

What I Saw in Poland Conrad Hoffman

The Christian Wizard of India Delavan L. Pierson

When Pastors Discuss Missions Hugh Vernon White

Arguments by Moorish Moslems James Haldane

Pioneering on the Madagascar Uplands A. M. Chirgwin

Evangelizing a Million Korean Homes William Newton Blair

Editorial Chat

This number of the REVIEW is especially rich and varied. There are articles on Morocco, and the people of the Sahara Desert; on India and Korea and Japan; on Poland and the Jews; on Home Missions and Mission Problems; on Madagascar and the Philippines.

These writers tell the stories of missionary heroes and missionary converts; of pioneering and adventure; of needs and difficulties and progress.

You can't afford to neglect this rich feast. Invite your pastor, your friends and others to share in it. Send a subscription to some missionary on the frontier. Such a gift will be like cold water to a thirsty soul.

Our next issue of the REVIEW will be a double number, covering two months—July and August. This is for the purpose of saving expense and because many readers are absent from home during the summer. It will also be a special number dealing with the home mission phase of the study topic "Christ and the Modern World."

Our last July-August issue sold out soon after it was issued and had to be reprinted. That edition was also sold out and the demand still continues. Do not make a mistake this year. Articles promised deal with Socialism and Christ; the Church and Modern Youth; Christ and the Foreign Born; the Unemployed; Christ and the Mountaineers; Migrant Workers; Christ and the City Slums; the Business Man and the Wage Earners; Christ in American Colleges.

Later we plan to publish the addresses by Dr. E. Stanley Jones, Dr. Sam Higginbottom and others, delivered during the United Missionary campaigns recently concluded. They have awakened very wide and deep interest.

Do you know what others are saying? Here are quotations from a few recent letters:

"The REVIEW is improving both in its material and in its arrangement. We believe it has an increasing value with its message and its emphasis for these days."—Secretary of the Mission Board of the Church of the Brethren.

"The REVIEW is a wonderful, informing magazine, and I could not do without it."

MRS. S. C. BECKETT, Holmesburg, Pa.

* * * "During the past year I have found the REVIEW of great value in my work. I feel that I cannot get along without it during the coming year." REV. ARTHUR J. ENGELBRECHT,

Breese, Ill.

Look at the "Dates to Remember" column (page 281). This will be a good summer to attend some missionary conference or Summer School of Missions.

THE MISSIONARY REVIEW OF THE WORLD
DELAVAN L. PIERSON, EditorVOL. LV1JUNE, 1933No. 6
PAGE Frontispiece — A Missionary Journey to the Garden of
Allah
A New Center in Jerusalem Arguments by Moorish Mos- lems
By James Haldane. The Christian Wizard of In- dia
Pioneering on the Madagas- car Uplands 294
By A. M. Chirgwin. What I Saw in Poland 298 By Conrad Hoffman. Evangelizing a Million Ko-
rean Homes
Defeat or Victory in India 303 By J. F. Edwards. When Pastors Discuss Mis- sions
sions
By Kenneth Scott Latourette. The Missionary of the Future 309 By Ernest E. Tuck.
Shall We Appraise Home Mis- sions?
Good Will and Good News 313 By Jacob Peltz. In the Garden of Allah 315
By Dugald Campbell. Some Problems in the Philip- pines
pines
sisters. Effective Ways of Working . 323 Edited by Mrs. Estella S. Aitchison.
Women's Home Mission Bul- letin
Our World-Wide Outlook 328 Our Missionary Bookshelf 341
Publication and Business Office Third and Reily Sts., Harrisburg, Pa. Editorial and Executive Office 156 Fith Avenue, New York City Entered as second-class matter at
Post Office, Harrisburg, Pa., under Act of March 3, 1879. 25 cents a copy—\$2.50 a year Foreign Postage, 50 cents a year Published monthly—All rights re-
served. Copyrighted 1933 by the MISSIONARY REVIEW PUB- LISHING CO., INC.
BOARD OF DIRECTORS ROBERT E. SPEER, President WM. I. CHAMBERLAIN, Vice-President WALTER MCDOUGALL, Treasurer DELAVAN L. PIERSON, Secretary SAMUEL MCCREA CAVERT MRS. ORRIN R. JUDD WM. B. LIPPHARD EMIC M. NORTH MILTON T. STAUFFER A. L. WARNSHUIS SAMUEL M. ZWEMER
A. L. WARNSHUIS SAMUEL M. ZWEMER

If the Service calls you East of Suez...sail



THE ROUTE PREFERRED SINCE 1840!

Cross to England, Gibraltar or Marseilles and embark in a great ship of this Line that traditionally and for nearly a century has carried the vanguard of the Church eastward to all the lands beyond Suez. P&O Liners, of transatlantic size and comfort, stand for the Progress of the West in scores of tropic ports and teeming harbours of the Indian Ocean and the Pacific. Natives measure time by their swift and sure arrival. Low rates and the present favourable exchange make the voyage an exceptional value.

PENINSULAR AND ORIENTAL AND BRITISH INDIA STEAM NAVIGATION COMPANIES

Regular sailings to India, Australia, Egypt, Sudan, Persian Gulf, Burma, Ceylon, Straits Settlements, China, Japan, East and South Africa, Mauritius, Australasia.



Dates to Remember

DENOMINATIONAL ANNUAL MEETINGS

- June 11-17 --- Church Conference of Social Work, Detroit, Mich.
- June 8-13—General Synod of the Re-formed Church in America, Grand Rapids, Mich.
- June 19-22-General Eldership of the Churches of God in North America, Hagerstown, Md.
- June 26-July 2-75th Anniversary of the formation of the United Presbyterian Church of North America, Pittsburgh, Pa.
- June 27-30-Evangelical Women's Union, Evangelical Synod of North America, Buffalo, N. Y.
- June 28-General Assembly of the United Presbyterian Church, Pittsburgh, Pa.

PASTORS' CONFERENCES

- 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.
- July 3-20—School for Town and Country Ministers, East Lansing, Mich., Michigan State College— Mich., Michigan Sta Prof. Eben Mumford.
- July 11-21—Summer School for Rural Pastors, Brookings, S. D., South Dakota State College—Prof. W. F. Kumlien.
- July 17-28-Summer School for Town and Country Ministers, Ithaca, N. Y., Cornell University -- Prof. Dwight Sanderson.
- July 25-August 4-Virginia Summer School for Rural Ministers, Blacks-burg, Va., Virginia Polytechnic Institute-Prof. B. L. Hummell.
- July 31-August 4-Rural Welfare Conference, Ontario Ladies' Col-lege, Whitby, Ont.—Rev. Manson Doyle, 523 Wesley Bldg., Toronto.
- August 1-11-Summer School for Ministers and Christian Workers, Hollister, Mo.—Rev. C. E. Van Der Maaten, 724 Grand Ave., Springfield, Mo.

MISCELLANEOUS

- June 1-Nov. 1-World's Fair, Chicago, Ill.
- June 20-21-National Council of Federated Church Women, Chicago, Ill.
- June 24-September 4-Victorious Life Conferences, Keswick, N. J.
- 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.



... is what hundreds of satisfied persons consider the annuity agreements of the American Bible Society. Here is what Mrs. S. S. of California writes:

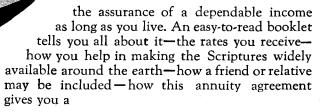
"The check I receive from you is much appreciated these days. Money is a scarce article with me but I can always depend on my check from the American Bible Society."

> Read the enthusiastic testimony of Mr. G.W. of North Carolina:

> > "I am grateful that our American Bible Society annuities afford us some security in these trying times."

> > > Advancing years need not be feared when you know that this Society, indispensable to the missionary enterprise, and of unquestioned financial stability, is behind this annuity

That Gives You



Double Satisfaction

AMERICAN BIBL Bible House, Astor Place	
Please send me, "A Gift That Lives."	without obligation, your booklet No. M. R.6, entitled
Name	
Address	
City	State

NIMUM OF

ю

S HIGH AS

ICCORDING

01

AND

TO AGE



Photo by Nash

THE WALLED CITY OF AGOURMI, NEAR SIWA TOWN AND TEMPLE



DUGALD CAMPBELL'S CAMP AS HE WAS LEAVING TRIPOLI TO CROSS THE DESERT

A MISSIONARY JOURNEY TO THE GARDEN OF ALLAH (See page 315)

REVIEW WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

JUNE, 1933

NUMBER SIX

Topics of the Times

GODLESS PROPAGANDA

Atheism is nothing new; neither is immorality; nor is blindness. Since the beginning some men have denied God's existence, have ignored His laws and have rebelled against His right to rule. The reasons are many-ignorance, misguidance, prejudice, false philosophy and science, and the putting of other things in the place of God. But the greatest hindrances to a knowledge and acceptance of God are ignorance and wilful rebellion. Few men are atheists at heart, though they may have denied God's existence, have ignored His laws. Even those who claim to be atheists often show their fear that He may be a reality. This is true in Russia. It is scarcely reasonable to waste so much ammunition on a Being who is nonexistent. Russian Soviet leaders are not only bending their energies to put through a Five Year Economic program, they are also promoting an anti-God program, not only to ostracize but to abolish God.

The propaganda does not stop with Russia but extends to all lands where atheistic communism is active. The Soviet leaders are not only ignorant of God, as He is revealed in Christ and the Scriptures, but they are conscious that His laws of righteousness and love are opposed to their materialistic, loveless, autocratic program. Their only chance for success is in "the abolition of God." It cannot be done, any more than the sun can be blotted out by shutting one's eyes, by a campaign to promote blindness, or by establishing a home in a dark cave.

The sad and damaging fact about the atheistic propaganda is its influence on the young and uneducated. In America, Europe, and other lands, the godless and degrading literature that is being widely distributed in the form of tracts and fiction is having its evil effect on the youth. This propaganda unfortunately finds more ready acceptance in the present economic distress and is fostered by the failure of those of us who are professed believers in God to reveal His character and power in our own lives.

The widespread godless propaganda is made clear in a paper, Demain*, issued by a group of Russians in France. While atheism was introduced into Asia with western materialistic science and "free thought," it has been actively promoted by Bolshevist propaganda. The International Proletarian Freethinkers, at their meeting in Moscow in 1931, stated they had not yet succeeded in developing antireligious activity in such countries as India, China and Africa. Their most active propaganda is among the youth and malcontents in so-called Christian lands and in backward countries like Mongolia. Demain reports that in America, Australia and Asia, where branches of the International Proletarian Freethinkers have been organized, the propaganda is carried on along the following lines:

The most powerful weapon is the printed page. Atheistic books are translated and original publications are produced in the native languages. The influence of atheistic ideas in indigenous literature is a significant fact which can hardly be overestimated.

An important rôle is also played by the pro-communistic and antireligious films. Some are well done from the æsthetic point of view, but are calculated to stir up antireligious feeling and anarchy. At least twenty such films are now being shown in all parts of the world.

Special propagandists are trained in Moscow to carry on communistic and antireligious propaganda in various lands. This propaganda has a special influence upon peoples living near the frontiers of Soviet Russia, such as Turkey, India, Persia, Afghanistan, China and Japan.

The use of Esperanto and of the Latin alphabet in Asiatic languages has enabled the Soviet Government to introduce the natives of Asiatic Russia to books full of atheistic ideas.

The struggles of the past have been between revealed religion and superstition, between Christianity and ethnic religions, between spiritual

^{*} The Social and Economic News Bulletin of the International Missionary Council gives the address of *Demain* as 132 Ave. de Clamart, Issey-las-Moulenicaux, Paris.

ideals and materialism. The coming conflict is between Christ and anti-Christ, or godless communism. The anti-God propaganda can be successfully counteracted by the Gospel of Christmade known, not only by the spoken and printed word, but translated into character, life and service. Men can withstand theoretical arguments, however logical, but they cannot withstand visible evidence of truth or the power and the love of God as revealed in Christ and in sacrificial service for man. Russia is now reaping the fruits of dead faith without works; mission lands show the fruit of living faith in Christ, manifested by works of love.

TURMOIL AND TROUBLE IN CUBA

Many are anxiously hoping for the restoration of confidence and harmony in Cuba. There are reasons to expect better things of the Island Republic but as the years go by the causes for unrest seem to be no nearer a solution. The situation is deplorable. Extreme financial depression has discouraged all business; foreign as well as national investors are making a desperate effort to hold on until a change comes; political leaders are determined to give no ground to their opponents, hoping that the other side will become exhausted. Mysterious forces make life itself unsafe; scarcely a week passes without some public violence, by assassination or bombing.

Education has had a serious set-back. For three years the University of Havana has been closed and the high schools of the six provinces have not been open for nearly that time. This has added to the state of unrest and unemployment and forebodes an even more serious condition for the future. If Cuba is to have a generation grow to manhood and womanhood without high school and college training much of the progress of the past three decades will be lost. Whence can the Republic expect to obtain its future teachers, scientists and educated leaders? When the market makes possible a recuperation of economic prosperity and when better political conditions restore public confidence, the leaders that should now be in school will be unprepared for their task. It is a desperate situation and, so far as an onlooker can see, one that is unnecessary.

The Christian Church has not been actively involved in the disturbances but the Christians are suffering and it is almost impossible to carry on. It is easy to visualize the pain and anxiety that haunt the lives of thousands who long to live a quiet inconspicuous life, to have the opportunity to work in peace, and to worship with their families, without the constant dread of disturbance, destruction and death by violence.

Cuba, which was for four centuries under Spanish control, has been a republic for about onethird of a century. Its size is that of Pennsylvania but it has only one-half the population of that state. Who can estimate the amount of trouble and suffering it represents?

Roman Catholic missions had free course in Cuba for four hundred years; Protestant work has been carried on quietly since the island was set free from Spanish control. Today some thirteen societies are at work with about eighty foreign workers and a large number of Cuban pastors and teachers. The principal missions are those conducted by the Methodist Church (South), the Presbyterian Church (North), the Protestant Episcopal Church, the Northern and Southern Baptists and the Society of Friends.

The visible results of the work have not been large, but there are some 220 organized churches with approximately 15,000 communicants and as many more adherents. Most of the islanders are nominally Roman Catholic, but the economic, educational and moral standards are low. It is time for Christians to pray for Cuba, for the Christians there, for the missionaries, and for the new ambassador, Mr. Sumner Wells, that a way out of the present turmoil may be discovered and followed.

THE PRESENT MOVEMENT IN GERMANY

Many have been alarmed about the state of religion in Germany since the last revolution and have feared that the Church at home, as well as her missions in foreign lands, would be seriously affected. The reports concerning persecution of Jews and the abolition of the Old Testament in favor of nationalistic German traditional heroes and ideals, have revealed a purpose to promote a Teutonic civilization. No government, however popular, can make much headway with such a program.

The Hitler government went into effect in a Protestant church after a solemn service. The dramatic moment came when the aged Hindenburg grasped the hand of the young chancellor and Hitler in a solemn address, gave honor to God and pledged his emphatic support to the maintenance of Christianity.

A number of Protestant bishops, the venerable Lutheran Bishop Ihmels in the lead, have publicly indicated their allegiance to the new Germany and have pledged their full cooperation in the work of cleansing, uplifting and liberating the people. It has become evident that the Protestants will not consent to any attempt to splice together heterogeneous religious bodies. They desire the peace of the church and stand for the moral and religious renewal of the nation. Emphasis is placed upon honesty, purety and cleanness.

