting the aims and accomplishments of their committees; the bringer-of-the-news telling of the house party; "Ramona" describing its outdoor presentation which she had seen in California; Nowita—sweet musician—rendering more music, and Shah-Shah providing a play—"Such Stuff as Dreams Are Made Of"—by Margaret Applegarth.

# BULLETIN OF The Council of Women for Home Missions

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

## RECONCILIATION

I begin through the grass once again  
to be bound to the Lord;  
I can see, through a face that has  
faded, the face full of rest  
Of the earth, of the mother, my heart  
with her heart in accord,  
As I lie 'mid the cool green tresses  
that mantle her breast  
I begin with the grass once again to  
be bound to the Lord.

By the hand of a child I am led to the  
throne of the King  
For a touch that now fevers me not is  
forgotten and far,  
And His infinite sceptred hands that  
sway us can bring  
Me in dreams from the laugh of a  
child to the song of a star.  
On the laugh of a child I am borne to  
the joy of the King.

GEORGE WILLIAM RUSSELL ('A. E.')

## PRAYERS

Forgive us, O Lord of Love,  
all our many sins. But above all,  
cleanse us from our thoughts,  
words, and acts that sin against  
the tender hearts and souls of  
children. Free us from the  
coarse and evil ways that stunt  
or mislead their lives. Aid us to  
put out of the way all that may  
cause them to stumble. In the  
name of Thy Holy Child Jesus.  
*Amen.*

Eternal Father of all, into  
whose kingdom only the child-  
like can enter, through the life  
and teaching of home and school  
and church reveal Thyself, we  
pray, unto our children; that  
they may early come to know  
Thee and to love Thee, and may  
they never lose that knowledge  
and love, but may grow each  
year in fellowship with Thee un-  
til they attain to the measure of  
the stature of the fulness of  
Christ. *Amen.*

—From *THE WAY*, by WILLIAM  
PIERSON MERRILL.

## THE FORGOTTEN CHILDREN

"Even if the depression passes  
tomorrow, its wake will be dotted  
with distressed, underfed, un-  
wanted and forgotten children—  
boys and girls that assuredly are  
worth the saving. And they  
should be saved before they are  
forced into delinquency."

—GOVERNOR OF WASHINGTON,  
*January, 1933.*



IN SAN JOAQUIN VALLEY

## Child Labor and Illiteracy

In 1930, Miss Grace Abbott,  
Chief of the Federal Children's  
Bureau, estimated that "if the  
school-leaving age were raised to  
15 years throughout the coun-  
try, about a quarter of a million  
children would be taken out of  
industry and returned to school,  
and if it were raised to 16 years,  
the number would be three times  
as great."

Although school enrollment  
has increased during the depres-  
sion, more than 500,000 children  
of 14 and 15 years are not en-  
rolled in school. "There is a  
level to which civilization may

sink when it is no longer a ques-  
tion of economics but of hu-  
manity."

Miss Lowry, Secretary for  
Migrant Work of the Council,  
has recently sent to church  
women the following appeal:

The alarming increase of sweat  
shops in many states with the break-  
down of industrial standards for  
women and children is arousing a na-  
tion-wide protest among social work-  
ers and the churches. Girls and  
women are working long hours, in un-  
sanitary conditions, sometimes for  
wages of sixty-five cents a week.  
Children are being cruelly exploited.  
What it is hoped will prove to be a  
great movement to abolish these dis-  
graceful conditions has been initiated  
by the United States Children's Bu-  
reau, by industrial departments of  
many states and by joint conferences  
of thirty voluntary organizations such  
as the National Consumers League,  
the National Child Labor Committee  
and others. Representatives of the  
Federal Council of Churches and of  
the Council of Women for Home Mis-  
sions have already participated in  
these conferences.

It is planned to set up in each state  
a Labor Standards Committee which  
will correlate and direct the efforts of  
all forces in these states not only to  
abolish the disgraceful sweat shops  
but also definitely to press for ad-  
vanced standards including:

1. A forty-four hour week for  
women.
2. A minimum wage for women  
and for minors.
3. A sixteen-year age require-  
ment for children.

Such measures if adopted will help  
to reduce unemployment and give  
work to more adults.

## YOU CAN HELP!

1. Work for legislation to  
raise the age for entering em-  
ployment and leaving school to  
16 years.
2. Secure the endorsement of  
such legislation by churches,  
clubs, and other civic groups  
with which you are connected.
3. Organize meetings to dis-



cuss the child labor situation in your state.

4. Write to the National Child Labor Committee, 419 Fourth Avenue, New York City, and find out what is being done about this in your state, and who is leading the way. Also ask for the free circular called "Where Shall They Go?"

5. Send to the U. S. Department of Labor, Women's Bureau, Washington, D. C., for the following bulletins: No. 99, 102, 103, and others relating to the subject.

6. Send to American Child Health Association, 450 Seventh Avenue, New York City, for suggestions to observe May Day as Child Health Day.

### THE INDIAN GIRL

*Her Social Heritage, Her Needs and Her Opportunities.* (Revised pamphlet, 1933, available at Office of Indian Affairs, Department of the Interior, Washington, D. C.)

#### *The Need of Religion.*

One of the real needs of the Indian girl is her adjustment to a new kind of religion. There is, in most adolescents, an awakening of religious fervor, and a deep need for the security of some religious belief. How much more intense must be this emotional need in the Indian girl whose whole tradition is rooted in religion. To the Indian, religion is not a special kind of thinking, but an intrinsic part of every day living. (See pages 12-13.)

#### *Whither?*

What are we educating the Indian girl for?

She stands at the threshold of a new life from which there is no turning back. Struggling under economic pressure and the strong forces of a new social order, the tribal life is losing its hold. In large numbers the young people of the tribes are leaving the reservations, many of them never to return. Even where tribal life remains, white civilization is pressing close. Whether Indians wish it or not they must become a part of the life around them.

It is our task, then, to help the Indian girl equip herself to meet the demands of modern living—vocationally, spiritually and socially. Nor may we underestimate the task, for it is no easy one. Rather we must be always alert to make her path progressively less difficult, to place no unnecessary hurdles for her and to call all of our resources to her aid.

We must help her to appreciate what new life may hold for her—what are its opportunities and its rewards in terms of daily living. We must help her to fit herself, and the gifts she brings out of her own rich heritage, into the communities of which she is to be a part. This is our mutual task. (See page 17.)



INDIAN GIRLS ON MAY DAY

### MAY DAY IN U. S. INDIAN SCHOOL

"The boys chose the girl who was to be May Queen. The girls chose the boy who was to crown the May Queen. Our program consisted of the crowning of the May Queen, a boys' drill, a girls' drill, winding the May Pole, and a grand finale in which the sixty boys and girls sang 'Welcome Sweet Springtime' to the tune of 'Melody in F.'"

### COMING SCHOOLS OF MISSIONS

It was an experienced man who wrote: "*Wisdom is the principal thing. Therefore, with all thy getting, get understanding.*" Another leader of men urged a follower: "*Study to be quiet.*" These educational purposes and the response to the call of the Master, "Follow thou me," underlie the plans for the conferences and schools of missions. The following is a list of these gatherings with places, dates and names and addresses of the chairmen.

Bethesda, Ohio—Miss Mary I. Scott, 310 Tomlinson Ave., Moundsville, W. Va. July 10 to 14.

Boulder, Colo.—Mrs. J. Roy Smith, 1045 So. University Ave., Denver. June 22 to 30.

Chautauqua, N. Y., Home—Mrs. Orrin R. Judd, 234 Washington Ave., Brooklyn, N. Y. August 13 to 18.

Chautauqua, N. Y., Foreign—Mrs. F. I. Johnson, 156 Fifth Ave., New York. August 20 to 26.

Dallas, Texas, Interdenominational School of Missions—Mrs. W. B. Bailey, 3403 Knight St., Dallas. October 1 to 6.

Houston, Texas — Mrs. Chas. B. Mohle, 2309 Robinhood Rd., Houston. October 16 to 20.

Kerrville, Texas—Mrs. George A. Sprague, 319 East 12th St., Dallas. About August 10 to 17.

Lake Geneva, Wis.—Mrs. Henry Harmeling, 6131 Archer Ave., Chicago, Ill. June 26 to July 3.

Minneapolis and St. Paul, Minn.—Mrs. J. S. Leavitt, 1693 Ashland Ave., St. Paul. First week in June.

Mt. Lake Park, Md.—Mrs. F. I. Johnson, 156 Fifth Ave., New York. July 30 to August 5.

Mt. Hermon, Calif.—Mrs. W. S. Angwen, 1836 Clemens Rd., Oakland, Calif. July 7 to 14.