The Christian leaders stress the great responsi-

bility resting upon the Church to be the pure Church of Christ, not a state church, but with undiminished powers to proclaim the Gospel of God. Only in this sense is the Church to be regarded as the servant of the State. The excrescences of the former period are to be avoided—such as a pagan Germanism, attacks upon the Old Testament, on missions and religion and morality. They state among other things, "Have we Christians not received the commission from our Lord in Heaven to preach the Gospel to all nations, including the German nation?"

A notable manifesto by Dr. Zoellner, General Superintendent, directed to the Lutherans of Germany, contains the following points: First, the necessity of creating a new constitution for the government of the Church which shall not reflect the prevailing governmental form, as did the former attempts, which aimed at a democratization of the church. "We need bishops at the head and no church parliaments!" Second, the unifica-"The confessional basis of tion of the Church. the several Protestant churches is not to be touched. The entire work of the Church must be done, starting with its own confession. The chancellor has declared that the Church must be free for its work for the nation."

The most important statement in this document is the following: "The really essential task of the Church, one which must be worked out anew in every age, is, to bear witness in the world of sin and death, to the message of the cross of Christ and the certainty of the resurrection from the dead. Thus the Church stands with its commission in the midst of the nation, as the front of God against death. That is its service to creation." C. THEODORE BENZE.

TOURING AMERICA FOR FOREIGN MISSIONS

"Good for a 'scare head," was a young woman reporter's estimate of the news value of one of the women's meetings of the United Missionary Campaign. The platform and the floor along the aisles, as well as every available seat, was crowded to hear Miss Carol Chen of China and Dr. E. Stanley Jones of India. Other equally popular meetings were addressed by Dr. Sam Higginbottom of Allahabad.

This series of foreign mission conferences, conducted in sixteen communities (April 19 to May 24), is the first extensive interdenominational series undertaken for many years and they have been remarkably successful. Crowds have been gathered in every city and in some cases hundreds have been turned away. Local communities have expressed regret that they had not had the courage to rent larger convention halls. In Harrisburg, where they secured the State Farm Show Building, thirty-five hundred people came.

"Seems like the good old days. I never saw the building packed like that," was the comment sometimes overheard. Another said, "If we could only have a meeting like this every week there would be a revival in this place." Many of the audiences were made up of picked groups of official boards or delegates chosen as leaders to represent many congregations. Interdenominational dinners and luncheons were well attended, at times with five hundred men or women present.

One of the finest fruits of these Foreign Mission meetings was that they coordinated the missionary work of many denominations through the hearty and united efforts of the interdenominational committees, councils of churches and ministerial associations. In one small city it was said: "This is the finest thing that has ever struck our town."

The campaign showed the results of careful planning by the secretaries of the Foreign Missions Conference and by the local committees. The enthusiastic cooperation was a rewarding experience. One chairman remarked that the whole central portion of the state had been moved and each church had agreed to have a missionary speaker or a missionary sermon by the pastor. The main speakers of the team were well fitted to interest American Christians.

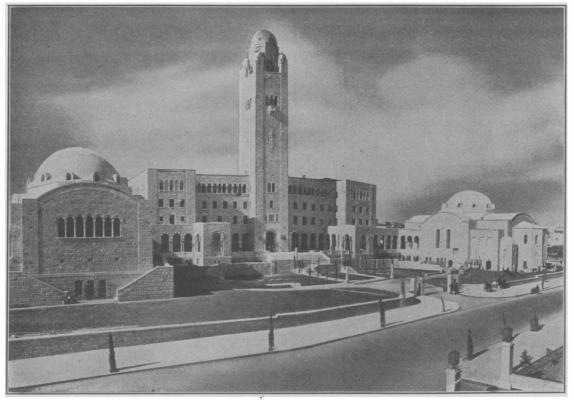
In many of the larger meetings there has been a very natural blending of the missionary appeal with a definite call to personal consecration to Christ, to prayer and to whole-hearted devotion to His service. The great crowds who have heard these messages and the intelligent interest manifested prove that the churches are eager to learn of the progress of Christ's work across the seas and to face the challenging implications of the Christian life as they ponder anew the "eternal values in a bewildered world." A. I. NASMITH.

A NEW CENTER IN JERUSALEM

Palestine, one of the smallest countries on the globe, 'is religiously one of the most important. Its location, at the juncture of Asia and Africa and next door to Europe, has made it a great battleground of history and the cradle of religion. Jews, Moslems and Christians of every type hold it sacred and struggle for its control. Pilgrims from many lands now journey thither to visit its sacred shrines. According to Biblical prophecies, the future of this land is to be even more important than the past. Jerusalem, the ancient "City of Peace," is the home of the ancient Jewish temple, the medieval Moslem mosque of Omar and the later Church of the Holy Sepulchre. Today it is the seat of a larger modern Jewish University, and the center of many Christian missions. It is also the site of one of the largest and best equipped and most modern Young Men's Christian Associations in the world. The building was dedicated at Easter time, the fiftieth anniversary of the incorporation of the Y. M. C. A. of the United States and Canada. The dedicatory address, given by Field Marshall Viscount Allenby, was broadcasted from Jerusalem so as to be heard around the world. A picturesque gathering of over 2,000 people assembled for the dedication, dressed in clothing that included the formal ecclesiastical robes of the Eastern Orthodox clergy, the gowns of Jewish Rabbis, the garb of Palestinian peasants and the formal dress of European officials. Among those who took part in the ceremonies were Dr. John R. Mott of New York, the Anglican Bishop of Jerusalem, a Jewish rabbi, an Arab Protestant clergyman and the Patriarch of the Greek Church.

This new building will welcome into its halls, classrooms, restaurant, gymnasium and swimming pool both young men and young women of all races and faiths. The building was made possible by a gift from the late James N. Jarvie of Montclair, New Jersey; the carillon, which is the finest in Asia, was donated by a niece of Mr. Jarvie; the four thousand pipe organ was given by the Juilliard Musical Foundation; and the library, which is largely devoted to the Life of Christ, was made possible by Miss Margaret Hopper of Honolulu. Altogether it is reported that over \$1,000,000 has been put into the equipment and endowment.

The Jerusalem Y. M. C. A. was organized fiftyfive years ago and for ten years was conducted in the small bookshop of the Church Missionary Society. The magnificent new building, in Byzantine architecture, is located east of Jerusalem, on Julian's Way, facing the city. The corner stone (laid July 23, 1928) carries the inscription: "These buildings are given to the glory of God and in remembrance of His only begotten Son." On the facade of the central building are three inscriptions-one in Hebrew: "The Lord our God is one Lord" (Deut. 6:4); one in Arabic: "There is no God but God" (Koran); and one in Aramaic: "I am the Way" (John 14:6). From the "Jesus Tower" can be seen the sites of Bethlehem and Temple of Solomon, the Mount of Olives and Calvary and the garden tomb. This is significant for this Christian center, in the most sacred spot on earth, may well be devoted to the practical expression of the teachings of the Son of God who was born into this world as the Saviour, who, within sight of this building, lived and taught in the streets and Temple; who healed the sick and cast out demons; who gave His life a ransom for many on Calvary; and who rose again from the dead to bring life and immortality to light. The Y. M. C. A. in Jerusalem should emphasize the whole Gospel.



THE NEW Y. M. C. A. AT JERUSALEM

Arguments by Moorish Moslems

By JAMES HALDANE, Mazagan, Morocco

WHEN, for half an hour, I had been speaking to a group of Moslems in Morocco, suddenly a young man broke through the circle, stood before me, shook his garments vigorously and said:

"Our religion, like our garments, is wide, roomy and free from any uncomfortable tightness." Laying his hands on my shoulders he continued:

"Your message sets forth a religion which resembles the suit you wear, it grips and cramps and imprisons the body."

Another of the group, ready to support his coreligionist, added:

"The list of sins you lay to our charge is not exaggerated; we plead guilty. But God can wipe out our sins as easily as a boy removes an error from his slate by a touch of saliva."

The attitude of these men is supported by the whole trend of Koranic teaching. While their sacred book thunders heavily against sin in its various forms, the climax is usually reached by the assertion that Allah is merciful and the door of repentance is near.

When I read the Koran, or observe those whose lives are moulded by its teaching, there comes to my mind the picture of a mother who puts clean garments on her child, and after having threatened it with awful punishment if it goes splashing in the mud, finishes her threats by saying: "Of course, there is always soap and hot water in the bathroom."

When Moslems claim that there is an exalted doctrine of righteousness in the Koran, we can only say, after twenty years' experience among this people, that this doctrine and others of a more nebulous nature are not taken seriously so as to exert a practical influence on life.

There is only one sin which seems to have a dangerous significance—the sin of unbelief. The charge of being an unbeliever is brought against all who refuse to accept the Koran as the final revelation of God. The consequences of all other sins have been discretely whittled down so as to give scope for the indulgence of those cravings which are wrapped up in the human frame.

Sin, to the Moslem, is not a problem, it is a propensity which, though admittedly curving away from the straight line, does not to any inconvenient extent interfere with direction. This attitude towards sin opens the road for an endless march of evil, and reveals depths of corruption almost inconceivable to those who have not encountered it at close quarters.

When I said to a notary on one occasion that it ought to be clear to him that the bribe he took in his left hand must make void the praise and worship he was offering to God through the use of the rosary in his right hand, he quietly remarked that the reverse was the truth, and that the rosary removed all blemish from the bribe.

Moslems do not see any inconsistency between a sordid life and a rigid adherence to religious ceremony. This is particularly well exemplified by the following incident.

I was sitting on the beach reading a book. Some fifty yards distant was a bundle of clothes belong-



RIVAL BOOKS: BIBLE AND KORAN

ing to a man who was fishing from the shore. An Arab who was passing, who thought I was too engrossed in my reading to notice anything else, lifted the best garment from the bundle and made off with it. To avoid creating suspicion he did not quicken his pace, and before he had gone far I managed to signal to the fisherman who, by my gestures, was quick to read the situation.

When the thief was caught there was a great uproar which attracted a native policeman to the scene and the man was arrested. Finding himself on the way to prison the thief requested the policeman to allow him a little time to perform ablutions and say his prayers, on the ground that there would be little convenience for such an exercise within prison walls.

The policeman, fisherman and myself sat on the sand waiting for this law-breaker to finish his prayers. I said to the policeman:

"This is hypocrisy and you should not allow it."

"If a man breaks the law in the street," he replied, "and on his way to prison asks to stop at a certain street that he may pay a shop-keeper a debt he owes, you would not call that hypocrisy would you? Who am I to say to this thief, 'you have broken the law and therefore I will not allow you to pay your debt to God?""

I often come to grips with Moslems over this inconsistency that mars their lives. But discussion is either cut short, or brought to a climax after a long debate by a saying attributed to one of the mystic saints:

Fresh supplies from the source keep scum from becoming stench.

In elucidating this saying the Moors remind us that they as believers may indulge freely in nights of sin with the assurance that morning prayers will enable them to make contact with those purifying influences that flow daily from Mohammedan springs.

In justice to the saint to whom the saying is attributed one must say that his admirers have allowed a too liberal interpretation to his message; but nonetheless it has always been true of Moslems that the point in their religion which they have stressed has been its divine origin, while its influence in purifying the daily life, has conspicuously failed.

God's Decrees as an Alibi

This attitude towards wrong-doing finds its main support in the doctrine of fatalism embraced by all Moslems. Mohammed's rule in regard to epidemics is:

"If plague breaks out in a country go not to that country, and if thou art there, depart not from it."

It is related that when Moses rebuked Adam for having lost Paradise to the race through his trespass, he replied: "Dost thou blame me for that which was decreed concerning me before I was created?"

They believe that a soul may have the highest intentions to seek righteousness, but is unable to achieve its aim because of some decree of God that is in opposition to that attainment. The acceptance of this doctrine by people who are lazy or vicious—as Emerson reminds us—gives them a peg upon which to hang the responsibility for all their evil actions. All barriers of discipline are broken down and evil passions move forward without encountering anything more than a feeble resistance.

A man may divorce his wife for any other reason than that she is thirty and he desires a young girl of seventeen. No effort is made to predict whether or not such a union will become an encumbrance; neither common-sense nor calculation are of any service since our passions, even when they tend to tyrannize over others, must be allowed to run their course, since we have no more power to arrest their march than we have to turn a river at its mouth and send back its waters to feed the springs at its source.

There are multitudes of illustrations and metaphors used by Moors that reveal this creed of fatalism.

It is the direction of the wind that determines the course of the clouds, not the fool in the street who blows at them with a pair of bellows.

> Fate is the wind, we are the smoke; Its power upon us is absolute.

If we argue, as I have often done, that the logical conclusion of a creed like this should lead us to abolish all punishment, for crime being determined cannot be avoided, nor can punishment become a deterrent to its future development, the answer is that the inconsistency which appears in the punishment is decreed in the same way as the action that leads up to it. This is the vicious circle with a vengeance.

A people held in the grip of such a creed is not easily attracted to a Gospel that calls upon us to grapple with our sins and sacrifice our all to win eternal life.

Much praise has been lavished upon the liberality of the Arabs, especially in its relation to almsgiving. But when we dip beneath the surface and examine the motive that prompts the exercise of this apparent virtue its shallowness is quickly revealed. There are two sayings in use among themselves which lay bare this motive.

"Sudaka tiedifaa, baa wa ilbila." (Almsgiving staves off evil.)

On his way to a lawsuit a man gives away his coins somewhat freely to the beggars he meets on his way. The beggars know only too well that these men have little sympathy with their poverty, but they trap them with the cry, "May God save you from a fruitless lawsuit." In some mysterious way these coins are supposed to turn the balance in one's favor, and of course they do not stay to consider how the balance can be made to move in favor of both parties to the lawsuit.

A year ago a well-known beggar was knocked down by a car here in Mazagan and killed. He rarely spoke, seemed to wear out his clothes without washing them, slept in all weathers in a corner of the street and was always slavering. His appearance was repulsive. When the news of his death went round the town, immediately there was rivalry among the notabilities to defray the expenses of an elaborate burial. It was the largest funeral I have ever seen in Morocco.

The man was credited with power to make contact with the unseen world, and such an one passing over to the other side might be in a position to distribute blessings or deal out blows to his fellows left behind. The reason for this scramble to provide funeral expenses, as also the long procession, is obvious, for there is no record of such liberality towards poor widows.

It is a thing of common occurrence in Morocco to find, in traps laid to snare animals, a piece of skin, an ear or part of a leg that has been wrenched off by the animal in a desperate struggle to escape. The saying has thus come into circulation: "Men, like animals, will surrender a part to save the bulk."

Moslem Contributions to Progress

Moslem lands remained stagnant for centuries until European powers brought to bear upon them the combined force of their wealth, industry and control.

I have frequently asked my hearers for an explanation of this fact. They soon find one and in substance it is nearly always the same. My latest experience called forth the following reply.

"What you say about Moslem backwardness is true but it does not humiliate us, for your argument loses much of its force when you take into consideration our view of this world. What is this world? A dirty garment which we cast off after wearing it for a time. Who can get up any enthusiasm over the patching of an old garment?"

On another occasion one of my hearers, who was evidently piqued by my reference to the backwardness of Moslem lands, said: "The chief occupation of vultures is to gorge themselves with the decaying bodies of donkeys, dogs and camels which die in the open fields. You Europeans spend Sunday strutting about in your best clothes, and bowing to one another. On that day you resemble the sparrow, and for the rest of the week you struggle with each other like vultures seeking for the largest share of a decaying world."

I reminded this gentleman that when Mohammed sent forth his followers to conquer the nations he promised them the possession and enjoyment of spoils which spoil consisted of the very things which he was not condemning Europeans for accumulating. I also drew the attention to the fact that if Europeans cleared out of their country tomorrow there would immediately be a scramble among Moslems for a share of the goods left behind. But is is difficult to get Moors to face their inconsistency. These facts were brushed aside by another member of my audience who asserted that in any case no one could get into heaven without first becoming a Moslem.

I replied that I could not imagine God in heaven entering into fellowship with millions of men whose chief delight and occupation was with black-eyed virgins so that I was compelled to treat the Prophet's description of heaven as a piece of indecent fancy.

Students who have studied in the French schools are the only Moors found ready to acknowledge that the language used in the Koran to describe heaven is figurative. They all insist upon its acceptance in a literal sense. After all this is



AFTER THE BIBLE CLASS-FOR AND AGAINST THE MESSAGE

a natural climax to a religion that found its chief impetus to proselytize in promises of enlarged indulgence after death to faithful warriors who might be cut off from their share of battle spoil which included the women taken captive.

Mohammed evidently knew that his recruits were not of the kind to be swayed by words that were nothing more than symbols. Something more tangible was required to arouse the enthusiasm and courage necessary to achieve his aim.

Whether we test Mohammedanism by its earthly activities or its heavenly prospects, the defect is the same, namely, the lack of moral and spiritual standards that approach to the nature of God.

Let the Christian missionary proceed with the proclamation of his Message of Christ, which is so vastly superior to that of Islam.

The Christian "Wizard of India"*

Sir William Wanless of Miraj and His Million Patients

By DELAVAN L. PIERSON

"THE Story of the Impossible" is the title applied to the growth of the medical mission at Miraj, western India. It is more remarkable than the legendary tales of cities built in a single night by the magic of an enchanter's wand. "I consider the hospital at Miraj my most profitable investment," said the late John H. Converse, then president of the Baltimore Locomotive Works. He had put some \$20,000 into the enterprise which grew to have a mere money value of over \$250,000. But that is the least part of the returns on the investment, for in forty years it ministered to the bodies and souls of more than a million and a quarter patients.

In 1889 a young medical student applied to the Presbyterian Board of Foreign Missions for appointment to China. Later he volunteered for India. The Board did not at first accept his application and rather discouraged the young man. There were two reasons for this hesitation—he had not had a college education and therefore might not fit in well with the requirements for a missionary to people of an ancient civilization; again, the funds of the Board did not seem sufficient to warrant the appointment.

But William J. Wanless was not easily discouraged. He consulted his friend, Robert Wilder, Secretary of the Student Volunteer Movement, and was advised to try to interest some church in undertaking his support. The Presbyterian church of Bryn Mawr, Pa., where John H. Converse was an elder, invited Wanless to speak on a Sunday morning and the pastor, Dr. William Miller, and his congregation, were so impressed with the young volunteer's earnestness and ability that they then and there pledged his support. The church had been giving \$100 a year to missions through the Foreign Board; this was immediately increased to over \$2,000 a year and in the next ten years that church gave over \$40,000 to the work.

When William Wanless and his bride sailed for India in October, 1889, he was a young man of twenty-four, whose only medical experience was

that obtained in his three-year course in New York University. When he arrived at Sangli he found neither hospital nor dispensary. But the news of a coming doctor had spread and he soon found a line of patients begging for treatment. The new missionary had been warned not to begin practice until after he had spent two years in language study—lest the demands of his early professional practice should hinder his preparation for later usefulness. "What to do?" as the Indians say. He had come to India as a missionary. and needed a command of the language in order to give the people the Gospel in their own tongue. But he had come to do medical work and here it was-some of the patients needing immediate relief. Should he turn them away saying, "We have not bread"; or was the Master saying: "You need not send them away.... Give ye them to eat. . . . Bring them hither to me." This was the voice that the young doctor heard and obeyed.

Promptly sending to Bombay for more supplies. he used what he had, doling out the meager supply of medicines to those most urgently needing attention. But there was no surgery, "operating theater," or equipment, such as some modern appraisers deem so essential to an acceptable medical mission. A small schoolroom $(8 \times 12 \text{ feet})$ was turned into a dispensary, the courtyard outside was the waiting room for patients and their numerous friends, and Dr. Wanless' small private bathroom (7 x 8 feet), without a window, became the operating theater. Later he secured better, larger quarters in a "glorified chicken coop," with mud walls and mud floor. For months it had been the stamping ground for donkeys. The patients slept on mats on the floor, with only such bedding as they could provide—for the missionary had no money for beds or blankets. There were no trained nurses or orderlies; no sterilizer, x-ray or other modern apparatus. Dr. Wanless spent his mornings from eight to twelve in seeing patients and his afternoons and evenings in language study. The first year he treated seven thousand patients, and in spite of what would seem to be very unsanitary conditions and many emergency operative cases, not one surgical death occurred during those trying days.

^{*} See the recent autobiography of Dr. Wanless, entitled "An American Doctor at Work in India," published by Fleming H. Revell Co., \$1,50.

After two years the mission station was moved to Miraj, a town of 29,000 inhabitants. The missionaries lived in a traveler's bungalow and rented a corner shop in the bazaar for medical work; it had been a cigarette factory. A commodious room in the rear was used for a waiting room and here they conducted each morning a Gospel service. Dr. Wanless was a skilled physician and surgeon, always ready to help suffering humanity and never slighting this phase of his work, but he was first of all a missionary of Christ to sin-sick souls and was ever eager to bear witness to His Lord.

1933]

The young missionary's fame soon spread like Patients broadcasted the remarkable wildfire. story of the foreign doctor who cured them of painful and dangerous diseases, while his gentleness, his sympathy and his cheering words had given them new courage. Most unbelievable of all, this care and skill were given without charge to those who could not afford to pay. Dr. Wanless never sought for money and lived a life of self-denying service. The Indians could not understand it. A poor man, Ram Chandra Garkwad, who had been blind for five years, heard, in his village 300 miles away from Miraj, a blind beggar tell of his recovery of sight through the wonderful doctor who treated poor people without charging any fee. Ram Chandra Garkwad went to Miraj and was operated on for cataract. When the bandage was removed he exclaimed,

"I see the ceiling! I see the bed! I see your face! May you live long and have much merit, oh meritorious one!"

"Listen," said Dr. Wanless, "and I will tell you of the One who is the Great Physician, who sent me here to heal the sick, and cure the blind. He it is who is the Light of the world. You need to see this Jesus who heals soul sickness, and who forgives sins and gives life. Believe on Him and follow Him if you would know the secret of strength and peace."

In forty years this work at Miraj has grown to be the largest, most famous and most successful medical mission institution in India. It has now over fifty buildings, including a medical school, a nurses' training school, a hospital with some 200 beds, well equipped operating theaters, two leper asylums, a tuberculosis sanitarium, six branch hospitals, two convalescent homes and a number of residences. Here Dr. Wanless himself had under his care over a million patients-as many people as live in the whole State of Colorado. Here he has restored sight to over 12,000 blind. In one year 70,000 patients were treated in Miraj and 7,000 operations were performed. Dr. Wanless came in contact with a great variety of cases and often performed a larger number of major operations in a day than many well established surgeons in America perform in a month.

Not only is this work self-supporting but most of the land, buildings, and equipment have been given by Indians or have been paid for from the hospital income—and 75% of the work is done free.

Think of what the Presbyterian Church, the people of India, and the Kingdom of God would have missed if Dr. Wanless had been rejected as



WILLIAM J. WANLESS

a missionary candidate because, forsooth, he had not had a college education, or because the finances of the Board were low. No doubt if Dr. Wanless had settled in America he might have had an income of from fifty thousand to a hundred thousand dollars a year, and yet he lived for forty years on a modest missionary salary, turning all his fees into the work. "Sir," said a Brahman whom Dr. Speer met in a railway carriage traveling to Bombay, "I have just come from Miraj. I have watched those doctors and it is beyond my understanding that such men, who might have amassed wealth anywhere, do that work for nothing but love and their own bare support."

Dr. Wanless' worth was widely recognized. He was several times offered a large salary if he

would take charge of the state hospital in Kohlapur. The Indian Government recognized his services by presenting him with a silver, and later with a gold Kaiser-i-Hind medal, and in 1928 King George made him a Knight Bachelor of the British Empire.

This Great Heart of western India, who has been called "one of the greatest missionaries of



DR. WANLESS' FIRST HOSPITAL IN INDIA

modern times," was born near Toronto, Ontario, on May 1, 1865, and died in Glendale, California, on March 3, 1933. Impaired health-a slight stroke -necessitated his retirement from active service in 1928, after thirty-nine years of faithful Christlike ministry as an Apostle of Healing. He became one of the best loved foreigners in India. Miraj became a place of pilgrimage and patients heard of his fame and came to him, not only from all parts of India but from Afghanistan, Baghdad, Africa and even from Europe. In one year the average distance traveled by patients was Poor, ignorant Indians, who over 270 miles. naturally feared to trust themselves to a foreign hakim, would put themselves and their loved ones entirely in Dr. Wanless' hands saying: "Sahib cut us. Never mind even if we die."

Not only did Miraj mission hospital minister healing to over a million patients but the medical schools have trained doctors and nurses who have gone out to all parts of India on their healing mission. Dr. Wanless not only imparted to them something of his medical and surgical knowledge and skill but they imbibed his spirit of sympathy and learned the secret of his life. Practically all of the 200 medical students have gone out as Christian doctors. When Dr. Robert E. Speer visited the medical school he found that out of 45 young men students, all but three were Christians. One of these young men said: "Perhaps you wonder why we, who speak nine languages, have gathered here from all the provinces of India. Two things have brought us here—Jesus Christ and Dr. Wanless."

The Christian influence of the doctor was widespread and was manifested in many directions. The Maharajah of Kolhapur, who had been a patient in the hospital after a severe wound suffered in a hunt, became a devoted friend of Dr. Wanless. In 1919 he issued a revolutionary order in his realm that showed the result of Christian teaching and example. It read, as literally translated:

Be informed that at all public buildings, chanty, rest houses, state houses, public government inns, river watering places, public well, etc., no defilement on account of any human being is to be taken into account. Just as in Christian public buildings and as Doctors Wanless and Vail in the American Mission treat all with the same love, so also here they are to be treated as not esteeming any "unclean."

In another address the Maharajah said that he was "trying to make the depressed class feel that they were human beings and not beasts. The selfless work of Dr. Wanless and Dr. Vail is before the eyes of the people and has its influence on them. They treat all alike—the rich and the poor, the high and the low."

The spiritual character and fruits of the work are also shown by the fact that when Dr. Wanless began his work in Miraj in 1892, there was not one known Christian in the city. Now, through the work and words of the growing staff, there is a strong, self-supporting Christian Church and Christian schools. The greatest single influence has been that of the Christian physician. He was a humble disciple, with a very real prayer life and one who did not neglect his Bible for his medical journal. He gave the same skillful and kindly



A PART OF THE PRESBYTERIAN HOSPITAL AT MIRAJ

attention to the humblest Indian as to those of the highest rank. Visitors to his operating room were thrilled to see him at work. "Not a wasted word or a lost motion," said one. The whole hospital has been an eloquent example of Christian love.

"The aim of all our work," said Dr. Wanless, "is by service and message to make clear to our patients and to their friends, that Christ, as the Great Physician to sin-sick souls, is the real Founder of the institution that helps their physical needs."

One operative case recalled by Dr. Wanless illustrates not only the dire need for medical and



A BUSY DAY IN THE CONSULTING ROOM

surgical help in many parts of India but shows some of the direct and indirect results of medical missions. One afternoon a country bullock cart drove into the compound; a peculiar cloud seemed to extend from the rear of the cart and, on nearer view, this proved to be a huge swarm of flies attracted by the foul odor from the patient's wound. The young man of about eighteen years of age was suffering from a mass gangrene of the leg which was literally rotten. He had injured his toe and, no doctor being available in his district, the wound was bound up in a dirty rag; gangrene was the result. The father, a decrepit old man, was driving the springless cart. After removing the foul clothing and using plenty of deodorizing antiseptics, the offending member was amputated and the young man recovered. While convalescing he not only received good nourishment and kind treatment but spiritual instruction in which the old father participated. Next the doctor fashioned a pair of crutches with his small kit of tools and sent the two away, grateful and happy.

Some months later when Dr. Wanless was in the district where this family resided, the father and son came to pay their respects. They had walked eight miles that morning—the boy on crutches, the old father bent with age—and had brought three gifts: a dozen eggs, a live chicken and the family idols. This food was a gift out of their poverty and the idols were a sign that they had no more use for them. Placing these on the ground, with profound salaams, the father pleaded: "Won't you send a teacher to our village. We are very ignorant and wish to be taught more of what we learned at the hospital. We have been in trouble. My son's wife died and we wished to have a Christian funeral. You taught us about Christ and His way of living but not about funerals. We just dug a grave and then we prayed: 'O Jesus, Master, have mercy on us.' And we used your name also. I hope it was not wrong. We want to be Christians and have brought our idols to show that we will not worship them again. Please send us a teacher."

When Sir William and Lady Wanless were leaving Miraj for America they were feted by many friends of all classes. At one of these farewells the doctor was presented with a silver casket in which was an inscribed address which read in part: "You kept before you two ideals—the glory of the Lord whom you serve and the welfare of suffering humanity. Your name has become a household word throughout India and in the medical profession, a name to conjure with; your energy, medical skill and organizing power has built up this institution. India needs such doctors and such missionaries."

Dr. Wanless' own estimate of the worthwhileness of medical missionary work is indicated in his farewell words spoken in 1925 when he was about to return to India for his last term. He said: "As one turns his face to the field, after



OPERATING, WITH INDIAN ASSISTANTS AT MIRAJ

thirty-six years of service, the question naturally arises: Is it worth while? Is the work of sufficient importance to call one to leave home and family? I can state that it is an unspeakable privilege to return to India to do the work that God gave me to do."

No church and no individual could make a better investment than in such a man as Dr. Wanless—and this is the man that, humanly speaking, was nearly prevented from going to the field because of lack of a college education, and lack of funds in the mission treasury!

Pioneering On the Madagascar Uplands

By the REV. A. M. CHIRGWIN, M.A., London, England Secretary of the London Missionary Society

AFTER a few hours' journey by train, I stepped into the arms of a missionary friend. "Come along," he said, "the service has commenced; they are waiting for your address!" It was all rather breathless, but who can resist a man like that who never spares himself? He would not ask for a rest, and I could not either. So in three minutes I was in the crowded little church and on my feet giving the affectionate greetings of the "fathers and mothers" in England, as an introduction to my address.

After the meeting there was a hurried Malagasy meal, with sweet potatoes and manioc, and then we were off for Ambatolampy—a tiny village of some twenty houses tucked away in the great forest belt, in the Bezanozano country. The Bezanozano were originally one of the pure Malagasy tribes, but, like all others, they are now intermingling a good deal.