Northfield, Mass., Home and Foreign—Mrs. Virgil B. Sease, Parlin, N. J., and Mrs. John Cratty, 923 So. 28th St., Philadelphia, Pa., Joint Chairmen. July 7 to 15.

Los Angeles, Calif.—Mrs. T. M. Buley, 800 Rome Drive, Los Angeles. September 24 to 30.

Warren, Ohio—Mrs. George Konold, 314 Scott St., N. E., Warren. September 12 and 19.

Wilson College, Chambersburg, Pa.—Miss Martha C. Hartman, 420 So. 45th St., West Philadelphia, Pa. June 30 to July 7.

Winona Lake, Ind.—Mrs. Newton F. Fink, 1114 Grant St., Evanston, Ill. June 21 to 28.



# Our World-wide Outlook

*A Missionary Newspaper of Current Events*

## JAPAN-CHOSEN

### Three Achievements

The Central Committee of the Kingdom of God Movement has authorized the preparation and publication of a full report of this Movement, now ending its third year. The *Outlook of Missions* calls attention to three of its achievements. (1) The movement has been of great value to the cause of interdenominational cooperation. Leaders of practically all the Protestant churches throughout Japan have met together to plan and carry through a united effort to advance the Kingdom of God. (2) The widespread development of training for rural Gospel workers has been one of the most notable achievements of the movement. The work of evangelism and character training in Christian schools has been stimulated. A beginning has been made in factory evangelism and city Gospel schools. (3) It has secured the services of great leaders. A host of pastors, teachers from Christian schools, and consecrated laymen traveled many thousands of miles and brought inspiration to churches in remote places, as well as in the larger centers.

### Church Grouping

Some interesting groupings of denominational activities have been worked out in Japan. The missionaries of the Dutch Reformed, German Reformed, Northern Presbyterian and Southern Presbyterian Churches are all cooperating. Between 1921 and 1930 this body increased from 34,000 to 45,000 members. The Northern and Southern Methodist Churches and the United Church of Canada cooperate with the Japan Methodist Church, which grew

from 25,000 to 35,000 during the last decade. Congregationalists and Christians work with the Kumiai, which increased from 24,000 to 31,000 members in the last ten years. The Canadian, Australian, American and English Episcopalians make common cause with the Seikokai, which increased from 26,000 to 37,000 in the same period, a growth second only to that of the Methodists. The Northern and Southern Baptists work together, numbering 6,000 in 1921 and 7,000 in 1930. According to recent statistics, there are approximately 175,364 communicant members in the Protestant churches in Japan, 80 per cent of whom are members of five denominations, the Presbyterian representation being the largest. There are about 2,052 organized churches, three fifths of which are in major cities, almost two fifths in towns and about one tenth in the villages.

### Religion and Nationality

The Commission appointed three years ago by Japan's Home Ministry to study and report on whether the so-called state Shinto is or is not a religion has discontinued its research, due to inability to reach any consensus of judgment on this question. This leaves the nation somewhat in a quandry just at a time when her superpatriots are seeking reinforcement of popular sentiment in support of nationalism through compulsory shrine observances by all schools and other public institutions. The home ministry has met the situation by deciding to treat state Shinto and worship at the shrines "as a national affair above religion. A new organization, with which many prominent Christians and other religionists are identified, is seek-

ing "the promotion of national prosperity through religion," and cooperating with the ministry of education to this end.

### Christ or Communism?

Last year a prominent Japanese Christian remarked that the future of Japan would be a contest between communism and Christianity; that in these two movements alone is there sufficient driving power to check rising tides of reaction. "National religions are moribund; political liberalism is dead; democracy is here no more; a deep disillusion has settled down on men. Communism is gaining increasing strength and political leaders live in fear of a radical uprising." Nevertheless, Christianity makes steady gain. Fifty-two rural Gospel schools, short-time institutes for training young farmers in Christianity, agriculture and economics, were conducted between June, 1931, and July, 1932. Dr. Kagawa reports over 50,000 decisions during the past four years.

—*The Presbyterian.*

### Prohibition Progress

It is encouraging that prominent men of Japan are taking the lead in the progress of prohibition. At the last meeting of the Imperial Diet no alcoholic liquor was allowed in the building, and it is said that this rule will hold at future sessions. Three government departments, the Home, Education and Commerce Departments, are uniting with the *Kyoka Dantai* to promote a movement for the regeneration of the country. Among the concrete proposals set forward is one dealing with prohibition, that each hamlet be urged to give up *sake* and tobacco. A judge of the Supreme Court

spoke over the radio, urging abstinence from liquor. A large motto, "Temperance Will Restore the Nation," properly mounted, was presented to the first dry village, Kawaidani. The authorities of the Home and Educational Departments have sent letters to all governors and schools calling on them to observe September 1 as *Sake-nashi* Day, in commemoration of the great earthquake which occurred on that date.

### A Live Korean Church

Dr. Charles Allen Clark tells of a year's progress in the Presbyterian Mission, the heart of which is thorough evangelistic effort and instruction in the Word of God.

The evangelistic work has had few better years than this last. It began with the great revival meetings in the new Pyongyang college gymnasium which seats about 6,000. The building was crowded every night for two weeks, and then for another week with students. One Korean pastor did the preaching. New converts, men and women separately, were organized into classes under some Korean or missionary. My group of forty was one of the most interesting I have ever tried to teach. Many were clearly converted, and everyone brought near to God.

The revival spread to the country, and practically every one of our 414 churches in the villages had at least a week's revival with wonderful results. The central Bible classes have shown the effect and 1,000 men gathered for a week of Bible classes at Christmas, and 1,500 women studying for ten days in March, the largest class for women ever held in Korea.

### Christian Endeavor in Korea

It is ten years since Christian Endeavor got its real start in Korea. Rev. Wallace J. Anderson was the moving spirit.

Korean customs had to be reckoned and respected. Boys and girls must not sit together. No girl could be allowed to lead a meeting; but girls might address girls.

It would not do to "throw the meeting open" for discussion. The plan of reciting Scripture and offering sentence prayers worked so well that the Endeavorers went out and organized other societies. In five months

from the organization of the first society it was possible to hold a convention.

There are now some 600 societies in the country, with 16,000 members. These young people are enthusiastic evangelists and they have started not a few churches by holding meetings and organizing Sunday schools. These churches are called Christian Endeavor churches.

Korean Endeavorers are so poor that when they pledge money, they must cut out one meal a day. They give time as well as money and volunteer for one day a month to organized evangelism. The methods are simple, and meet the need of the people. In some districts this work has been so successful that lay evangelism is entirely in charge of the Christian Endeavor societies.

—*Christian Endeavor World*.

## ISLANDS OF THE PACIFIC

### Winning Wild Men of Borneo

Rev. George E. Fisk is preaching the Gospel to degraded tribes in Borneo. He writes:

Apostolic days are being reenacted in Borneo and many Dyaks are turning to the Lord. I have just returned from a journey to the interior. Over two hundred Dyaks who have accepted the Lord Jesus Christ as their personal Saviour were baptized.

One of my meetings lasted until almost midnight, the Dyaks keeping me in the house of the head man after I had finished my message, to ask questions about Jesus Christ with relation to their daily life. They are a very religious people and have always looked to the gods and spirits for daily guidance in everything. Therefore they wanted to know, for instance, whether Christ would help them in their planting, or give them a good rice crop, or assist them in the jungle hunts for meat, or watch over them in times of sickness. This led to my giving them a message on prayer, to which they listened until midnight.

—*The Pioneer*.

### A Gospel Ship for Filipinos

The Gospel steamer *Fukuin Maru*, which once plied the islands of the Inland Sea of Japan, has now become the possession of the Association of Baptists for the Evangelism of the Far

East, and is sailing in unevangelized parts of the Philippines. Recently it touched at Cadaga where no Protestant missionary had ever been before. Captain Skolfield writes:

"Everywhere I go I receive a cordial reception. I can understand how the Filipino people must have been before the priests came. I am amazed at their industry. Their streets are wide and clean. Yesterday we baptized ten, and while I explained the meaning of the ordinance several came forward and asked to be baptized with the others. One night at our open-air preaching service over 200 came out of the tremendous crowd gathered and took my hand confessing their faith in the Lord Jesus for salvation. This meeting lasted over two hours and a half. We simply could not drive the 200 home,—they were so hungry to hear the Gospel. . . . During this trip of fifteen days we have given medical treatment to more than one thousand. . . ."

—*S. S. Times*.