We had some hours hard traveling by *filanjana* over the mountains, nearly all the way being through coarse, brittle grass that whipped and cut the bearers' legs. I was told that cattle starve on that coarse grass. There was scarcely a tree all the way; just a wilderness of hills, range upon range, crowned here and there with a mighty granite monolith and a flat altar stone. a relic of half-forgotten religious rites and other old, unhappy, far-off things. On every hand the mountains were scarred and ripped with gullies and ravines like blood-red gashes in human flesh. Up and up we went, by narrow winding paths, the men sweating and grunting as they toiled on in the pitiless sun. The rise became a climb, and the climb a scramble, all the time at a crawling pace. The whole panorama was a wilderness of torn and tortured marl, heaped up as though by some giant convulsion. There was no sign of human habitation; it looked a magnificent desolation of green-clad mountains, slashed with terra cotta, inhabited by nothing but solitude. Against the sky-line was a saw-edge of bare and silent peaks, gloomy and forbidding in the distance; while a nearer ridge was dark with forest: that was our destination.

The path led through swirling mountainstreams, in which the bearers went down to their waists, or along eerie edges, where I held my breath. In one place the mountain-side was so steep that the left-hand side of my *filanjana* was more than a foot higher than the right side, and I had to hang on grimly. One slip of the bearers and I should have gone down an almost vertical drop. In certain places I had to get out and was carried pick-a-back across some swampy bit or through a mountain torrent where the bridge was broken.

}₩••

Along many of the mountain streams grew taro which I had previously associated only with the Pacific. The plant is like a giant arum lily, and has tubers, almost as big as one's head, which are used by the Malagasy for food, but rarely by Europeans.

At last we reached Ambatolampy, a tiny village of twenty huts and a diminutive church. For the last year or two the people had had to face a good deal of opposition, not to say persecution. Poor, ignorant folk, many had been terrified and were cowed and bewildered. In October, 1929, they received official word sanctioning Christian worship in the place. The little church building is only the usual reed hut, but because this one was to be used as a House of God the people had plastered it with mud and had put in a proper door and window frames. Not long afterwards a minor official came along, accused them of cutting timbers from the forest for the church, and ordered them to pay the usual \$95.00 for a new building. Though they asserted that they had not cut timber, he would not accept their word. The poor folk were terrified. The sum was quite beyond them, and in their fear of arrest they turned to their missionary. He took up the case and it was still under consideration.

They welcomed us with almost pathetic eagerness, and the little church was soon crowded. After we had spoken a few words about courage and endurance and the grace of God, they thanked us again and again, using picturesque Malagasy phrases. Their chief man said, "You have given us a heart of hope and we want you to assure the fathers and mothers in England that we will not give up. We will remain loyal to our faith." These people had been worshippers for only eighteen months and in that time they had had



TRAVELLING BY FILAJANA IN MADAGASCAR

more than their share of persecution. Their spirits had been nearly crushed; but they promised to hold out.

My missionary companion, a tireless evangelist, showed them two or three large Bible pictures, and described these in vivid style. He had the people enthralled, one moment laughing and the next holding their breath in expectancy as he told them the story of the shepherds on the hills of Bethlehem. They drank in his words and made a score of involuntary ejaculations. A new star was beginning to swim into the ken of these simple, forest folk. I have rarely seen people listen so intently. Grown men listened with the wide-eyed wonder of children. I was witnessing that solemn and wonderful thing, the birth and growth of souls.

After the service, in the falling dusk, we went to a little reed hut where the people brought us a meal. There were no plates, forks or spoons, just enamel dishes and a knife apiece; but we were thankful. Then the people asked for another meeting, so we went again to the little church and by the light of a single candle, falling upon white *lambas* and dark faces, we sang and prayed and spoke together. Our "hotel" that night was a native hut from which the family had turned out to make room for us. A reed hut has this advantage, that its many holes and interstices make ventilation easy! In any case we had our campbeds and mosquito nets and we slept well.

Before we turned in a string of people came to be doctored. One woman had lumbago and another, suffering from elephantiasis, had legs as thick and shapeless as bags of flour; one child had ear-trouble; another had worms; one man had leprosy, another had smashed his hand with an axe. My companion examined them in the dark little hut, felt their pulse, looked at their tongues by the light of our single candle, made up a few simple medicines, gave them instructions and, since they could not read, he made them say the instructions again and again till they had them by heart. I watched, knowing that I was watching the Gospel in action, and was standing on holy ground. The authentic work of Christian missions still goes on, and people are being gently led into the Kingdom of God in the heart of the Bezanozano forest.

The next morning we were up at dawn, and off through the forest, stopping at one or two small villages en route. One of these had a little thatched church which was of unusual interest. In welcoming us the chief man of the place said that theirs was a memorial church. Years ago, a missionary, when he was dying, stopped his palanquin at this village and called the folk round him. Struggling for words and breath he raised himself and spoke to them for as long as his strength remained. Then, when his powers ebbed and his voice failed, his bearers carried him on to his home but in a day or two he was dead.

295

The people were greatly impressed that this stranger should give his ebbing strength to preach Christ to them. It made the words sink in; they began to enquire further; and today they have their own church and pastor, and with fitting gratitude they call it "The Memorial Church."

On we pressed through the dense and tangled forest. Suddenly we came upon a large clearing and a village of a type which I had not seen before. The houses were flimsy affairs of splitbamboo and banana-leaves, raised some two or three feet from the ground like American "frame" houses. The Betsimisaraka people who occupied them belonged to one of the most primitive pagan tribes in the island. The place was a lumber camp owned by a Hova trader who had obtained a concession to cut timber in the forest. Because they are the best for such heavy work, he had brought a considerable number of men from the Betsimisaraka tribe and settled them in his lumber camp. Though not a church member, he had been brought up in a Christian home and gradually the conviction grew in him that it was his duty to provide for the religious needs of his pagan work-people. He felt that it would be to his disadvantage if they became Christians since there would then be no work on Sundays. For a time he hesitated but soon began to gather such as cared to come for such Christian instruction as he was able to give. The numbers grew; his teaching began to bear fruit; the people were

eager to learn. There was no missionary whom he could consult, but before long he found himself building a church, and preparing some of his employees for church membership. He was in every sense a shepherd to his people.

On the occasion of our visit the church was crowded to its utmost capacity and after speaking to the people, we conducted the first baptismal service that had ever taken place in the village. Then followed a Communion Service, the first ever held in that neighborhood. Sixteen people were received into the church in the sight of a hushed and wondering congregation. Seven had once been members in other parts of the island and the other nine had been brought up in Christian homes; that, with the teaching from the "merchant-pastor," was deemed enough. They answered the questions quite creditably and each one could read the Bible. None of the Betsimisaraka were admitted; for they must receive further instruction and remain catechumens for some months more.

It had been hard to find bread for the Communion Service, for they use only rice, but they found a few bits of broken biscuit. They drink only water or bitter black coffee, but they found somewhere an old bottle containing a little fruit juice which, greatly diluted, was used for wine. It was a primitive but a wonderful service. There were people taking their first trembling Christian steps in the midst of that clearing in the forest;



A TYPICAL VILLAGE SCENE IN MADAGASCAR

farther back in the church were the catechumens looking on with awe and wide-eyed wonder. Those Betsimisaraka people are naturally a little coarse, but there was a stillness that we could almost feel; something like an angel's wing moved over the hearts of all. There were moments when neither my companion nor I could trust ourselves to speak. We knew that we were gazing with uncovered eyes upon "the many splendored thing."

The "merchant-pastor," who had prepared him-

their evening rice. Once I took the heavy pole and joined the women pounding the rice in the large wooden mortar. How they laughed, and when I failed to bring the pole down precisely in the middle—a feat which every little girl early learns—they would probably talk and laugh about it for days and weeks to come. They are like children and find endless amusement in little things. Primitive and ungroomed perhaps, but simple and lovable—of such is the kingdom.



WHERE A CHURCH HAS BEEN ESTABLISHED IN A MALAGASY VILLAGE

self at the same time, was received into the church side by side with his spiritual children, and that little group of seeking folk advanced into the kingdom together. In that clearing in the forest, a church was born and we went out with our hearts strangely warmed for the Lord had been known to us in the breaking of the bread.

We wandered round the little village and chatted with the friendly people, who laugh lightheartedly and long at even the smallest thing. We went into their little one-roomed huts and watched them weaving grass mats on the floor or cooking In the evening we were told of the arrival of seven people who had been too far away in the forest to get to the church in time to be baptized. They had tramped for hours, and as there was no knowing when next a missionary would come that way, they urged that we should baptize them that night. So in a native hut, by the light of a single flickering flame, we put the water of baptism on them. Then we went to the hut in which we were to sleep, talked about the day's doings, prayed together, and the day of wonder ended, but the work continues to bear fruit.

Under Christ's leadership we have come to think of the salvation of society as well as of individuals. If Christ means enough to us we can make Him mean enough to others. If He means enough to a sufficient number of men and women in North America, the entire life of our nation can be changed and the problems that seem too overwhelming can be solved. Such is the faith of missionary workers. Do those who cannot do much proclaiming of the Gospel, live so that the message that their lives proclaim will count in bringing about the transformation of the world?

What I Saw in Poland

A Recent Letter, Written from Berlin

By DR. CONRAD HOFFMAN, JR. Director of Jewish Work, International Missionary Council

POLAND is an armed camp. Fear stalks the land for Poland is between two evils—Bolshevism on the east, revengeful Germany on the west. In trains, on the streets, everywhere, the military is in prominence; and sooner or later the power in that military force will demand action. Virile men will not *play* indefinitely at war; they will demand the real thing.

One is aware of a new spirit in the land which was not present two years ago. A sense of *being*

rather than becoming exists. Pride rather than bravado prevails. Reasoned conviction has replaced the wild exultation and reckless enthusiasm of a few years back. The Poles have settled down to real work; they are no longer like children celebrating a victory.

Anti-Semitism—of which the Jewish press is full—is largely confined to the university centers; from these it occasionally bubbles over to the general public. Third-class travel by night reveals the absence of

anti-Jewish discrimination among the travellers who represent the common people. Orthodox Jews crowd the coaches with their non-Jewish neighbors, helping each other with their big bundles and baggage of merchandise.

The clericals—certain members of the Catholic Church and largely the clergy itself—are behind much of the university anti-Semitism; the students being used as pawns to force the Government to do the clericals' bidding. The clergy objected to the recent civil marriage laws and demanded their suspension. The Government refused. The clericals retaliated by fomenting anti-Semitism. The Government replied by withdrawing autonomy and extraterritorial rights from the universities. The students struck in opposition to this action. The Government closed the universities. And so on, as though it were a game of tag.

The poor Jews are the scapegoats. They are poor, horribly so. Never have I seen such indescribable misery as among the poor Jews of Wilna, Lwow (Lemberg) and Lodz. A westerner cannot imagine the conditions without seeing them. The slums of London and the tenements of New York offer no comparison. One mother with six children, the oldest probably twelve, offered us all of them if only we would take them out of her sight; she could no longer bear the sight of their hungry faces and starving bodies. The family was living in one room—no water, no toilets—more like a dilapidated barn than a

Why does fear stalk the land in Poland? Here is a graphic picture of conditions in one European country where militarism prevails and where anti-Semitism flourishes. Is the situation hopeless? Read what a keen Christian observer has to say of his recent experiences. What is the hope for Europe? human habitation. A n o th e r widow with five children all in one room had sublet part of that room to an old Jewish couple, to help secure the rent. The old man sat on a bench, in a stupor, no work, weak from hunger.

Another mother remarked she loved to go to the Christian mission center for there she found friendly faces and clean environment, beautiful songs and sunshine; she could for the time being forget the tragedy and sordidness and hope-

lessness of her life. On Friday eve, it was pathetic to see the futile attempts of the more orthodox to clean up in preparation for the sabbath. In a basement room the woman had scrubbed the floors. —a good many boards of which had rotted away exposing the dirt-gunny sack mats were strewn around, a linen sheetgrayish with dirt—on the table. Her life was a battle against filth and dirt. She complained that the kehillah (Jewish Relief) had given them no wood this winter and laughed about her children's delight over their camp visit last summer. Talk about heroism! We in America complain if we do not have hot running water at all hours of the day, or do not have fresh butter and several changes of clothes. It would seem like sacrilege to talk to these people about the love of God unless one had profoundest conviction and assurance of that love. The miracle is that hope is still alive here. They do believe in God and hope for a better time for Israel.

And then the synagogues! Amazing reminiscences of antiquity and the Orient; living still in Old Testament days and ways. One cannot imagine the reality without seeing it. A Chassidic renaissance! Little dark rooms jammed full with worshipping Jews. In their prayer-shawls, greasy with age and wear, some with the *fellim* (phylacteries), bobbing up and down in discordant prayer; boys squeezed in between and completely hidden from view. Literally hundreds of Jews in a room so closely packed that when you push one, the whole room is set in motion. A squirming mass—the air thick enough to cut. And among them some wonderfully fine patriarchial types with luminous eyes revealing deep spirituality. I crowded my way in;—who was I? An American and a Christian! Wonder of wonders. The boys stood gaping at me as though I were an American Indian with war paint, feathers and tomahawk! The old men came eagerly to shake hands. No opposition; no rejection but awesome acceptance! A new day! Truly the harvest is ripe. If only we had the right leadership, now!

And then the meetings in the missions. In Warsaw, two years ago, Jews came in such crowds to hear evangelistic talks, that many were turned away. Today similar crowds continue to come, arriving an hour before the meetings. Evidence that the interest was not a momentary fancy or novelty, but is of lasting power. It is easy to get crowds. What have we to offer!

I am more convinced than ever that ours is an organized church responsibility. It is criminal to leave the work to unrelated spasmodic individual efforts, effective as these may be. Present efforts are so hopelessly inadequate, many of the missionaries so pitifully weak and ofttimes petty! The rabbis I have spoken to are so responsive, so genuine. Difficulties there are; in Lodz missiles were hurled at us as we passed through the ghettos; the Jews were antagonized by the unfortunate method of approach to them by a local missionary who thinks he is doing a good work by thus fomenting trouble.

In provincial towns literally hundreds of Jews crowd the Christian churches to hear the visiting missionary; this in spite of the threats of the rabbis. They buy up so much literature that supplies brought along are quickly exhausted. It is as though Pentecost were repeating itself. And the Church at home is prejudiced against Jewish missions because of unfortunate mistakes of the past.

In Germany anti-Semitism is synonymous with Protestantism. A feeling of inner spiritual ties with Catholicism is growing among German Jews, who regard Catholicism as Christian but Protestantism as having sold its soul to the Government.

Do you wonder that I am eager, anxious, determined and more convinced than ever of the need of our work? I wish you could have heard the rabbi with whom I spoke this morning. Sincere, appreciative of Jesus Christ, and of sincere Christians carrying on Jewish missions; recognizing Jews who through sincere conviction come to a faith in Christ; regarding good-will inadequate and convinced we must grapple honestly with the religious factor and our differences in faith and must face the essential fact of faith in God through Jesus Christ.

WAR A SIGN OF WEAKNESS

BY RAMSAY MACDONALD, British Prime Minister

War is a failure, not a triumph, of government. It is a waste of national wealth; so far from securing peace it defeats every influence that makes for the world settlement and world agreement.

The Western Hemisphere may imagine that it can keep out of a European war, but when the war is over, with all its destruction of life and civilization, then there will be smokeless factories in the Western Hemisphere; there will be grain rotting in its fields because the people who were to command labor and use the labor of America will be lying rotting corpses under the ruins of the destroyed buildings of the cities of the East.

War benefits nobody, therefore the British Government and every enlightened government in the world have declared that they will do their best to make war unthinkable and an impossibility.

But I must say this by way of warning—no one country can secure peace. Peace is an international venture. Great Britain cannot disarm whilst other countries are arming. Great Britain cannot trust to security of peace and cooperation and goodwill whilst other countries are pursuing an opposite policy in an opposite spirit. Therefore the question of Geneva is this, do we trust each other enough? Are we going to pursue our problems in the spirit of goodwill and with the determination to cooperate in order to secure peace rather than to arm against each other?

Evangelizing a Million Korean Homes

By the REV. WILLIAM NEWTON BLAIR, D.D., Pyengyang, Korea Missionary of the Presbyterian Church, U. S. A.

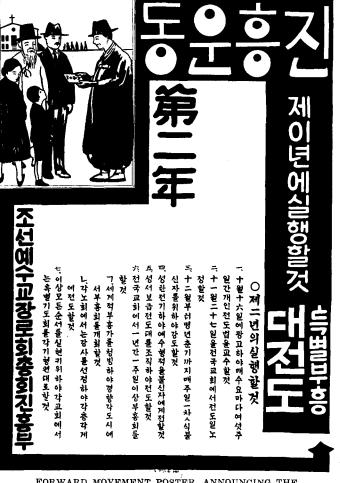
B EYOND question the stability of the Church depends more on week by week instruction and faithful shepherding than on extraordinary revival effort. For this reason in Korea, we lay emphasis above everything else on faithful church attendance throughout the year, and on daily Bible study and prayer, in addition to the larger Bible Study Classes for the instruction of the whole Church.

But, along with the regular program we have found that it is exceedingly helpful to have special revival seasons and an occasional program of evangelistic effort that will capture the imagination and enlist the enthusiastic cooperation of the whole Church.

Practically every one of the Presbyterian churches has an effective revival meeting at least once a year in connection with an annual Bible Class. As far as possible all the members of the Church lay aside their ordinary work and spend one week, from early morning until late at night in prayer and Bible study and in a special effort to reach the unsaved.

At different times in the past, the whole Church has been strengthened as the result of revivals that have come either spontaneously or as the result of definite planning and prayer. The Spirit of God evidently works both ways; sometimes like a sudden rushing of a mighty wind that bloweth as it listeth, but more often as the quiet, steady breathing, in season and out of season. Life is in the seed that is broadcast with care and a harvest follows the definite preparation of soil.

For two years the Presbyterian and Methodist churches, which compose more than nine-tenths of the Protestant force of Korea, have been following a common revival program and it is to last one year longer. These two denominations are working side by side in cooperative effort, each in its own territory, and are carrying forward the present evangelistic campaign each in its own way. The main features of the program were decided upon in conference by the revival committees of the two churches. This year we are following a common schedule of dates and activities and especially prepared literature. The seven point program, is now being carried out throughout Korea:



FORWARD MOVEMENT POSTER, ANNOUNCING THE SEVEN POINT PROGRAM

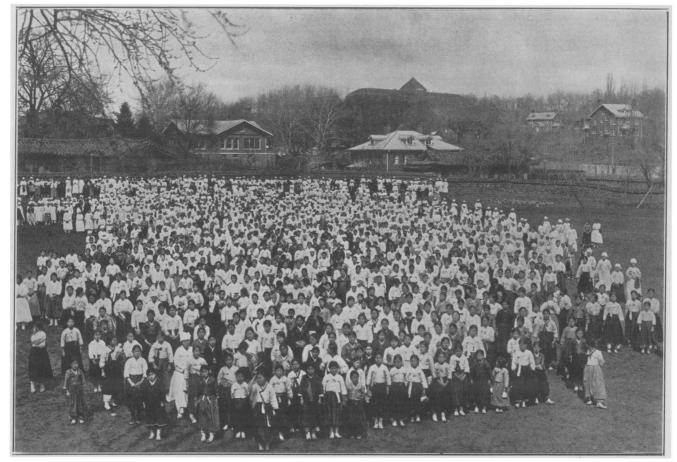
1. Oct. 16 to Nov. 26; for six weeks in every church the study of a booklet on "How To Bring Men To Christ" prepared by Mr. M. B. Stokes, a Southern Methodist missionary of unusual evangelist experience and spirit.

2. Nov. 27; "Decision Day" throughout Korea, when every Christian was asked to decide upon three nonChristian friends for whose conversion he would work and pray.

3. From Dec. 1 till spring, each church was asked to hold an evangelistic service every Sunday evening and to especially invite nonChristians to attend.

4. Late in December, the distribution to every home in Korea as far as possible of a short "Life of Christ" as a Christmas gift from the church.

5. The organization of "Follow-Up" bands of volunteer workers to visit each church and in conjunction with the members of the church to call on all who have received



A PRESBYTERIAN PYENGYANG BIBLE CLASS FOR COUNTRY WOMEN

the "Life of Christ" booklets; holding revival services in the evening, special effort being made to sell copies of the Gospels in connection with these meetings.

6. Each church in the country to have at least one week of revival services sometime during the year.

7. Continued and earnest prayer throughout the Church for God's blessing on the campaign.

This program is being carried out in over 3,000 Presbyterian and Methodist churches. While it is too early yet to determine the permanent results, we know that evangelistic effort has been increased many fold and that large numbers of new believers have already come and are still coming into the churches everywhere.

The "Life of Christ" booklets are made up of selections from the Gospels (largely from Mark), put together in seven chapters, with verse numbers and references omitted. One million four hundred thousand copies of this booklet were printed and carefully distributed by individual Christian workers, one copy each to non-Christian homes, with an explanation of the purpose and spirit of the gift and an invitation to become a Christian.* The Judgment Day alone will reveal the total result of this country-wide distribution of God's Word. The books were gratefully received and are being read everywhere.

The largest Bible Study Class ever held has just been held in Pyengyang, where 950 women studied for one week. So many women attend that it is necessary to divide the class and hold one especially for country women. They enrolled 1,200 last year and the attendance is over 1,700 this year. Each of the six main divisions in this class has to be subdivided several times, and the groups meet in three school buildings during the day. Three large chapel rooms are crowded at five-thirty each morning for the early prayer services and at night two thousand women assemble in the West Gate Church. Men are not invited because there is no room for them.

Nearly all of the fifty churches in my own field report a large increase in attendance. As one result seven of the fifty churches are planning to erect larger buildings this spring. These days of world-wide disturbance have brought continued blessing to Korea. We suffer greatly from financial depression and unrest and ominous clouds darken the horizon but the Church of Christ continues to move steadily forward.

^{*} The Scripture Gift Mission of England, provided for 220,000 copies of the "Life of Christ" by a gift of one hundred pounds. The remaining 1,118,000 copies were paid for by the various missions and individual missionaries and the Korean churches.

HOW THE GOSPEL SPREADS IN CHOSEN

When the Rev. Harry J. Hill, of Pyengyang, Korea, set out on an evangelistic trip to visit the district of Koksan, away in the mountains, a few of the items that made up the load he took along are:---army cot, bedding freshly covered to stand hard usage (it goes pony back part of the way), wash bowl, cooking utensils, eating utensils, sufficient food to last for two and a half weeks two meals a day (Korean food one meal a day seems to be as much as he can keep well on); grape jelly enough to make into communion wine for all the groups to be visited, for every service closes with the Lord's Supper; tracts and portions of Scripture, church rolls, water bottle, needed clothing, Bible-study outlines, Korean and English Bibles and hymn book, etc.

One group of Christians who were visited on this first trip is interesting. The first we heard of them from a colporteur and later more details came from the "saxi" (young woman) who figures most in the story. Cha Yong Wha, eighteen years old, grew up in a very isolated village, that was zealous in demon worship. A year or so ago she and her sister were taken sick with some strange disease, and tried in vain to appease the village demons. Years before, when she was a mere child, Cha Yong Wha had heard her uncle, not a Christian himself, tell of someone who had been healed of this same disease by believing in Jesus. This was the only time she had ever heard of Jesus and she knew not who He was or what believing in Him meant. But she began to inquire of others in the village. Some thought her crazy, others had heard the Name but knew only that the worship was opposed to evil spirits and would bring down the wrath of the village demons! In spite of much reviling she persisted in her search and finally found a family who six years before had moved to this valley from a neighborhood where there was a "Jesus church." They had attended services, bought a Bible and hymn book, and had realized that it was "good to believe in Jesus." In the intervening years in a heathen community they had forgotten much and drifted away from that beginning of faith. The girl's inquiries, "Who is this Jesus?" "How does one believe in Him?" stirred them up and they brought out the Bible and shared with the eager inquirer that precious Word of Life. It was suggested that they worship together regularly. It was not long before the girl and her sister both recovered.

Then, in the providence of God, the colporteurevangelist came to this village with his pack of Bibles and Gospels and the love of Jesus in his heart. He was entertained at Chang Yong Wha's house. As a result members of seven families have accepted Christ and another lighthouse is "holding forth the Word of Life." Yong Wha came down to Pyengyang to study for a month in the Bible Institute. MARY HILL.

SOME IDEAS OF KOREAN YOUTH

A group of wide-awake young men, members of the Soo Pyo Kyo English Bible Class, Korea, meets every Monday evening at the Center, Seoul. Their attention is given to a wide range of subjects—economic, social and religious. The following answers of this group will prove of interest to all Christian workers.—*Reprinted* from The Korea Mission Field.

THE KIND OF A PASTOR KOREAN YOUNG PEOPLE WISH

- 1. A pastor who has the experience of the living Christ.
- 2. One who knows the needs of young people and can answer them.
- 3. One who is a devout, faithful follower of Christ. 4. A man of Christlike love and sympathetic under-
- standing.
 5. One who realizes the need of good books and who is willing to sacrifice in order to get them.
- 6. One who knows modern social and economic problems and who is trying to find some way to solve them.
- 7. One who maintains a proper balance between the old tradition and modern ways.
- 8. One who has good health, a commanding presence and a good voice.
- 9. One who can lead others to Christ.
- 10. Though a man of high ideals he must be practical and able to work out these ideals in every day life, not merely seeing the importance of the future life but also of the here and now.

A YOUNG MAN AS A GOOD CHURCH MEMBER

- 1. He must be a regular church attendant.
- 2. Cooperate with his pastor in order to build the best church.
- 3. He must be liberal in financial help and generous in dealing with faults.
- 4. He must be willing to work with others in humility.
- 5. He must have faith in and loyalty to Jesus Christ and a personal experience of Him.
- 6. He must fulfil obligations assigned to him.
- 7. He must read the Bible, pray and study the meaning of spiritual things.
- 8. He must realize the importance of the Church as an organization to fight evil.
- 9. He must have the missionary spirit and a loving attitude towards non-Christians in order to lead them to Christ.
- 10. He must practice following our Lord's words.

Defeat or Victory in India?*

By the REV. J. F. EDWARDS, Poona, India Editor of the Dnyanodaya, a Union Christian Weekly

HE spirit of defeatism that seems to prevail in some quarters regarding the missionary situation in India, has various possible explanations. It probably arises in some quarters owing to the series of financial "cuts" to which the work and the workers have been subjected. In some cases it is probably due to the political obsession regarding the land's political destiny. With others it may be traceable to the fact that criticism of missionaries and the Christian Church has become much more vocal in recent years, a situation which is much healthier than when opinion is repressed. But whatever the reason for the spirit of defeatism in so many Christian quarters regarding India, we are certain this spirit is utterly unjustifiable and we present a few facts showing how unjustifiable it is.

We missionaries and Indian Christian leaders are so absorbed in the daily round of duty that the dust of the conflict is in danger of blinding us to the astonishing progress of the cause of Jesus Christ in India. We are really taking part in one of the biggest situations, if not the biggest situation of all, in the history of Christendom. Three revolutions are going on simultaneously in India, calculated to affect India's whole future, namely, the political revolution, the social and religious revolution that is convulsing Indian society to its depths, and the revolution concerning the basic ideals and methods of Christian Missions. The first and second we do not propose to discuss, save to say that we agree with Mr. J. Coatman's observation that "dogmatism in Indian political affairs requires ignorance, more or less complete, as its basis."

The Challenge of Indian Christianity

India's religious revolution brings us face to face with one of the very greatest Christian situations in history. "Here is the opportunity, prayed for, for more than a century," says the Indian Bishop of Dornakal, regarding one aspect of the revolution, the caste movement in South India. "Should we allow a passing financial depression to come in the way of our obeying these calls?" This unique situation presents untold encouragement to Christian Missions, for these have helped to create the situation, while at the same time a great challenge arises for Christian Missions to buy up this opportunity for the Kingdom of Christ. India's far-reaching religious revolution brings a twofold challenge to Christian Missions —from Indian Christianity on the one hand and from Indian nationality on the other. In both these realms, Indian Christianity and Indian Patriotism, let us see what has been done and how to accomplish what still remains to be done.

<u>}</u>....

India's Pentecost Without Parallel

The Christian achievements of the past decade in India give cause for ecstatic praise. Before the last Indian census was taken the present writer ventured to predict, on the basis of published facts, that the census figures would reveal that during the previous ten years there had been ten thousand new converts won for Christ every month. The 1931 census figures return over six and a quarter millions of Christians, the exact figures being 6,296,763. This means that well over a million and a quarter were won for Christ during the decade, or more than 150,000 a year, or more than twelve thousand every month. The intensive process leads one to expect a great acceleration in the rate of increase, and our great concern must never be for numbers but always for spiritual quality. At the same time it is "as unwise to ignore numbers as to over-emphasize them." When we remember that the percentage of increase among Hindus was only 10.4 and that among Moslems only 13 per cent, while the Christian rate of increase was 32.5, truly there is "amazing ground for thanksgiving." This increase, be it remembered, was maintained through ten of the stormiest years India has known.

Over twelve thousand won for Jesus Christ every month during such a decade, means that Indian Christianity is passing through a veritable Pentecost, for which history itself provides no parallel. The success of Christian Missions in India has been so striking that we shall need far more convincing reasons than have thus far been assigned by *any* Commission to lead us to believe that missionary aims and methods need the *radical* alteration *suggested by the Report of the Appraisers*. Let it not be forgotten that in recent

^{*} Abbreviated, from the Dnyanodaya, February 23, 1933.

years there has been on the one hand such a growing insistence on the importance of genuine and enduring missionary work, and on the other hand such a constant process of readjustment and adaptation to new conditions, that one of the most observant of editors, among those whom we call non-Christian, has stated that no other organization he knew was so honest with itself and so constantly and thoroughly introspective as to its methods as was the organization of Christian Missions.

Indian Christianity, however, cannot be fully measured by its six and a quarter millions of professed adherents. Just as neither Joseph of Arimathea nor Nicodemus was numbered among the open disciples of Jesus during His days on earth, but were the two who remained near Him to the end to bury the Crucified Lord, so in India today there are large numbers who daily read the Bible and pray to Christ in secret. Indeed we believe that the number of these exceeds the number of those returned as Christians in the census. Some criticisms give the impression that Christian missionaries in India not only report all their success, but are in danger of magnifying them. There are facts in our possession, as doubtless there are in the possession of Christian editors in other parts of India, showing that some of the most important results of Christian work are purposely withheld from the public press and from missionary reports. In one center alone we know of three baptisms from highborn Indian families, and on each occasion we were urged not to publish a word on the subject.