### Tourists Demand Tribal Dance

Christian missionaries in Papua are alarmed at the attempt to desecrate the Sabbath at a time when their years of patient, sacrificial service are beginning to show fruit. The Australian Press Association has received a cable from Thomas Cook & Sons, Ltd., to the effect that intending passengers by the Carinthia were seriously disappointed at the refusal of missionaries in Papua to allow an exhibition of native ceremonies on Sunday, April 16, the day when the vessel was to be in the Papuan port, in the course of her projected world tour. The company mentioned even went to the length of deciding, it is said, to appeal to the Australian Government to authorize the lieutenant-governor of Papua, Sir Hubert Murray, to allow the tribal dances on the day in question. *The Australian Christian World* suggests that it would be well for the agency to remember that if its shipload of tourists had gone to Port Moresby on any day of the week in pre-missionary times, they would most certainly have witnessed the beginning of native "ceremonies," the completion of which they would not have survived.—*Christian Century*.

## NORTH AMERICA

### Religious Programs at Chicago

When Chicago's Century of Progress Exposition opens, that metropolis with its unenviable reputation for underworld characters, political graft and racketeering, will have the opportunity to show the world that there are many worthy things in its community life. It is the plan of Dr. Henry A. Ironside and his coworker of Moody Memorial church to conduct a continuous series of meetings under their own and other auspices throughout the period of the fair. The series will include two evangelistic campaigns, various conventions of Christian organizations with world-wide interest and Bible conferences. Many famous speakers will be heard. The Evangelical Theological College will put on a program during the week of August 20-25. This program will be rich and varied, as there will be available over twenty speakers and teachers, many of them widely known among the evangelicals of the world. The plan includes a morning institute throughout the week for ministers, to be conducted by members of the faculty.

### Religious Who's Who

Luther Fry of the Institute of Social and Religious Research has been studying the religious attitudes of the "Who's Who in America" family. Dr. Fry finds that 56 per cent of the persons listed in the 1930-1931 edition reported a church connection. This, he says, is almost the same as that for the entire population. Only 17 of those listed "took occasion to classify themselves in black and white as infidels, atheists, free-thinkers or agnostics." Twenty-three per cent of actors, painters and sculptors, 35 per cent of army and navy officers, 37 per cent of natural scientists, 40 per cent of editors and authors, 50 per cent of doctors and 51 per cent of architects and engineers claim a church connection. Politicians, diplomats, judges and lawyers, agriculturists, bankers and business men

report from 54 to 61 per cent of affiliations, while the educators and social workers range from 63 to 64 per cent.

—*Presbyterian Advance*.

### To Stimulate Bible Reading

The D. L. Moody Missionary Book Funds of The Bible Institute Colportage Association of Chicago supplies evangelical Christian literature for free distribution among needy classes of people in this and other countries. The Association corresponds with home missionaries and public school teachers who labor in mountain districts; and upon request sends each one a supply of attractive Christian books for a circulating library, together with the Gospel of John and Pocket Treasuries (sometimes called "Little Bible"). Every boy or girl who reads the Gospel of John or the Pocket Treasury, and memorizes a certain number of Bible verses, receives a neatly bound copy of the New Testament, on passing a satisfactory examination. During the present school term 11,380 boys and girls living in the Southern mountains and the Ozarks thus received copies of the New Testament.

—*Watchman-Examiner*.

### Church Financing

Mr. A. C. Marts, prominent business man of New York City, has pointed out that during the past three years in the United States "one out of every six banks has been closed, one out of every 22 business and industrial firms went into bankruptcy, one out of every 40 colleges have been closed, one out of every 45 hospitals closed, but only one in every 2,344 churches has been abandoned." He believes that churches, colleges and hospitals have been far more conservative in their expansion plans than business. Philanthropic institutions usually raise the money before they expand.

### Home Missions Cuts

To bring the appropriations of the coming year within the approved budget has necessitated

changes of program in the Presbyterian Board of National Missions, discontinuing work at a number of stations, and a reduction in missionary and headquarters personnel. With a budget of \$2,800,000, the Board will operate next year on \$710,359 less than during the current year, and \$1,310,00 less than last year. A comparison of this figure with the budget for the year 1924-25 shows a reduction of over 40 per cent. Reductions during the past eight years have meant corresponding changes in every field and all phases of the work. To help meet the situation, salaries have been cut nineteen per cent in two years.

—*The Presbyterian*.

### Other Reduced Budgets

Practically all of the mission boards have been obliged, in the face of reduced incomes, to cut their budgets for the year from twenty to forty per cent. The Presbyterian Board of Foreign Missions is reducing their total appropriations by \$600,000 and the Board of National Missions by \$500,000, on top of previous cuts. The Methodist Episcopal Foreign Board, in addition to a deficit of \$1,000,000, is planning a further reduction of \$500,000.

The Administrative Committee of the National Board of the Congregational and Christian Churches voted salary reductions reaching thirty per cent for all officers receiving over \$5,000 a year. The reductions supercede two previous cuts of smaller percentages. Other reductions were made on a sliding scale but no salaries below \$1,200 are to be cut. Adjustments of salaries of 450 home missionary pastors were made on an individual basis, taking into account conditions affecting local financial support in each community.

In the tentative working budget for 1933 the National Council of the Protestant Episcopal Church voted reductions totaling over \$420,000. This is spread out over the work at home and abroad, and also includes a cut of over \$33,000 in the Church Missions House salary item. This leaves the tenta-

tive budget for 1933 at \$3,050,000 instead of the amount authorized by General Convention which was \$4,225,000.

### Mono Indian Speaks

At the Centenary celebration of the American Baptist Home Mission Society in San Francisco last year, a feature was the participation of a number of Indian converts. For the first time Mono mission stations had representation at a national church gathering. The testimony of Jim Waley was typical.

"We are thankful to the people who are our friends. I don't speak much English but I will tell you what I know. Seventeen years ago I came into the Christian Way. I still walk it. I know Jesus has done a wonderful thing for me. He has changed my life. Seventeen years ago I had nothing. I lived for the world and did not know about Sunday. Then I got a spring wagon and horses to go to church. Now I have a truck and make a good living hauling wood week days and haul my friends to church on Sunday. When the men ask me to drink wine I say, 'No, I can't do it.' Before I heard the Gospel there were saloons everywhere, but the Indians can't get whiskey. They had to hire some one to get it for them and call it 'good stuff.' That always made trouble with my friends and made me quarrel with my wife. I spent my time drinking, gambling, swearing, dancing. When I became a Christian I cut all that off clean and never swore again. I am happy all the time in this Way."

—*Missions.*

## LATIN AMERICA

### Victory Over Disaster

The Baptists of Puerto Rico are manifesting a spirit of victory in their church life. The following is part of a letter recently sent to the Baptist Home Mission Society: "With the \$5,000 loaned us six years ago a parsonage was erected. Each year, with the exception of 1928, when the hurricane hit the Island, we have paid \$1,000. In September, 1932, when another hurricane hit us we felt that it would be impossible for us to complete the payment this year. As we closed the year, however, we found that we would be able to cancel our complete debt." Secretary Charles S. Detwiler reports a large response from

appeals made to fewer than one hundred individuals who are interested in Latin American work. Church buildings are being repaired and restored.

—*Watchman-Examiner.*

### Whole Town Disappears

On November 9 more than 1,800 people lost their lives in a storm that swept across the islands in the Carribean Sea. The Baptist church disappeared along with other property. The Cuban Baptist Mission Society had started work here some years ago. President Robert Routledge of Cristo College visited the scene of the disaster two days later and says:

"I spent today in what until a few days ago was Santa Cruz del Sur, a seaport town of 5,000 people. The town has completely disappeared from the map. Part of one house is all that remains. Scattered tiles and bricks are to be seen, but no walls. Guards have burned the remains of wooden houses that had been swept two miles inland. Un-numbered bodies were burned in the heaps of rubbish. Only 16 of our 36 church members and five of the 11 candidates remain. In the town many whole families were wiped out. When the storm first started, relatives got together and when the sea came in they were all caught together." Almost the entire sugar cane crop was destroyed.

—*The World Today.*

### Training Bolivian Leaders

The Bolivian Indian Mission is passing through a transformation in policy and methods. The whole responsibility is no longer to rest upon the missionary, but the native ministry is to be helped to undertake the handling of its own church life and work. Despite fanatical opposition some eight years ago evangelical work was started in Aiquile, and almost simultaneously at Misque, about 18 miles distant.

Agustin Garcia, a young Bolivian with his two years of military training, wishing to train for the Lord's work, went to the Bible Institute of San Jose,

Costa Rica, and there graduated from a three-years' course of preparation for the ministry of the Gospel among his own people. On his return from Costa Rica, he was installed as pastor of the Aiquile-Misque church, and was charged, along with the two groups of believers, with the evangelization of the two provinces of Campero (of which Aiquile is capital) and Misque. The group of believers is small, and the support of the pastor and his wife represents for them an heroic effort; but the baptism of several converts in Aiquile, of others at a point 27 miles distant and at least one in Misque has encouraged the church greatly.

—*Evangelical Christian.*

### Brazilian Home Missions

The Baptists of Brazil, associated with the Baptist Southern Convention, U. S. A., organized a National Baptist Convention and a Home Mission Board in 1907. This was effected in the days when the Church was weak, numerically and financially, but not spiritually. The Rev. L. M. Bratcher, missionary Secretary of this Home Mission Board, writes that the first missionary of the Brazilian Church was sent to the far interior, to the territory of Acre. The journey required many weeks of travel—the territory is as remote from Rio as China is from San Francisco. Another work has been opened in the States of Rio Grande, Santa Catherina, Parana, Matto Grosso and Goyaz. Since 1926 work has also been opened among the Brazilian Indians and the immigrants. Mr. Bratcher reports that this work has not only brought the Gospel to many neglected Indians and other Brazilians but has meant a spiritual revival in the Baptist churches whose vision has been enlarged and whose consciousness of fellowship with God has been strengthened.

### Nation Building in Paraguay

What Robert College is to Turkey, Colegio Internacional is to Paraguay. On its faculty are the Director General of Educa-

tion of the Republic, the Inspector General of Schools, the Director of the National College, two former directors of the National College, as well as several other of the best educators connected with Paraguayan education. The President of the Republic and leading educators mingle freely with the faculty of the Colegio in discussing educational problems. At the national Teachers' Institute held in the College, special emphasis was given to the moral and spiritual side of education. Thus, this institution is promoting the best values in Paraguayan life. An English visitor said recently that he regarded it as the best private school in South America. And Minister Saralegui records, "The best proof of my high esteem for Colegio Internacional is in the fact that I have my four children enrolled in it."

—*World Call.*

### Dutch Colonists in Argentine

The British, American, Walldensian, and Welsh colonists in the Argentine Republic are not the only Protestants who have settled in that South American Republic. From 1889 to 1891 some two or three thousand Dutch people, many of them belonging to the Reformed churches of the Netherlands, migrated to Argentine, drawn by glittering promises of material prosperity. They were sadly disappointed, due in part to the revolution, and to a financial crisis in 1890. The Dutch people scattered but eventually a number congregated in Buenos Aires, Tres Arroyos and Rosario.

In 1900 a Reformed church was organized in Buenos Aires and in 1908 a congregation was established in Tres Arroyos, and for a time services were also maintained in Rosario. Consecrated men from the Netherlands maintained schools for teaching the language of the Fatherland, some teachers acting as pastors. At present a flourishing work is carried on by the Rev. A. C. Sonneveldt, pastor of the Buenos Aires congregation who also spends sev-

eral months a year among the Dutch Reformed and Boer families in Chubut.

Rev. M. Bruxvoort is being supported in Tres Arroyos by the Christian Reformed Church of North America, which has been assisting the struggling flock. Mr. Bruxvoort is also laboring in two smaller settlements and it is hoped that in the heart of Brazil, where some other Dutch people are settled, another congregation will be organized. The people go onward with courage and are not only maintaining regular services, but have also an organization. Some of the younger people are displaying a laudable interest in evangelizing the Argentines with whom they come in contact.

—HENRY BEETS, *Secretary of Missions, Christian Reformed Church.*

## EUROPE

### Religion in England's Schools

A recent periodical coming to the office of the World's Sunday School Association brings the news that as a result of the recent *manifesto* from the Conference on Unity at Lambeth between the Church of England and the Free Churches, large impetus has been given to the extension of religious education in the nation's schools. It is observed that of 316 local education authorities in England and Wales, 186 have authorized or adopted the use of agreed syllabi; 10 others have syllabi of their own; and 13 others have the matter under consideration. A committee of strong religious leaders is urging upon clergy and laity to extend religious instruction in the schools with all possible speed. These leaders point out that in their conviction the separation of education from religion, as is the trend in many countries, is a grievous wrong both to the children and to the nation. They, therefore, urge their fellow workers to develop Christian teaching in the schools as an indispensable basis for personal character and national stability.

### London Missionary Society's Three Year Plan

After careful consideration and much prayer, the London Missionary Society has organized a "Three Year Plan," which is an attempt to balance the budget without undue hardship to its constituency. The words "crisis," "deficiency" and "withdrawal" will be wiped out of the L. M. S. vocabulary, and words like "balance," "surplus" and "advance" will be substituted. The increase asked for this year is £8,000, with further increase in the two years following. It is expected that by October a quota for each church can be designated, and it is planned by personal letters, by enlisting the young people, sale of literature and by special meetings to carry the plan through to success.

—*The Chronicle.*

### Student Conference in Paris

During the last week of January a "Mission of Students" was held in the Latin quarter of Paris. Never before had students in Paris turned out in large numbers for a consecutive period to hear addresses, and to participate in discussions about the Christian message to the modern world. The results astonished even the most optimistic. For seven days the halls where the meetings were held were well filled with student groups, varying in number from 350 to 650. It was clear that sophisticated Paris students are eagerly seeking an answer to the deepest questions of life, and that many more students are searching for a Christian message than is generally supposed.

—*Christian Century.*

### New Form of Cooperation

For a number of years the German missionary leaders have been urging the Berlin Society and the Gossner Society to merge because of the financial stringency and the unpleasantness inevitably resulting when two societies cultivate the same constituency. These two societies, which have always earnestly tried to preserve friendly rela-

tions, have now adopted a plan of independent work carried on cooperatively, which, it is hoped may be imitated by other groups. The plan is to carry on the publicity work on a common basis where the constituency is the same. All monies gathered in this way are to be divided on an agreed percentage basis, with the exception of designated funds.—*Allg. Miss. Nachr.*

### Attention for Spain's Children

Republican Spain has been giving some attention to the nation's children and finds much requiring correction. The death-rate among infants is abnormally high—115 per thousand under one year old—while in other countries it rarely exceeds 70. It has been unofficially estimated that child beggars in Madrid alone exceed 1,000, while other large cities are thought to be no better. The government is embarking on a five year plan to abolish illiteracy, reduce infant mortality and to save the youth of the nation from vagrancy. Since the establishment of the republic the number of primary and secondary schools has been increased by 7,000, and the plan is to add 5,000 or more annually until the new schools number more than 27,000.

—*Presbyterian Advance.*

## AFRICA

### Across North Africa in a Ford

Two colporteurs, representing the British Bible Society and the Bible Society of Geneva, in an old Ford traversed 1,228 miles of the northwest coast of Africa, and in nineteen days sold 2,047 copies of Scripture in sixteen different languages. At points they met signs reading, "Passage absolutely forbidden," yet kept on, passing an occasional caravan. At Taroudant they reported themselves to the officer in charge who examined their papers, but advised them not to sell Scriptures to Moslems for fear of arousing their fanaticism. Thus a start was made at selling to Jews. Arabs, curious

to see what was going on, became interested and bought Gospels in Susi and Arabic. They then went to Tiznit, a fortified town, and here, too, sales were good, and all the Gospels remaining in Judæo-Arabic were quickly sold to the ubiquitous Jews. —*S. S. Times.*

### Interest in Luebo

Mr. Allen M. Craig, of Luebo, writes of the depression all over the Southern Presbyterian field; many smaller business concerns having retired and those remaining having greatly curtailed their business. He says: "The result is that the natives, always poor, have less than ever. In spite of this, native Christians have shown a most encouraging effort to maintain their contributions. But the most encouraging thing is the great interest in the spiritual side of life, manifested in the large number seeking membership in the church with an earnestness not previously shown. Two months ago there were about 160 accessions one Sunday at Luebo, and two weeks ago 207 more; Mr. Hobson reported eighty-five accessions on an itinerary trip. If the same proportion continues, this year will probably exceed any previous twelve months in recent times."

—*Christian Observer.*

### Menacing Secret Society

When one considers that native accomplishments in Africa are still on a par with the times of Job, it is understood why he marvels at our most commonplace possessions, and why the witch-doctors, always on the lookout for themselves, should take advantage of this great disparity in the distribution of the world's goods, and create a new secret society, with its inevitable potion to remedy this situation by transferring some of the white man's belongings to his less fortunate brothers.

First, according to the medicine man, it enables the possessor of the medicine to obtain anything belonging to a white man without being guilty of theft. Should the illicit transfer

be discovered, objections raised and the police called in, the medicine will insure one's acquittal. It also condones lies made in defense of one's conduct.