Jesus Christ in India's Heart

There is an increasing amount of striking evidence of the fact that all over India Jesus Christ is winning His way into the Indian mind and heart. This is the testimony of Dr. Stanley Jones as the result of his recent visits to a number of the chief Indian centers. In every place he presented Jesus Christ as the one and only Hope of Asia and he had an astonishingly encouraging response to his definite appeals for surrender to Christ as the only Saviour from sin. Many of these lectures were attended by some of the most distinguished Indians in the land. It is our growing conviction that large numbers of educated people in every part of India secretly regard themselves as followers of Jesus Christ and live as conscientious a life of prayer to Him as do His openly professed disciples. In one province alone, numbers of Indian officials are so classified. In many intimate interviews, Dr. Jones was assured that when India comes to adopt the Ceylon practice of new converts remaining in their own homes, there will in all probability be a very great increase in the number of confessed disciples of Jesus Christ who now are doing their Christian praying in secret. So widely and so profoundly is Christ revered that reliable judges affirm all such barriers to an open confession in domestic circles may be removed within twenty-five years.

Christ and Indian Students

Among Indian students the uniqueness of Jesus Christ is so increasingly believed that, as one thoughtful student expressed it, there is a growing dislike to allow His Name to be mixed up with current political controversy, with communalism or with communism. The students connected with the Hindu university of the most sacred city of Hinduism made a request to the Hindu Principal that Dr. Jones be invited to give a lecture under the university auspices and on its premises. The Hindu principal not only granted their request but said that he himself would preside. At the close of Dr. Jones' lecture on the value and power of Christ for India the principal stated that he could not claim the chairman's usual privilege of differing from the lecturer, "For," said he with emphasis, "what Dr. Jones has been saying is calculated to help us greatly." This emphatic remark of the Hindu chairman was of special significance in light of the fact that the All-India Inter-University Debate had been held shortly before in Benares on the subject: "In the opinion of this House, religion is a great obstacle to the development of a healthy and vigorous growth of Indian nationalism, hence it should be abolished." Such a debate had shown what is the growing attitude of Indian students to the ancestral religions of the land.

One of our British missionary readers, well known everywhere in Wetsern India, writes to say: "What a pitiful thing it seems to us who are close up to the facts that a Commission of Christian men (and women) should agree to issue statements that would deprive us of any justification for being in India at all. What a glorious privilege to be singing and preaching the Gospel as we are doing here to numbers who are listening as I have never known Indian audiences to listen before." The writer of those words has won the right to speak by the fact that he has been working in Western India villages for nearly forty years.

When Pastors Discuss Missions

By the REV. HUGH VERNON WHITE, D.D., Boston, Mass. Secretary of Education, American Board of Commissioners for Foreign Missions

THE value of the round table discussion consists chiefly in the fact that, when successfully carried out, it constitutes real group thinking. My own experience during the past two years has convinced me that such discussion is of much greater value than formal public addresses. There is a degree of passivity on the part of those who listen to a speech. The psychology of the

round table is different; each member of the group may be, and many do in fact become, a c t i v e participants in the thinking that is going on. In the give and take of discussion ideas a r e explored, deeper meanings are developed, and formulated difficulties come to expression and often find solution.

Coming from the pastorate and being plunged into the current thought regarding foreign missions, I have been astonished to find how vitally foreign missions are integrated into all aspects of Christian thought and living. A free discussion with ministers makes this apparent and tends to give them a sense of the reality and intimacy of missions as a part of their own Christian service. They come to see that no essential problem confronts the

foreign missionary which does not in some form confront the minister in his parish.

Some factors in the successful conduct of group discussion are important to its greatest value:

1. The leader must have clear in his own mind the points or ideas he wishes to have considered, and be able to present them freely and informally.

2. General discussion should be preceded by the leader's presentation of a body of thought which will constitute the focus and point of departure for what follows. The mere stating of questions by the leader, or entertaining of whatever questions members of the group may propose, will usually result in aimlessness.

3. The leader should be able, after one or two points have been made in his introductory address, to admit interruptions in the form of response to his statements. If these responses are to the point they usually lead on to things the leader wishes to bring out. If much of what he

The human leadership of each church rests, or should rest, with the pastor. If he is a man of low spiritual life, little education, or narrow vision, his congregation will naturally be of the same cal-"Like people, iber. like priest." If he is truly a man of God, with a vital Christian message, the gift of leadership and a heart and vision that reaches out to all in need, then his church will not only grow in numbers and character but his congregation will be a working force for the salvation and enlistment of others. Read what Dr. White and Dr. McAfee say about how pastors respond to the responsibility for arousing missionary interest in their churches.

planned to say can come out in open discussion it is better than to give it in a continuous address.

4. The genuineness of this process depends upon the leader keeping an open mind and letting the group really develop the thought with him. If he has any axe to grind, any special pleading to make, or any dogmatic barriers to new ideas, the discussion may develop into an argument or debate but will not be creative.

There are new ideas emerging in religion. On the mission field these ideas are receiving their most clear-cut and concrete formulation. A forum on foreign missions may be the most vital point in our church life for clear thinking, for the deepening of spiritual life and the creation of a genuinely evangelical spirit. But

such a forum must keep close to realities and be unafraid of clear and critical thinking.

I have found that, starting with the same body of thought and encouraging a free criticism and discussion, no two groups go in exactly the same direction. There are certain main points that usually come up for further consideration, but new ideas and new slants on old ideas are always appearing. I am convinced that one of our greatest needs today is clear doctrinal thinking. This is peculiarly the case as regards foreign missions. It happens that I hold a thoroughly liberal point of view and present the concept and validity of foreign missions upon that basis. I have not found that theological liberalism and boldness tend to lessen interest in missions. Indeed, for many, it alone can sustain that interest.

But, whether liberal or conservative, the ministerial leaders of our churches need to think through the relation of missionary effort to the central principle and the motivating spirit of our Christian faith. The human appeal and the dramatic presentation of missionary work are indispensable for the church at large. But strong conviction based on clear thinking is needed for vigorous support of missions from the pulpit. Intimate discussion with groups of ministers from five to fifty furnishes about the best stimulus to this clarification of thought and conviction that I know. Incidentally it is a vastly interesting and rewarding experience for the secretary who leads it.

Impressions from Pastors and Elders

By the REV. CLELAND B. McAFEE, D.D., New York Secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A.

My experience in conferences of pastors and elders has been varied. I have learned that it is better to weigh opinions than to count the people who are there. With that in mind let me put down a few impressions.

1. There seems little question in the groups which I have met about the fundamental duty of foreign missions. This is taken for granted, and an increased knowledge of the world has not raised in the minds of those who come to such conferences any question about the duty of making Christ known everywhere.

2. There seems little question about the fundamental message to be given. Some of the people present feel that we ought to do more in the application of our faith and some think we ought to do less. I find no serious question in these groups regarding the Jerusalem statement: "Our Message is Jesus Christ."

3. There is some question about the collateral methods of our work, especially the increased complexity of our program. A number of these conferences revealed a confusion of mind about the vast range of missionary institutions and programs. There seems a very general feeling that the evangelistic or direct appeal ought to be increased.

4. There is some inquiry about the ability of the Nationals on the mission fields to take over the work. This seems especially to apply to those who know the older fields and wonder whether the time has not come for the transfer of much of the responsibility to the Nationals. Few of the groups seem to know how much of this is being done; others fail to realize how vast is the field left for the National Church if it is turned over to them and they need to see how devolution leaves abundant tasks for the missionary force.

5. There is some discussion about the possibility of effective cooperation on the field among Christian forces with divergent beliefs. It apyears that confidence in cooperation plans is not uniform. Some wish cooperation pushed much farther and would welcome the absorption of denominational administration into an interdenominational agency. Others are strongly opposed to anything of the kind. It is on the whole the most confused single item of my conferences.

6. Criticism of missionary personnel is for the most part resented. This is always accompanied by a recognition that there are faulty missionaries, as there are faulty workers at home, and that various tests applied to missionaries might reveal various levels of attainment. There is an almost universal assertion, however, that the missionary force is the best selected and the most effective in our entire Christian enterprise.

A LAYMEN'S VIEW OF LEADERSHIP

The world is not going to be stormed into religiousness; but it may be shepherded there. Let individual pastors become dominated by the conviction that they are the Church's real leaders—endowed with the Spirit; ordained by the Church and commissioned by God—and they will slough off the "inferiority complex" which makes them so docile and deferential toward professional "leaders," who are leading nowhere. One definite remedy for the present inertia in Christian activity would be to declare a moratorium for a few years upon professional "leadership."

Suppose every church and clergyman should decide to ignore the very existence of all the super-salaried secretaries and causes and organizations and "movements"—outside of the normal denominational life and devote themselves wholly to aggressive activity in their own local fields. Would not the result be a new sense of dignity and responsibility and power for every pastor; who would

then know that whatever leadership in religion comes to his community is dependent upon him and his fellow ministers, as led by the Spirit of God? In a word, the Church already has leaders, except where the shepherds have become sheep. Once let them

resume the pastoral staff and the Church will soon be able to exult, in the words of Deborah's song:

"For that the leaders took the lead in Israel, For that the people offered themselves willingly,

Bless ye Jehovah."

-William T. Ellis, LL.D.

Learning New Lessons in Missions

By PROF. KENNETH SCOTT LATOURETTE, New Haven, Conn. Author of "The History of Christian Missions in China"

ORKING as they are in the midst of a rapidly changing world, Christian missions must repeatedly make readjustments in their policies and programs. Almost inevitably so widespread a movement tends to become institutionalized and, as a whole, to lag somewhat behind the march of events. While we vigorously dissent from some of the basic ideas and findings of "Re-Thinking Missions," the fact remains that the volume contains suggestions which may be of real help to the missionary enterprise. The Laymen's Inquiry and its Commission on Appraisal have done a great service in urging on the Protestant Church the importance of facing certain specific situations and problems and in suggesting possible solutions. To be sure, they have brought forward very little that was not previously known to those familar with the facts. The very absence of novelty in most of the defects pointed out and the solutions proposed, makes it particularly imperative that we take heed to the findings so frankly put forward. If we seek to dodge any of the issues raised on the ground that we have long been aware of them or cannot entirely agree with the form in which they have been phrased, the enterprise for which we are trustees may suffer harm.

In the judgment of the present writer, the most sobering of the criticisms are those which are made of the younger churches which the missionary enterprise has helped to found on the mission fields. The weakness which the perpetuation of sectarian differences has brought about; the failure of some of these churches to win the younger generation and even to hold many of the children of their own members; their perpetuation of imported foreign expressions of their faith in hymnology, order of service and architecture; the pitifully weak character of so much of the theological education; the appalling failure in numbers of regions to attract and hold in the Christian ministry any considerable proportion of the ablest of the Christian youth; and the paralysis and parasitism wrought in so many congregations by the unwise dependence on foreign financial subsidies -these defects are all too familiar to those who have been intimately in touch with the work of the Church abroad.

To be sure, the picture is far from being entirely dark. Any of us can cite enough splendid exceptions and point to sufficient evidences of progress to make us all thank God and take courage. It is probably, however, that our gravest problems lie in these young Christian communities.

The problems are serious because the continuing witness to the Christian Gospel in India, Burma, China and Japan, as in the United States, must be found in some kind of forward moving Christian community. From the beginning of the modern Protestant missionary movement declarations have been repeatedly made that the task of the missionary is in part to make himself unnecessary. We have said almost ad nauseam that the foreign mission boards must seek to bring into existence self-governing, self-supporting and selfpropagating churches. Often it has been insisted that these churches need not, and should not be exact reproductions of their parents in the West, but that in each land followers of Christ should so make the Gospel their own that, while remaining in spiritual fellowship with the Church universal, they should express their faith in institutions adapted to the needs of their particular communities.

Nor has the dream failed of some degree of realization. In each of the lands visited the Appraisers found noble Christian lives and many congregations and groups of congregations which for vitality, awareness of the needs of the communities around them, and active attempts to meet those needs, will stand comparison with individual sister Christian communities in the West.

Yet the fact remains that in the main forms of missionary activity we have come short of our professed goal in assisting to establish what we have chosen to call "indigenous churches." Traditionally, the chief channels through which Protestant missions have sought to serve the peoples to whom they have gone have been schools, medicine, literature, and what in its largest implications we have termed evangelism. In education and medicine we have made outstanding contributions. In India, Burma, China and Japan, as in other lands, mission schools have played a large part in introducing Western education and in

moulding the new educational systems. In some of these countries, notable China, the missionary physician has been largely responsible for the emergence of a modern, scientifically trained medical profession. In literature, the missionary has made notable contributions, particularly in the very early days. In the translation and distribution of the Bible, he continues to fill an important function. For centuries to come, China, Japan, India and Africa will be profoundly different because of the presence of the missionary in the days of the coming of Western culture. Yet in all three of these functions the place of the missionary is transient. In general education, in medicine and in literature, the institutions established by him are decreasingly prominent. At a pioneer of these phases of Occidental civilization he has performed an immense service. In all of them he still has a place, but this, while important, seems destined to be decreasingly so. In India, China and Japan we have reached the stage, in some regions years ago. in which the "indigenous" churches must bear most of the brunt of continuing and strengthening the Christian witness in the life of the nation. It is precisely in nourishing such communities that we seem to have been least successful.

What, then, shall we do? First of all we must concentrate more on the task of reenforcing these ongoing Christian communities. In these days of declining and stationary incomes and missionary staffs, we must sacrifice first those institutions which contribute least to the achievement of this goal. Among these will be many of our schools, where the proportion of the student body which is Christian is very small and where the positive contribution to the production of Christian character, is slight.

In the next place, we must face courageously the problem of indigenous Christian leadership. This will mean the complete reorganization of most of our theological and training school education, with experimentation in curriculums more nearly adapted to local needs and with the combination or elimination of many existing institutions.

In the third place, we must deal more realistically and persistently with the problem of the type of professional leadership which will both bring the vision and training required by the churches and whose financial support can be compassed by the Christian communities without foreign financial assistance. This is one of the most perplexing problems of all and the resulting pastoral institution may prove very different from that to which we have been traditionally accustomed in the Occident. Fortunately experiments in this direction have been made in several fields, some of them over the course of many years, and a few of them with considerable success.

In the fourth place, we must deal more intelligently and heroically with the use of foreign funds than we have yet done in all but a fraction of the area which we have sought to cover. This will undoubtedly mean the cutting off of many subsidies (usually a wholesome deflation).

In the last place, and always, we must seek to remember that no mechanics or institution, no matter how intelligently devised, can be a substitute for life—the life which is the fruit of the Spirit. If that life is to be realized we must, as the Laymen's Commission has rightly reminded us, seek to appoint as missionaries only those who have found its secret and give promise of transmitting it. For the next few years financial limitations will probably prevent us from sending out as many missionaries as often as in the past. We must see that those who go are the very best, the most spiritually alive, and that they have been given an opportunity to obtain the finest preparation possible. Such individuals can come only from a church which has rising within it springs of Life. By repentance, faith and devoted love each of us must seek to make it possible for God to produce that life in American Christianity.