Two members of this society were found among the Christians. One had a bottle of greasy liquid for which he had paid the witch-doctor a goat. The whole system is a menace to the spread of the Gospel, to say nothing of the misery wrought in native life. The government has discovered and punished some of the ringleaders, but few are found brave enough to betray the secrets.

—*Presbyterian Survey.*

### The Basel Mission

The Mission Church of this society on the Gold Coast is, next to the Wesleyans, the largest Protestant church of West Africa. It has 55,600 members, 41 native pastors, 600 catechists and teachers. This growth has been reached since 1917 when there were only 25,000 members. Three important points were ascertained by the recent visit of the inspector, Dr. Hartenstein. First, the need of the mission for the native church, both the training of further efficient native help for evangelization and the spiritual deepening of the congregation. Second, in view of the powers of the old religions, which have been overwhelmed by the rapid evangelization of this region, but which are by no means dead, are showing a determined opposition. Third, the relations between the Scottish Mission and the Basel Mission bid fair to develop into an increased friendly and closer activity.

### Lovedale Bible School

The buildings of Lovedale Bible School were officially opened and dedicated on November 3, in the presence of a large gathering of both native and European people. On the evening of the same day there began a two weeks' course for native ministers. The syllabus included a series of addresses on the teaching of the prophets, and another on the teaching of Jesus.



The managing Board is representative of four denominations; it is expected that others will become identified with the work, and that there will be far-reaching results in the formation, in different centers, of groups of native ministers for prayer and Bible study.

—*South African Outlook.*

## WESTERN ASIA

### Conditions in Turkey

Ismail Mustak wrote in *Mulkiye* recently:

If man were an angel the world would become a paradise; but because man is far from being an angel the world is not different from hell. The genius of society desiring to make man an angel and the world a paradise has made such an alliance with greed that here we meet with people who are possessed with the spirit of the devil, and with events which have the marks of hell. It is difficult to make out where we are going, or what a great calamity we are confronting, but it is possible to see the terror of this calamity. With sorrow and shame we have to confess that in no age man has come so near the limit of terrible oppression and savagery. In no age of history has civilization become so horrible. Those men who would make the world a paradise are busy with the construction of batteries against each other, and with the preparation of deadly weapons. Hatred and cruelty disguised under hypocrisy threaten the peace and prosperity of mankind. The world which we considered as safe and sound with its inhabitants like angels, is nothing but a world of fear, hatred, jealousy and greed. Human life is governed by greed and guile. In all relationships, whether individual or social, the dominant power is hyperisry. Even the ideal democracy seeks its victory through hypocrisy. We are witnessing the crumbling down of the soundest principles like a house of cards. Society has lost its way in indifference and calamity, while its intention was to go to paradise, it fell into hell.

### Palestine Liquor Traffic

The Mandate under which Great Britain held Palestine provided for the prevention of the slave trade, traffic in arms and in drugs, but there was no similar provision dealing with the liquor traffic. Mohammedanism, it must be conceded, did teach temperance; and the shameful fact appears that whereas before the War there were 25 licensed houses in Jerusalem, now there

are close upon 400, and in the whole of Palestine nearly 1,000. At least three breweries had been established, and the amount of liquor imported into Palestine, apart from that which was manufactured there, had been doubled.

A united Christian protest was enacted in London when resolutions were adopted urging the Colonial office to take measures to prevent this evil.

—*Dnyanodaya.*

### Changed Attitude in Persia

Bishop Linton tells of the new attitude in Persia toward the Gospel in the past two years:

There is, generally speaking, more openness of mind about things that were formerly considered closed subjects; greater actual freedom for women, though there have been no laws enacting such; and more eagerness to read new books, especially those that have been translated and are thought to make for progress. All this has undoubtedly had its effect on the marked increase in the publication and circulation of Christian literature, and an evident decrease in the old-time spirit of fanaticism. There is not yet full religious liberty, and probably in many places it would take but a spark to light up old fires. But, speaking generally, among the educated classes Christianity is recognized as one of the great religions, and there is a practical toleration of Christianity so long as it makes no attack on Islam, which is still the official religion of the State. There is a new mentality which welcomes enlightenment, and is ready to give a fair hearing to the Christian message if it is presented with charity, and offered as an experience which the Christian has himself proved, and which he is desirous to share with others.

These are great days in Persia: great in opportunity; great in opposition; and glorious in triumph. Twenty-three years ago I came out to Persia, and never in all these years have I felt that the opportunities were so great in downright evangelism.

—*The Christian.*

## INDIA AND BURMA

### The Decay of Hinduism

The *Sanatana Dharma* is supposed to represent the highest moral ideals of Hinduism—the ethical basis on which all that is good in Hinduism rests. This is distinguished from the *Varnashram Dharma* or Hindu religion based on caste—in which

Mr. Gandhi believes. One of the signs of the decline of interest on the higher ethical ideals of Hinduism is the fact that at a recent *Sanatana Dharma* conference in Allahabad, in place of the thousands who formerly used to gather, only about one hundred came together. At the same time these Sanatanists contribute a very large part of the duty derived from intoxicants. Pandit Malaviya is one of those who declares that Hinduism is decaying; it is the more sordid and superstitious phases of this religion that are most in evidence in India today.

### "Unseeable" and "Untouchable"

It would be a hard heart that would remain unmoved by the noble campaign which so many of India's greatest sons are waging against untouchability. In Tinnevely District there is a class of "unseeables" called the *Purada Vannans* who are not allowed to come out during daytime because the sight of them is considered to be pollution. When Mr. Amritlal V. Thakkar, secretary of the Servant of Untouchables Society in India, wanted to see members of this class, they were sent for but would not come. It was with difficulty that some of them were induced to come. Mr. Thakkar was told that untouchability was in its worst form in Malabar but the sight he saw in Tinnevely was harrowing in its cruelty. Half a mile from the town of Tinnevely live a class of people called "*Purada Vannans*" who are "unseeables." They are washermen for the depressed classes. These people can not come out during daytime because they should not be seen by others. They carry on their work of washing at nights till daybreak. Dogs and other animals are treated much better.

—*Dnyanodaya.*

### Salvation Army Criminal Colony

A Salvation Army colony in India is composed of 2,000 hereditary criminal tribesmen. These outcaste people sent the

following letter to General Higin of the Salvation Army:

Hunted, hounded, a price upon our heads, Cains to society, fugitives and vagabonds in the earth, we had no settled homes and no normal relationships with the rest of the world. The law of the land had restricted us and registered our whole tribe as "criminal." "You must reside within a specified area; you must report yourselves to some given authorities; you must conduct your lives according to the rules that govern society." . . . We had only a scanty idea of what religion meant; you have given us not only a religion, but a living faith. You gave us the Bible which taught us that we are responsible to a living God for our actions. We despised education, but today we have among our men and women those who are trained teachers and nurses, and many of our children are studying in higher schools. You have given us homes and a chance to earn an honest livelihood. Many of us have embraced Christianity, and, thank God for the happy peace we enjoy under your leadership in this world-wide Salvation Army.

—*Alliance Weekly.*

### Bar to Rural Progress

The most important deterrent factor against the universal adoption of the iron plough in India is said to be the ruthless intimidation and social boycott employed by those who stand to lose most if iron ploughs come into general use. These people are the village carpenters and blacksmiths, who are unwilling to relinquish this profitable source of livelihood.

According to the latest census there are 720,000 villages in India, with at least an equal number of blacksmiths and carpenters, an army of nearly a million and a half working to block agricultural progress. To solve the problem a five-year plan of research into the design of ploughs and other farming machinery on a sound, simple yet scientific basis, is advocated. This will provide work for the large manufacturer to produce millions of standardized iron and steel parts on a mass production scale, and at the same time give ample work to village blacksmiths and carpenters to assemble and put these parts together.

It is estimated that India's rural debt is between six and eight hundred million pounds.

—*Dnyanodaya.*

### The Oldest Baptist Station

Dinajpur has the distinction of being the oldest station of the British Baptist Missionary Society in India. William Carey went there in 1794 before he settled at Serampore.

In a population of a million and three quarters the Moham-medans are the largest community. Hindus of many castes come next, but great numbers are non-caste Hindus and members of aboriginal tribes.

About 1,000 baptized Christians meet in organized congregations in twenty-four different centers. Eighty-six were baptized last year, about half from non-Christian homes.

—*Missionary Herald (England).*

### Presbyterian-Methodist Union

During the past four years commissions representing Presbyterian and Methodist Churches in America have discussed the question of union. A comprehensive review of the questions involved revealed no insuperable obstacles to such union. The recommendation was made jointly by the commissions that the two Churches should cooperate in the use of home mission funds, in the organization and support of missionary work in other lands, in the establishment and maintenance of churches, colleges, hospitals, orphanages and the like, pending the consummation of the union.

—*Indian Witness.*

### Vacation Experiences

To students in the Karen Theological Seminary, in Burma, vacation means a chance to "try it out." During this month young men and women go out, taking what they have learned and experienced in their classes and experiment with it in the villages.

Some of the girls from the Women's Bible school joined these groups and traveled out to the districts. As we had little money three groups walked a whole or part of the distance on these evangelistic hikes. Two young men started for Toungoo, 17 miles away, stopping at towns along the road. In two places

they found schools of 80 to 100 pupils. They divided the school into two sections and taught Bible stories, songs, played games, and in the evening put on a drama that they had taught the children, all in a few days. Their testimonies and messages touched the peoples' hearts.

In one village, where there is a large old church that seemed rather lifeless, they noticed that very few young people were in the choir. They found out that there were little cliques and everyone seemed at odds with everybody else. They got two or three of the young people to pack up their troubles and get together. On the return trip one of the students spent until after 1 a. m. three nights talking and praying with various of these birds with ruffled feathers and the results were beyond his wildest expectations, for in almost every case he found that there seemed to be a Power working with him for peace.

Another student told of an old man who said to him: "I like you young fellows. You seem to talk differently from other Christians. They used to preach at me and repeat some rules and laws and tell me I ought to leave my own religion and take theirs. But you tell us that something has happened in your own life that makes you different and that you have joy. I see you do really act as if you were different and I like it."

The Gospel Team Bus "The Ambassador" was not idle. It ran the 160 miles up the road to Prome with a team of Judson College students. They had a great time in visiting the Christian homes, and in giving them a new vision. An advanced student in economics gave talks to the people in his subject. Another on Sanitation, a third on the mixed political situation. The driver had a box of pills which he dispensed for malaria and simple ailments.

There is a brass band at the Seminary and the bandmaster took a few students and settled down in a village church. After a week of Bible studies, teaching songs, and drama he got the church that was supposed to be

moribund to going out visiting non-Christian villages around. When they began to really work for their neighbors they saw that life was full of thrills.

—H. F. MARSHALL.

### "Forgotten Man" in Burma

Mission work in the Chin Hills began in 1899 when two Baptist missionaries settled at Haka. After several educational experiments, the Mission, in 1924, gave up its schools and the resident missionary was made honorary inspector of Government Schools. There are now thirty vernacular primary schools and two secondary schools where English is taught. A large majority of teachers are Christians, and although no Bible teaching is allowed in the schools, the influence is Christian. The teachers preach continually outside of school. There is no expense to the Mission in this educational work. The entire New Testament has been translated into one dialect, and parts of the Bible into the other two. Hymn books in five dialects have been prepared. Two quarterly papers are published, and a third will follow in a year's time.

Evangelistic work has always held first place. The first Chin convert was made after five years of work; he is still living and preaching the Gospel. About 20 paid workers, men from the different tribes, are scattered over the field. There are 15 organized, self-governing churches. The latest report showed 2,000 members, with 400 additions the past year.

—*Burma Baptist Bulletin*.

## CHINA

### Toward Greater Unity

After an extended relief survey in ten provinces of China and interviews with thousands of Chinese, Dr. David A. Brown, Chairman of the American Committee for Flood and Famine Relief in China, returned to the United States confident that a new unity is emerging in China. *The New York Times* reports Dr. Brown as saying: The attack on Shanghai and the invasion of

Manchuria and Jehol by Japan have done more to consolidate forces in China and stimulate unity among the Chinese people than any other thing." He was greatly impressed by the rapid development going on in Chinese youth among whom he found civil war growing unpopular. Communism and banditry are being fought on many fronts. Famine and flood are being attacked with great intelligence, as evidenced by thousands of miles of dykes and irrigation projects, and the people are being brought closer together. China is thoroughly awake to one of its major problems,—transportation—and thousands of miles of hard surface highways are in the making.

### Infanticide's Toll

The *New York Times* is authority for the statement that in the streets of Shanghai and in the waters around the city there were found last year the bodies of nearly 34,000 infants, most of them the victims of infanticide. One of China's ancient customs still flourishes today in this, its most modernized city.

Shanghai is the leading industrial center of the country. The factory system here rests in large measure on women and child workers, as it has done everywhere in its early stages. The terrific pressure of overpopulation brings it to pass that in Shanghai every year twice as many infants are cast out to perish as there are deaths of all ages and all kinds in New York City, proportionate to the population.

### Some Interesting Figures

China is a rural country. Eighty-eight per cent of China's population live in towns with a population of 10,000 or less. At least seventy-five per cent live in market towns, villages and hamlets. Only six out of a hundred people reside in cities of over 50,000 population, yet twenty-four per cent of Protestant Christians live in these larger cities. The proportion of Christian workers is still higher. According to the 1922 Survey Vol-

ume, thirty-four per cent of Chinese workers, and sixty-six per cent of the foreign missionary force reside in the large centers.

Christian evangelism and service reach out from the cities into the surrounding towns and rural communities. Missionaries and Chinese workers have planted and nurtured country as well as city churches. At least 10,000 out of the 15,000 organized congregations and evangelistic centers counted in 1922 could be classed as rural, and it would be safe to say that considerably over half of China's Protestant Christians are rural folk.

—*Outlook of Missions*.

### Stanley Jones in China

In Foochow, where five years ago a rabid mob was burning mission buildings and expelling missionaries, great crowds listened eagerly to Dr. Stanley Jones. Canton was once the seat of the anti-Christian agitation. Doctor Jones had to repeat his addresses in order to reach the people who wanted to hear. In this hot-bed of radicalism, 1,000 signed cards, and came the next night for a special inquirers' meeting. Nowhere did students heckle the speaker; but they did want to know what he thought. For themselves it was either Communism or Christianity. At a Nanking Round Table Conference a leading Chinese said to Doctor Jones:

I am not a Christian, but I would say that Christianity is now on trial in China. Its hour has come. If it can do anything to save the country now is the time for it to exert itself. If it can do anything to save the situation we will all follow.

Three thousand cards were signed in Doctor Jones' meetings, and 12,000 copies of his books in Chinese were sold at cost.—*Christian Advocate*.

### Working in Manchuria

In spite of banditry and warfare, Chinese pastors, evangelists and their missionary colleagues are hopefully continuing their task in Manchuria. Rev. James McCammon, of Newchwang, Manchuria, writes:

In contrast to this dark background of the reign of the powers of darkness

the Lord's grace has been wonderfully manifested in our midst. As far as spiritual results are concerned, this has been the best year we have had since I came to Newchwang. The number of baptisms for 1930 had been the highest for over ten years. The next year's baptisms will number about 250. At the new outstation, opened last year, 55 baptisms have taken place and last Lord's day here in Newchwang 37 people were baptized. A meeting was held before the service at which new converts gave their testimony as to what the Lord had done for them and how they had been led to accept Christ. Many of the testimonies were very touching. Among those baptized were a lame man and a blind man, the latter formerly a fortune teller. He heard the Gospel for the first time in February and was truly converted. Since then he has memorized the whole of Luke, John, Romans, Phillipians, Hebrews, and large portions of other books of the Bible.

—*Dnyanodaya.*

## GENERAL

### Encouragement in Asia

Among the signs of the effectiveness of Christian missions in Asia that the Appraisers of the Laymen's Committee apparently overlooked, are the numbers of volunteer Christian helpers who each year give themselves and their time to the work of the Daily Vacation Bible Schools. Some hints as to the past year's work of this association, of which the Rev. Robert G. Boville is founder and director, are given in the following facts:

*India*—A cable from Prof. B. C. Mukerji, of Serampore Baptist College, brought news of 978 schools held with 1,256 teachers and 10,510 children enrolled. Had these student-teachers been paid for their services at the rate of \$10 for the period of five to eight weeks it would have called for a total expenditure of \$20,000. The actual amount expended by the association in India during the entire year was only \$1,700.

*China*—Throughout the past twelve years this volunteer service has been given by 60,000 students. Had this company of student-teachers received coolie wages of \$15 a month for their services the outlay would have

meant \$900,000—or nine times the amount actually expended.

*Malaya*—The work has also been conducted in a similar way, but on a smaller scale, in Malaya, Egypt, Palestine, Latin America, Korea and elsewhere.