SIX MISSIONARY BEATITUDES
Blessed are missionaries of the Gospel, for to them is given the promise of the pres-
ence of Christ (Matthew 28:19, 20)!
Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psalm
126:6)!
Blessed are those who turn many to righteousness, for they shall shine forever (Dan-
iel 12:3)!
Blessed are they who spend themselves in helpful service amongst the needy brethren
of our Lord, for they shall have the benediction of the King (Matthew 25:34-36)!
Blessed are those who give to help forward the Kingdom of God, for these have the
approval of the Saviour (Acts 20:35)!
Blessed are they who give up loved ones for the service of Christ, for they shall have
eternal compensations (Matthew 19:29)! —Record of Christian Work.

The Missionary of the Future

By the REV. ERNEST E. TUCK, New York Associate Secretary, Board of Foreign Missions, Methodist Episcopal Church

It is not too much to say that upon the quality of personnel, far more than upon any other factor, depends the real and permanent success of the missionary enterprise. ... The history of Protestant missions is a story of the influence of personality upon individuals and communities.—*Re-Thinking Missions*.

HIS has always been so. Christianity began with the impact of one Man upon other men and we define Christianity in terms of the life and teachings of this Son of Man-Jesus Christ. The missionary enterprise is the passing on, through human personalities, of His influence with all of its implications for individual and social conduct. Every true disciple of this matchless Person must inevitably be a transmitter of the power and beauty and standards of His life. But some have been especially set aside and "commissioned" by the Church of Christ to be the interpreters of His life and Gospel to people of other lands. We have come to call them foreign missionaries. What an amazing list of names could be assembled of the great missionaries of the Church from the earliest days until now! But men are saying today that we have come to the end of another epoch in this glorious enterprise and that we have already entered upon the new day.

A new spirit of freedom, a wholesome emphasis on the worth of human personality and a demand for greater equality in human rights and opportunities for all men are everywhere apparent. Furthermore, our world has been rapidly changed into an "apartment house world" where we hear the neighbors' radio in Paris or Rome or London or Shanghai or Geneva or Manila, and it is sometimes disturbing to our peace and quiet. But disturbing or not such is our world. It is a world of human relationships and not a world of earth and sea and sky. In many lands a vigorous young church has arisen and it has produced some great souls who have a genuine contribution to make to Christian thought and life. In view of all this men are rightfully asking what the future missionary must be, what kind of men and women must the Church commission to "go and make disciples of all the nations."

The missionary of the future cannot ignore the missionary of the past. He owes too much to

those great personalities who have sacrificed and pioneered to bring in this new day. But his reverence for these great souls who have made his work possible must not bind him to the past in his methods of work nor in his attitudes. His face is toward the future and he must live his life in each new day that dawns.

What then are some of the requirements for this missionary of the future? Many of them are not new and the mention of them here only emphasizes their importance. Some distinctly new emphases, however, belong to this new day.

In the first place, the missionary of tomorrow must have an increasingly intelligent understanding of what the Christian message really is, and all that it implies. He will know that it is not something set in a fixed mould, like cement. It is a living, personal experience that grows with the expanding knowledge that comes from God Himself. He must know where are to be found those spiritual fountains that give life and he will drink from them deeply and often. His message will be expressed in an active "loyalty to Jesus Christ regarded as the perfect revelation of God and the only Way by which men can reach a satisfying experience of Him."

In the second place the future missionary of Christ will, in a very real sense, be a creative personality with an abiding and sustaining faith in the ultimate triumph of the spirit of Christ in the world. He will so live his way into the hearts of the people whom he goes to serve that all their human relationships will be enriched and blessed through the years. He will take situations as he finds them and so help to transform those human situations as to create a new and better world. He will be willing to experiment, to venture, to abandon old methods and plans when they have been proved inadequate.

Third, the missionary of the future will have the capacity for growth. Professor Oscar M. Buck recently declared that great missionaries are grown not made. True, and the capacity for growth is a prerequisite. Conditions of work in many lands today make the growing of great missionaries difficult, but the creative, understanding missionary will soon recognize those unsatisfactory conditions and will so set about changing them that in the very process he himself will grow and help others to grow through the sunshine and warmth of his own and his Master's radiant personality. The missionary that has lost the ability to grow spiritually, to grow in understanding and sympathy, to grow intellectually has no rightful place in that company of men and women who venture forth to reveal to men of other lands, the spirit and power of Christ. If a missionary allows himself to settle down to a deadening daily routine and lose all consciousness of the movements of life about him; if he allows the assigned tasks to overwhelm him and destroy the fine enthusiasms he once had for the interpretation and evidencing of the values of the Christian way of life; if he does not know that all about him are new and awakening forces and agencies for the enrichment of life; if he falls into the pit of mere mechanical making of reports, holding of stated meetings and crowding his days full with many activities, then he has lost the capacity for growth.

The personal relationship and attitudes of the missionary of the future will be even more important than before. He must exemplify the spirit of Christian brotherhood not only with his fellow missionaries but with his fellow men of other races, colors and conditions. He cannot be a cause of friction and misunderstanding. In these days national sensitiveness as to personal relationships and attitudes is sometimes even unreasonable, so that it is particularly important that the missionary shall be able to enter sympathetically into the experience of others. Regardless of race or position personal interests cannot be served first. He must strive truly to represent his Master who came not to be ministered unto but to minister. He will constantly seek to understand the universal human emotions and aspirations so that he can enter fully into the deepest human experiences of those whom he seeks to serve.

Other essential qualities in the missionary of the future occur immediately to one familiar with missionary service today. The necessity for an effective prayer life is not a quality apart from the others; an intelligent understanding of the Christian message, a creative personality, the capacity for growth, and Christlike personal relationships are not possible without such a prayer life. This is such an intimate personal experience that it is the missionary's very soul. It is also true that without intellectual honesty, and a reverence for truth, combined with a deep sense of mission, the missionary dare not go into the future.

In speaking of the missionary of the future we have enumerated qualities which are found in the lives of many missionaries who are today exemplifying these qualities. These choice men and women of the present missionary force will be the first to recognize that every worthy enterprise in modern life is increasingly demanding abler, more consecrated men and women to carry it forward; they know better than any of us "that upon the quality of personnel, far more than upon any other factor, depends the real and permanent success of the missionary enterprise." The missionary of the future has received a great heritage from the missionary of the past.

CHRISTIAN STEWARDSHIP

Principles

- 1. GOD is the OWNER of ALL
- 2. MAN is the STEWARD of what he POSSES-SES
- 3. GOD requires ACKNOWLEDGMENT

By -	Intelligent Cheerful Systematic Proportionate Sacrificial	GIVING of	One's self Service Substance		

Methods

Keep a Strict Account	Of your income Of your expenses Of your gifts
Separate unto the Lord	A definite proportion The first-fruits At least one-tenth
Use the Remainder in	Christian living Christian thrift Christian service

Effects

	(Insures God's Blessing
FINANCIAL -	Increases Church Revenue
	Supplies World's Need
	Confirms Faith
SPIRITUAL .	Energizes Prayer
	Insures God's Blessing Increases Church Revenue Supplies World's Need Confirms Faith Energizes Prayer Ennobles Character

It Gorifies God

"Shall We Appraise Home Missions?"

By the REV. JAY S. STOWELL, Philadelphia, Pa. Bureau of Publicity, Board of Home Missions and Church Extension, Methodist Episcopal Church

T IS too early to forecast the total effect of the Inquiry into Foreign Missions. In ten years we will know more about that. Already, however, suggestions are coming from many quarters, "Let's study Home Missions." Curiously enough this proposal comes from two distinct groups,

those who rather gloatingly imply that such a study would do away with Home Missions, and sincere friends who covet the wide-spread publicity which the Foreign Mission enterprise has just received.

Substantially the same agencies which directed the Foreign Mission study have spent in the study of Home Missions in the past fourteen years, amounts which we suspect would dwarf into relative insignificance the half million dollars expended on the Layman's Foreign Missions In-The results of those auirv. studies are available in a multitude of carefully-written volumes which make a library, compared with the one volume

thus far published from the foreign study. An enormous amount of material is also available in the files and reports of the home missionary agencies.

Able as was the commission which studied Foreign Missions, it has been difficult to locate any important facts which the commission discovered which were not already the common possession of those acquainted with the missionary enterprise. It seems unlikely that a study of Home Missions could reveal any particularly important or significant items which are not now available.

What Do We Now Know?

The amount of general information we now have is almost appalling. We know how many churches there are in the United States and where they are located. We could make a map of them, if we wished to spend the time. We know that we have over 200 Protestant denominations. We know how many church members there are, how many Sunday-school pupils, the value of church property, the amount spent on annual budgets, and a multitude of other totals. Similar data are at hand with reference to distinctly home mis-

Foreign Missions have recently come in for a great deal of publicity. Not only have missionaries and secretaries sent home their report but travelers, business men and special commissions have expressed their opinions for and against the large expenditure of life and money. Home Missions receives less special attention from outsiders but it is no less important-nor are less money and lives expended at home. Should a special commission be appointed to appraise the needs. the methods, the force and the results in America?

sionary enterprises, although not all of this data has been tabulated. Some of it has been so tabulated and more is now being put into shape by the Home Missions Council.

But our information does not stop with these generalities. It goes into many intimate details.

We are told that Foreign Missions are too denominational in character; Home Missions are probably even more so.

The laymen report that a percentage of Foreign Mission money is expended unwisely, because of lack of adequate planning. The same is true of Home Missions. Buildings are wrongly located, ceilings are

made too high, bad floor plans are adopted, inefficient workers are employed, and ill-advised programs are laid out—mistakes aplenty are made.

Of course, there are other things that we know about Home Missions. We know that for heroism and Christian devotion it would be hard to equal and impossible to surpass the sacrificial courage shown by the home missionaries who have served and are serving so unselfishly to exalt Jesus Christ in our country. We know that Home Missions have helped to build into American life some of its finest qualities (and, in spite of much pessimism, there are some fine things about America). We know from actual court records in particular home missionary communities that churches in congested city centers have kept thousands of boys and girls out of the clutches of the law and have turned their feet into paths of usefulness. We know that a perfectly amazing number of people—young and old—are dependent upon home missionary agencies for religious opportunities and religious nurture. We know that, in spite of all that is being done, there are millions of boys and girls in America growing to maturity without religious training and that there is a perfectly appalling number of American homes into which no representative of a Christian church ever goes.

The Problem of Interpretation

Probably nothing good or bad has been found out about Foreign Missions which could not be more or less directly applied to Home Missions. No further assembly, however, of either obvious or hidden facts, no matter how comprehensive, will get us very far toward the solution of our problems. Our difficulties do not grow out of any serious lack of, or disagreement with reference to, matters of fact, but rather in the interpretation of those facts, and, in that realm, there are basic and possibly insoluble difficulties, as the laymen's inquiry has rather clearly demonstrated. It is easy to be misled in general gatherings and to confuse Christian courtesy and fellowship with the disappearance of basic differences in philosophy and thought.

To an outsider it would seem that the most obvious fallacy of the Appraisers' group studying Foreign Missions was what appears to have been the assumption that they had prepared a statement and interpretation of the foreign missionary enterprise upon which diverse groups could agree.

Where Opinions Differ

Take, as an illustration, the matter of preaching, upon which both Home and Foreign Missions seem largely to have been built. Many seem to be agreed that preaching has been overdone and should be subordinated in the future; yet it is doubtful whether any representative group of preachers or laymen in America would vote with them, if they really understood what they were voting on. The study group may be right—we suspect they are—but the church is fully imbued with the preaching idea. Where is the supreme court which will settle the matter ?

And what of denominations? While home missionary leaders are probably a little less denominationally minded than others, yet, in general, Home Missions are about as good and about as bad as the denominations they represent. To one group denominations are not only anathema but the marked child of the evil one. They can hardly find adjectives severe enough to describe anything denominational. Their impatience has reached such a stage that, if they cannot induce others to join them in a church unity movement, they will withdraw and have unity by themselves. Others are equally convinced that, even though many of our present denominations may disappear, denominationalism in some form will characterize our ecclesiastical organizations so long as the race maintains any interest in religion; they believe that goodwill between groups and individuals is more basic than an ecclesiastical unity attained by the surrender of convictions and interpretations which seem important to the holder.

When we have established the fact that many home missionary workers lack satisfactory training, what is to be done about it? Some would doubtless feel that all inadequately trained workers should immediately be released. They may be one hundred per cent correct, but others certainly would totally disagree with that position. Similar diversity of opinion exists with reference to the support of so many preachers and so few persons skilled in the religious nurture of youth.

The point that we are trying to make clear is that, were any new general study of Home Missions to be undertaken, the results would not be largely affected by the facts discovered, or which are even now available to those who desire to use them, but the outcome would almost entirely be determined by the presuppositions of those who made the study.

Feasible Lines of Advance

Much has been done in the field of comity, but there is need for further application of the principles of comity, not in any wholesale fashion or after a formula, but according to the conditions in each particular situation. There is, also, a need for a further extension of cooperation in certain types of work. One factor holding back such cooperative enterprises is that the technique of cooperation has not yet been mastered. A more improved technique must be worked out if cooperation on a national basis is to be developed on any considerable scale.

Over and above comity and larger-group cooperation there are important lines of work which should be taken up, and fields which should be explored, which will probably wait eternally if their entry is dependent upon reaching a total agreement. For such types of work, congenial, likeminded groups must be organized, while others, even though they are doubting Thomases, exercise Christian charity and forbearance and offer an occasional prayer for their brethren whom they love but with whom they cannot at all times agree.

312

Good Will and Good News

A Jewish View of Missions to the Jews

By the REV. JACOB PELTZ, Chicago, Illinois General Secretary of the Hebrew Christian Alliance of North America

E VERY Christian should be interested and active in giving the Gospel to the Jews. It is a command of Christ to preach the Gospel to every creature. The entire missionary enterprise is motivated by this Great Commission of our Lord, yet most Christians take it for granted either that the Jews do not need the Gospel or that there is a magic way of salvation for this people other than the way provided through Christ on the Cross on Calvary.

As a substitute for the Gospel of salvation some well-meaning but misguided Christians have in recent years inaugurated what is known as the "good-will movement" in place of the divine Good News Movement. This "good-will movement" is but a temporizing, watered-down, sentimental method of attempting to solve the Jewish problem. Needless to say that this and other substitutes for the Cross of Christ are futile. It is lowering the standard; it is not carrying out the commission of our Lord. The good will we proclaim is the good will of Christ for the salvation of man made possible by the Cross of Calvary. This applies to both Jew and Gentile.

The Jews need the Gospel of Christ as much as any other non-Christian people—Mohammedan, Buddhist, Hindu, Confucianist or Animist. These religions are inadequate, and the same is true of modern Judaism, which is in many cases contrary to the teaching and Spirit of the Prophets.

But, more than this, in America the greater number of the four and a half million Jews have given up Judaism and are now religiously adrift. Rabbis say that between seventy and eighty percent of the Jews today are not connected with any synagogue.