### The Athetistic Movement

In a conversation with representatives of eight different foreign countries, Jaroslawski, the leader of the Russian Society of the Godless, according to a publication of the conversation which is reported in *Evangelisch Deutschland*, declares that there are at present over 5,000,000 members of the Society of the Godless, which are organized in more than 60,000 units or local circles. It is stated that in 1926 the society was comprised of only 87,000 members; in 1929 it had increased its membership to 465,000; in 1930 the growth was up to 3,000,000. In concluding the conversation in which the foreign representatives asked a number of questions concerning the cultural polity of the godless movement, Jaroslawski expressed his belief that the time is not far distant in which this year will be regarded as the fifteenth year of a new era and the reckoning of time will be computed from the beginning of the October revolution, "the day of the great dawning of a new humanity," in 1917.

### Refund from Missionaries

Missionaries of the Woman's Baptist Foreign Mission Society have responded to the call for voluntary refunds to help meet the crisis in the current budget of that Society. To January 1, 1933, the total amount pledged by our single women foreign missionaries was \$9,397, and \$6,277 of this amount has been paid into the treasury. These gifts will reduce the salary schedule for the year, and together with refunds from the staff at headquarters and the curtailment of every item not actually required for holding the line, will make it possible, no doubt, for this Society to com-

plete the year 1932-33 without a further reduction in work appropriations on the field. Twenty-seven of the missionaries under the Woman's Foreign Mission Society will not be in active service next year. Of these, nineteen are being kept in this country on account of lack of funds to send them back. Three are unable to return on account of health conditions. Two have reached the retiring age, and three others, who will soon reach this age, have been put on the retired list because of lack of funds to return them to their fields.—*Watchman-Examiner.*

### Women Soul Winners

Mrs. Uemera of Tokyo left a well-paid position as teacher to take four years' theological training in Edinburgh. Returning, she began with a "church in a house," which at the end of a year had 30 members, including a professor of Greek, an electrical engineer, a zoologist, and one woman,—a Y. W. C. A. secretary. Sunday morning service is preceded by a Sunday School with seventy children present, most of them from non-Christian homes. In the week are prayer meeting, Bible class for non-Christians and Christians, and a class in the Greek Testament. There are also two weekly classes for the instruction of those who wish to be baptized. An unnamed Bohemian seamstress pastors a church in a Czechoslovak city of 5,000 inhabitants. She lives in one room, earns her livelihood with her needle, and leads five services weekly. This has continued for 26 years.

Nang Charoen is a seventy-three-year-old woman colporteur in Siam of the National Bible Society of Scotland. She works in an area infested with tigers and robbers. Recently she was out thirteen days and sold all her books in eight villages in Sarabu. One day she came upon a band of eighteen robbers with knives and guns. She spent six hours talking to them, shared their noonday meal, and sold them six Gospels.—*S. S. Times.*

# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

**Dugald Christie of Manchuria.** By his Wife. Illus. 8 vo. 231 pp. 7s. 6d. James Clarke & Co., Ltd. London, 1932.

This beautifully set up and beautifully printed book records the story of a glorious life. Dr. Dugald Christie was a pioneer and medical missionary in Manchuria, brought up in Western Scotland, first in the County of Glencoe, Invergarry and Lochaweside and then in Glasgow. He took his medical course in Edinburgh, deeply influenced by contact with Robert Moffatt. He was sent out by the United Presbyterian Church in Scotland as their pioneer medical missionary to Manchuria and from 1882 until his retirement to Scotland in 1922, Dr. Christie was engaged in establishing and developing the medical work and hospital and a medical college in Mukden. With untiring energy, with unwearied patience and tact, with rare skill and genius and with the noblest Christian devotion, he built up one of the most remarkable and influential pieces of medical work in Asia. He carried his undertaking through the Chinese-Japanese War, the Boxer Uprising, and the Russo-Japanese War, through plague and revolution, through the World War and into the maelstrom of recent years in Manchuria. He had to meet constant opposition and discouragement, not least from sources from which he should have had encouragement and support. But he never lost courage or confidence and he ever held fast to his purposes. He believed in a type of education which would send its product straight into Chinese life in town and country and he was a world's remove from the idea that medical work

in order to be scientific must be divorced from evangelism. He was a doctor but first and last and always he was a Christian doctor eager to heal both body and soul and to deal not with disease only but with human beings in the fulness of their life.

The flavor of Scotch heather and Scotch piety lies on every page of this beautiful story. No one can read its clear unfolding, with a wealth of incident and illustration, and not be a braver and better person for the reading.

R. E. S.

**Worship in Other Lands: A Study of Racial Characteristics in Christian Worship.** By H. P. Thompson, M.A. The Society for the Propagation of the Gospel in Foreign Parts. Westminster, S. W. 1, 1933. 168 pp. 2/6.

A very thoughtful and thought-provoking book on a subject that should be of deep interest to all missionaries. "As the races of the world are gathered into the Church, we believe that they will bring with them characteristic gifts to enrich the worship of the whole Church; the worship of no race can be perfect without the worship of all; every instrument is needed in the great orchestra. That each race has its own gifts our survey leaves no doubt."

The author is Assistant Secretary of the Society for the Propagation of the Gospel and his viewpoint is therefore that of an Anglican. The book is almost wholly limited to areas in which the S. P. G. works. There are three chapters on India, one on the Far East, and one on Africa. Our Lord, we are told, came to destroy nationalism in churches, but not the racial characteristics of the nations. Christianity

must not mean Europeanization. It is therefore the part of wisdom to develop all that is good in the traditional worship in each land, to take its gifts of art and music for the enrichment of the life of the Church. This little book is evidence of the process already taking place. In the adaptation, however, of Hindu customs, music, and art, there is the danger of syncretism. When the Hindu uses Christian words to Hindu tunes, will they retain their old evil associations? In how far can we adopt and adapt Hindu ceremonies connected with betrothal and marriage? The author is not blind to these dangers. He says: "If the Church, then, is to take over the Indian tradition of the religious life, it must transform it by filling it with a wholly new spirit. And this has already been done by a few outstanding Christians, of whom Sadhu Sundar Singh is the best known."

Is the following practice altogether wise? "It is a Chinese custom once a year to lay offerings on the graves of the dead; the Church meets this tradition by holding a service among the graves on All Souls' Day or at Easter time, at which special prayers are offered. All the graves are carefully tidied and beautified beforehand. Sometimes the graves thus visited are those of Christians martyred in the persecutions of the past."

In Africa it is proposed by one missionary to take over all that is good in the puberty-rites. The author clearly recognizes the dangers involved and points out a more excellent way. Altogether this is a most interesting book and worth many times its price.

S. M. Z.

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

**The Indian as Peacemaker.** By Mabel Powers (Yehsennohweks). (With an acknowledgment to Mr. J. N. B. Hewitt, of Smithsonian Institute and others.) 223 pp. Illus. \$2.00. Fleming H. Revell. New York. 1933.

We are told that in an age of tribalism "when any one outside the tribe was common game," there was established on this Continent the first League of Nations that contemplated the civil advantages of referendum and recall, women's suffrage and religious freedom. We learn that those who founded the League were Indians who inaugurated a social and political organism that turned the tide of civilization in America, making it an English speaking country. All this may be news to many comparatively well-informed Americans. The author of this volume, beginning with the Six Nations and the Iroquois, has brought together a body of information that she hopes may prompt other Indian students to seek "to widen and extend this unknown, war-entangled, neglected Peace Trail which our first Americans blazed across this Continent."

Why did New Jersey have fewer conflicts between whites and the Indians of any other colony? Why was William Penn never molested by Indians? What furnished a greater protection against Indian attack than guns? Who is considered by most historians as the white man most influential with Indians? (It may surprise many to learn that the author's answer is not "William Penn.") Who was the "squaw man" who never lost caste? Who has the right to be a peacemaker among Indians? Why were the Delewares honored with the title "Petticoat Indians?" An extended list of authorities are cited to substantiate answers to these and many other questions.

The life histories of great peace chieftains and customs, legends, songs and stories centering about the red man as peacemaker, are also recorded here. Among the author's descriptions of early peace movements between red men and

white will be found an account of the largest and most representative gathering of Indians ever assembled for treaty making; also stories of the origin of famous wampum belts and peace movements among warring Indian tribes.

While the author contends that to follow a peace trail through the tangled growths of misunderstanding, war, aggression and intrigue has not been smooth trailing, she has constructed from a wide diversity of material a progressive and well-sustained narrative both interesting and informative. It should furnish material for the story hour about many camp fires this summer and excellent material for peace programs and missionary study groups. It is the reasonable hope of the author that "Indian Peace" will form a new subject in library files where "Indian wars" require many cards for their cataloging.

COE HAYNE.

**Ramdas—A Translation of Mahipati's *Santavijaya*.** Justin E. Abbott. 409 pp. Rupees 2. Published by Mr. N. R. Godbole, 627 Sadashiv Peth, Poona, India. 1932.

The author, the late Dr. Justin E. Abbott, after forty years' service in India under the American Board, used the years of his retirement after 1920 in producing a valuable series of books. These comprise the most authoritative English translations of the Marathi poets. This volume is the eighth in the series.

Rāmdās is one of the five outstanding poet-saints of the Marathi area. The volume here translated traces the life of Rāmdās from his boyhood to his death—his forest life, his frequent miracles, his building temples and dedicating idols, his travels, participation in festivals, and his religious devotion to Rama, an avatār of the God-Supreme. Any one who desires to know what ideals are provided by Indian saints, both in their approach to God and in their attitude to men, become indebted through this volume to the scholarly work of Dr. Abbott.

D. J. FLEMING.

**Ventures in Simpler Living.** By Daniel Johnson Fleming. 166 pp. \$1.00. International Missionary Council. New York. 1933.

The author, at one time a missionary in India, is now Professor of Missions at Union Theological Seminary, New York. This is, in our opinion, the best of his series of studies in Modern Missions. It is a heart-searching book and deals with a problem that faces every missionary and every Christian.

"Let Dr. Albert Schweitzer tell the story. 'We are Dives, while out there in the colonies sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate, because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate. Moved by these thoughts I resolved, when already thirty years old, to study medicine and to put my ideas to the test out there.'"

Dr. Fleming discusses the venture from every angle, with sympathy and insight. He asks what motives and impulses lead to sacrificial life; tells of the planes of living that spell poverty, sufficiency or luxury; what shall be the standard when, on the foreign field, we represent Him who had no place to lay His head and through whose poverty we all are enriched? A mature Board secretary is quoted as saying: "We must take the Cross into the realm of economics if we are to be heard today as we try to interpret Christ to the masses whose economic burdens are so heavy. . . . The time has come for candid introspection and for candid criticism. . . . If we are to examine this economic question in its bearing on Christian missions."

The last paragraph bids the reader abstain from judging others. Nevertheless we have here a sober challenge such as came to St. Francis when for Christ's sake he made poverty his bride.

S. M. ZWEMER.



## PERSONAL ITEMS

(Concluded from second cover)

sionary societies and dedicate the new Y. M. C. A. building in Jerusalem.

\* \* \*

Dr. Paul Monroe is president of Robert College and Istanbul Woman's College, Constantinople.

\* \* \*

Dr. Robert H. H. Goheen, physician of the Presbyterian Board at Vengurla, India, has received the Kaisari-Hind gold medal for "meritorious service to the Indian people."

\* \* \*

The Guinness family name ranks with the Scudders, the Schaufliers and the Wilberforces in missionary annals. Dr. H. Grattan Guinness was a pioneer mission teacher; one son, Dr. Harry Guinness, was an international evangelist; his daughters were Mrs. Howard Taylor and Mrs. Karl Kumm; the other son, Dr. Whitefield Guinness, was a medical missionary in Honan. Coming to the third generation, Gordon Guinness is doing Christian service among students of England and Canada; Paul Guinness is a home missionary in Texas and Miss Joy Guinness is connected with a Bible school in the suburbs of Paris.

\* \* \*

Rev. James Dexter Taylor of Durban, Natal, South Africa, in his spare time supplies a newspaper with a weekly two-column résumé of important world news, admitting no murders, or scandals; to another African newspaper he supplies a résumé of the religious and social-service news of the week in South Africa and a weekly sermon, all done anonymously.

\* \* \*

Dr. and Mrs. William Bancroft Hill of Poughkeepsie, N. Y., who have had a large share in supporting and developing the American University in Cairo, have been honored with a tablet, unveiled at the dedication of a new wing in one of the buildings of the University.

\* \* \*

Rev. Asuncion Blanco, the new President of the Presbyterian Seminary of Mexico, has held important pastorates, served on a number of educational boards, taught in the Evangelical Seminary of Mexico and is a popular speaker at national Christian gatherings.

## Obituary Notes

Rev. F. H. Eveleth, D.D., Baptist missionary to Burma, died November 30, at Albany, N. Y., in his 90th year. Dr. Eveleth was president of Burma Theological Seminary from 1896 to 1907, when he was called back to Tougoo, his first field, for literary work. He had given 40 years of service to the cause of Christ in Burma.

\* \* \*

Mrs. John C. Berry, missionary of the American Board in Japan from 1872 until 1896, died in Worcester, Mass., December 16.

\* \* \*

Miss Harriet M. Lansing, Japan missionary of the Reformed Church for over thirty years died January 22, at Richmond Hill, Staten Island.

\* \* \*

Rev. Asa Kent Jennings died suddenly in Washington, D. C., January 27. In 1922 Mr. Jennings was directing the "Y" work in Smyrna when the Turks burned the city. He succeeded in averting a massacre, and collecting a rescue fleet of fifty vessels, which took off 300,000 refugees. He was decorated for his services by the Athens government and the Turkish government was so impressed with his ability and fair-dealing that he was placed on the Child Welfare Commission.

\* \* \*

Dr. Gilbert White, pioneer missionary died in Australia. He spent almost fifteen years in a small diocesan boat, the Francis Pitt, and with a native crew toured among the islands and up the Mitchell and Roper Rivers, where he went ashore on foot into some of the wildest and loneliest regions to which the white settlement penetrated. He helped organize aboriginal reserves and left behind everywhere an inspiring example of endurance and enthusiasm amid heat and danger. In 1915 he was appointed Bishop of Willochra and later served on the Australian Board of Missions. Among his books were "Round About the Torres Straits," "Thirty Years in Tropical Australia" and two volumes of poems.

\* \* \*

Henry H. Hadley 2d, superintendent of Calvary Rescue Mission, New York, for the last seven years, died of heart disease on April 9, at the age of fifty-eight.

Mr. Hadley was a nephew of Colonel Henry Hadley, who founded a number of rescue missions throughout the country, and was the son of Samuel H. Hadley, for many years the superintendent of the old Jerry McAuley Mission at 316 Water Street.

Henry Hadley 2d was "a roustabout and frequenter of Bowery resorts" until twenty-seven years ago, when he was converted by his father. Later he was field secretary of the International Union of Gospel Missions and traveled for some time with E. C. (Ted) Mercer, a well-known evangelist.

## The Bible Battalion of America

is now organized to defend the Christian Faith and extend its Testimony. The slogan is Back to the Bible--Back to Christ--Back to the Church. John Young, New York, President; Harold Allen, Philadelphia, Secretary. The purpose of The Bible Battalion of America is to meet the

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**JOHN YOUNG, President**  
Forest Hills, L. I., N. Y.

## New Books

**A Book of Instructions for Catechumens.** Constance E. Padwick and W. H. T. Gairdner. 168 pp. Billings & Sons.

**Adventuring with God.** Esther E. Baird. 55 pp. Ohio Foreign Mission Society.

**Cokesbury Handwork Cut-outs.** Single 18 cents, group of four, 65 cents. Cokesbury Press. Nashville.

**Freedom in Jamaica.** Ernest A. Payne. 112 pp. 1s. 6d. Carey Press. London.

**Flaming Arrows People.** By An Acoma Indian, James Paytiam o. Drawings by the Author. 158 pp. \$2.50. Duffield & Green. New York.

**The Furred Flag.** Winifred Rawlings. 96 pp. 1s. Pickering & Inglis. London.

**Forty Years for Labrador.** Sir Wilfred Grenfell. 372 pp. \$4.00. Houghton & Mifflin.

**Helps to the Study of Philippians.** W. Wilson Cash. 90 pp. 1s. C. M. S. London.

**Ann H. Hudson of Burma.** E. R. Pitman. 96 pp. 1s. Pickering & Inglis. London.

**Manchuria, Cradle of Conflict.** Owen Lattimore. 311 pp. \$3.00. MacMillan. New York.

**Our Heritage.** The Church's responsibility in the Home Field. Frank Whittington Creighton. 164 pp. National Council, Protestant Episcopal Church. New York.

**Presbyterian Missions in the Light of Recent Studies.** 63 pp. 10 cents. Board of Foreign Missions. New York.

**Round Life's Corners.** B. J. Coombe Harris. 253 pp. 2s. Pickering & Inglis. London.

**Sons of Sheba.** Stuart Bergsma. 160 pp. \$1.00 Eerdmann. Grand Rapids.

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# Moslem Opposition Is Yielding

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