We hear a great deal today about "proselyte" and "proselytizing." These terms usually refer to unethical methods that are sometimes used to win adherents to a particular organization. But these terms do not apply when we go to the Jewish people with the Gospel. We are giving them a message which they do not know, and a Christ who transforms. We are not aiming to persuade them to abandon the faith of their fathers for Christianity is not the negation of the true Jewish faith. It is the fulfillment of the hopes and ideals of the Jewish prophets. When a Jew becomes a follower of Jesus Christ, he does not lose his religion—he finds it; he does not give up his ancient faith, but rather that faith is transfigured. In fact, Judaism without Christ and without the New Testament is incomplete and unsatisfying. This is the reason that so many Jews today are abandoning Judaism.

Giving the Gospel to the Jewish people is the way to solve the Jewish problem. There is no really anti-Semitic movement in America today though there may be the spirit of anti-Semitism manifested here and there in colleges, clubs, hotels and summer resorts. But any student of Jewish and Gentile relations in America realizes that all is not well between these two groups. Underneath the current of affairs there is still a deep seated prejudice and sometimes bitterness. Now how shall we solve this problem?—by education? by good-will meetings? by the holding of seminars and lectures? These methods have been tried and found wanting because they do not reach the root of the problem. We must realize that the unregenerated Jew will always be a problem to the Gentile. The Jew's character and ethics will be found wanting. The Jew's mannerisms will jar. The Jew's mode of living will not appeal. The unregenerated Gentile will continue to be prejudiced against the Jew as an irritant in American life. What is the solution to these prob-Only the regenerating power of Jesus lems? Christ transforming individual lives, making them anew and producing winsome characters. So the Gospel of Jesus Christ must be preached to the Jew in order that we may have a solution of the Jewish problem in America and avoid anti-Semitic persecutions such as we see in countries of Europe.

The Jewish people respond to the appeal of Christ as do any other people. During the nineteenth century, something like 200,000 Jews were won to Christ. Today there are a quarter of a million of Hebrew Christians in the various countries of the world.

Missions to the Jews may take the form of com-

munity centers in various cities where the Jews live in congested neighborhoods. Thousands of churches all over the country have Jews in their neighborhood and the Church must realize that it has a message, a Gospel for all the people of this community, including the Jew. The fact is that there are many Hebrew and Gentile Christians in America today who understand the Jewish problem and who can develop an adequate Christian approach to the Jew, if the Church of Jesus Christ is aroused and calls them to definite service in carrying out the commission of our Lord Jesus Christ "to preach the Gospel to every creature"—including the Jews.

DIFFICULT DAYS IN MANCHURIA

By the REV. W. T. COOK, Sinpin, Manchuria Missionary of the Presbyterian Church, U. S. A.

We returned to Sinpin our mission station, after our furlough, with the sense of apprehension deepened because of the uncertainty about conditions. After leaving the railroad we traveled at the head of a caravan of ten carts until we reached the town. But it was not the city we had left less than a year before. Insurgent Chinese soldiers were everywhere. Even the postal and telegraph services were entirely abolished, so that for four months we sent no letters and none were delivered by the post—no home messages, no magazines, no Christmas packages! In October the city fell into the hands of the new Japanese-Manchukuo régime. The pacification reaches chiefly along the main roads and centers for in between there are many irresponsible roving bands, committing depredations.

The robberies suffered by the Chinese are more severe than this district has known before. One man in the hospital has both his feet frozen. Robbers entered his home from which, in his haste, he fled barefooted. He was chased through the snow and bitter cold at night and some of his toes must be amputated. Another man, when accosted by the robbers, told them to clear out as he had no money. For answer a pistol bullet sped into his forehead and lodged at the base of the brain. Robbers do occasionally put an old man into a large Chinese kettle and boil him to death in their attempt to make him divulge where his money is—when perhaps he hasn't any at all. People come into the hospital with burns on their bodies as a result of torture by bandits who have held lighted bunches of incense sticks against the flesh to make them part with cash.

The Koreans have not escaped; many have been robbed or driven from their homes. Some have been robbed so frequently that the people have no shoes or decent clothing to wear and cannot come to church. During the summer over eight hundred Christians were huddled in refugee camps at Sanchengtsu, a center north from here. Their homes in the country were forsaken, the churches disbanded; some buildings being wrecked by the bandits. Every week scores of Koreans leave so that the churches are depleted. Like Paul in his shipwreck, when everything was thrown overboard, so we and the churches of South Manchuria Presbytery long for the day when peaceful conditions will prevail and the many exiles may return. It is the belief of the best informed that this restoration will come in the next two or three years and that many thousands will come in with them to replenish the churches and the general population. A general expansion of church work and a revival is anticipated.

In the meantime we carry on almost alone. We are encouraged by the attitude of the Christians who are faithful in distress and we believe that they appreciate our staying with them at a time like this. The Sinpin church, in the hour of trouble, has given even more generously to the work among the Chinese than in years gone by. The Bible class, in February, was attended by over two hundred, about half of them coming from the country. Beginning with prayer meeting before daybreak, two periods of study were held in the forenoon; then meetings in the afternoon and evening. They drank in the consolations of Paul's epistle to the Philippians. Our hearts go out to them as they return to their barren little homes, devoid of comforts which we regard as necessities, but they go with a light and a song in their hearts.

Many pastors have moved away. Five evangelists, largely supported by the Koreans, are appointed to build up the depleted churches. They are courageous men with a fervent and consecrated spirit. The Men's Bible Institute was attended by twenty-seven earnest young men of fine caliber. One pastor in Korea sent greetings to them as the "morning stars" of the Manchuria Church.

> Not as the conquerors come, they, the true hearted, came! Not with the sound of rolling drums or the trumpet that sings of fame; But amidst the storm they sang, and the stars heard and the sea; And the arching aisles of the dim wood rang with the anthem of the free.

In the Garden of Allah

By DUGALD CAMPBELL, Kano, Northern Nigeria Agent of the National Bible Society of Scotland

God hath His deserts broad and brown; A solitude, a sea of sand On which He lets heaven's curtain down, Unknit by His almighty hand.

FROM the Atlantic to the Red Sea, and from the Mediterranean to Lake Chad and the lordly Niger, stretch great sandy deserts which we call the Sahara. Nameless nomads, commonly called Arabs, with veiled and besworded Tuaregs, and fanatical mop-headed Moors wander about among the waddies, or live around the wells and waterholes. They shepherd their herds of goats and sheep and camels which feed on the scant pasture these places afford.

The greater part of the wandering tribes are direct descendants of the hardy and autochthonous Berber peoples. Carthaginians, Romans, Vandals, Greeks, and Arabs found them in occupation. Prior to the Islamic advance after the death of Mohammed they were devoutly loyal to Jesus Christ. According to tradition, their evangelization received its first fiery impetus from the man who carried our Saviour's cross—Simon of Cyrene, himself an African.

The vast far-stretching Sahara region is known among Arabs and other nomads as the *Ganat Allah* or "Garden of Allah." It is not all sand and wilderness for there are many verdant valleys where camels feed and become fat; there are endless waddies where flocks of sheep and goats stand on their hind legs to crop the low green branches of succulent thorn bushes. There are high mountains, like Tamgak, Tibesti and Mouydir, overrun with mountain sheep; lakes and springs and potholes provide crystal clear water, cold and covered with ice in winter; fish and crocodiles are found there.

In many parts of the Sahara no rain falls for five years, or more. Yet, after three days of rain the desert becomes spangled with flowers and shrubs, and grass springs up everywhere, giving it the appearance of a magic carpet. In Kidal, in the Ifoghas mountains after a night of heavy rain I have seen the waddy in flood, forming temporary lakes, and carrying all before it like a mountain tarn in Scotland. Those short stormy rain spells send shooting up into ephemeral life a wondrous wealth of hitherto hidden grass, flowers, and shrunken shrubs.

In the cases I have bought turkeys for two shillings each, grapes black or white at three pounds for a penny, apples, peaches and apricots and plums, and delicious oranges, lemons and dates, for almost nothing. I fed my camels on dates and barley when I was compelled to travel through pastureless places. The Garden of Allah is the most appropriate name for the Sahara for only Allah himself could make things grow in this land of dearth and sterility. There are beauty spots in the Hoggar and Aïr mountains, the Harug-es-Sôda and Tibesti, which tourists will visit in days to come, and which bear comparison with Alpine scenery. A facetious French friend declared he would build a hotel on the top of Tamgak to entertain tourists. In various parts of the far-flung Garden of Allah live multitudes of unevangelized men and women of the old Berber stock-in Mauretania and the Rio del Oro, the Anglo-Egyptian Sudan, and the rich populous oases of Eastern Libya, with Italian Libya and the southern Sahara, the Tenere and Tanezrouft, the northern bend of the Niger and Lake Chad. I lived among many of these people; I taught them and traveled with them-among the Atlas Mountains, the Adrar and Ifoghas, the Hoggar and Azben, the black and green mountains of Libya, the towering volcanic mountains of Tamgak, and Tibesti that soars over 12,000 feet into the Saharan blue.

Camped in tents of goatskin or black camels hair, surrounded by their flocks and herds and families, live a race of soldier-shepherds. They are muscular men, both veiled and besworded; they are silent and strong and live hard, hungry lives, eating very sparingly once a day, and rarely drinking. These people await the coming of tried and tested Christian missionaries, but they must be prepared to live along the dangerous frontiers, hard, loving, self-denying lives, and ready to die, if need be, that Ishmael may live before God.

Men of Mauretania and Numidia, Getulæ and Garamantes, Libyans and Fezzani, men of Rhapsa and Cydamus, Santaria and its southern oases; travelers along the old *Derb el Arbain* and the other long twisty trails that span the Sahara; all these have been left in the inexorable grip of Islam. They have been shunned and isolated, shut up to Koran-chanters and Moslem proselytizers—and all because Christians were timid and avoided lands that lay under the shadow of the Crescent. The day of cautious and timid approach has passed, the day of speedy and fearless declaration of our faith and all it stands for, is upon us. It behooves us to go forward with courage to "preach the Gospel to every creature."

On my first visits to these desert dwellers in 1925, I was amazed at the readiness with which they listened to the Gospel. Their women wore silver crosses round their necks, (called *tenaghal*), the camel saddles were bedecked with a cross, their swords and daggers were cross-handled, and in a score of other things the cross stood out conspicuous. This led me to surmise their Christian origin.

When I started to learn their language, called Tamashek, I found in it many Greek, Hebrew and Roman terms—such as the words for merit, sin, angel, God, Passover. I found many customs which are similar to those in Christian lands such as monogamy, chivalrous treatment of women, and a dislike of Islamic interference. Though many are nominal Moslems, I found noble tribes that have withstood Islam. In other words, there is everywhere a great open door for the Gospel.

The People of the Veil

My first contact with the "People of the Veil" was in 1925 at Abecher, the capital of French Wadai, and from there I found them everywhere throughout the southern Sahara as far as Kano in Nigeria. Again, during my long visit to the Air mountains, the capital of which is Agades, and through to Iferouan I came into contact with interesting and intelligent populations. In the valley of Aouderas, among the black mountains that rise all around, there is a healthy climate, good and sufficient water supply from wells, and groups of camps and stone villages. At Timya, Tintellust and Tintaghoda and among shepherd camps I received a warm welcome. Iferouan, and the noble tribe of cave-dwellers who live in Tamgak, made another good center. East of there live the Kel-Fadei and other nomad peoples.

Toward the southwest and the bend of the Niger, live many Tuareg folk who belong to the Tademekket and Oullimmeden confederations. In the latter place the Christian and Missionary Alliance has begun a work, but northward, as far as the Ifoghas and Hoggar mountains, live other Tuareg tribes not yet reached by any Christian missionary. Away east to Lake Chad, and on into the Sudan, as far as El Fasher, are found these interesting veiled men and their unveiled women. They represent different divisions and speak different dialects, but all belong to the same old Berber stock. Shilha, Susi, Riffi, Kabyle, and other Moroccan, Algerian and Atlas mountain dialects are all members of the same Berber language family.

The old Berber dialects are in daily use throughout Libya, including Augila, Jalo and Kufra, and even across from Jarabub into Siwa oases where they speak nothing else. Traveling south to Bahariya, Farafra, and Dakhla oases I met many pure Berbers. I also saw many exclusively Berber towns during my recent two and a half months camel journey throughout eastern Libya.

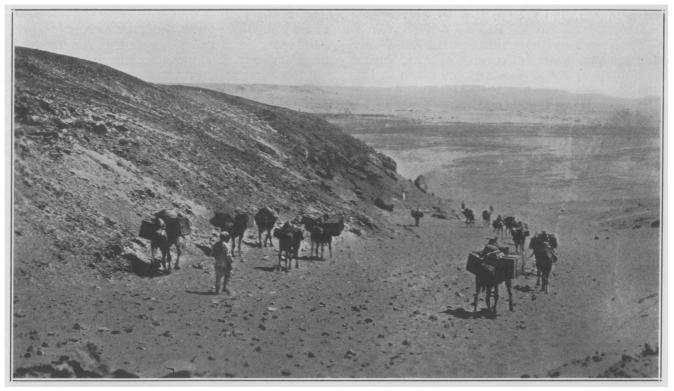
It will require serious language work to collect, coordinate and classify this widely removed Berber speech family. It has never yet been attempted. Morocco has Scripture translations in three Berber dialects—Northern Shilha, Central Shilha, and Southern Shilha. Algeria has translations in two dialects, called Greater and Lesser Kabyle. A portion has been printed in one of the many Tuareg dialects, and a work is being done in the Mzab dialect to the south of Algiers.

Missionaries for many years have been at work in Tripoli, but their work has been done in Arabic, and the commonly spoken Berber dialect has been ignored. No missions have gone to Siwa, or the other wonderful oases of Eastern Libya, hence no translations have been attempted, and only a few vocabularies have been collected by travelers and officials. The Bantu language family has received much more attention, but Berber, which is by no means less important, has been neglected.

When Will Missionary Work Succeed?

When the Berber language family receives the attention due to its historic and geographical importance; when the Scriptures are translated and published in this famous North African speech; then, and not till then, can we count on conversions commensurate with the missionary effort expended. If the early Christian church of North Africa had done for Berberland what modern missionary societies have done for Bantuland, i. e., translated the Word of God into the vernacular and put it into the hands of the people, then North Africa would never have gone down before the fanaticism and ferocity of Islam. The Copts, Abyssinians, Armenians and Syrians had the Bible, and they have stood, and still stand an impassable barrier to the implacable religion of the false prophet.

In the early days the 700 North African bishops had to run their dioceses and teach their congregations by the medium of Latin which was



DUGALD CAMPBELL'S CARAVAN DESCENDING TO THE OASIS OF BAHARIYA

understood only by a few. Augustine of Hippo, and many of the great North African Fathers recommended the use of interpreters to reach the many Berber congregations. Why did they withhold the Bible from the Berbers and not give it to them in their own language? Bible Societies have forced the Roman Catholic Church to circulate the Scriptures in French-English and Italian and other tongues to prevent "protestant" proselytism. Had they done so throughout Berber Africa, then Islam would never have gained the victory it has; Spain and Portugal would never have succumbed temporally to the religion of Mohammed. Europe has not seriously realized how narrow was its margin of escape from Islamization. Now is the time to rectify past errors, and work to evangelize the one hundred and one Berber tribes who have a common mother tongue. Let us give them the Word of God in their own language, or help the Christian and Missionary Alliance, the Sudan Interior Mission, and others who are making an effort to do so.

My recent camel journeys through the Red Desert of Libya took me to the most southerly part where live the Veiled Tuaregs of the Azgeur Confederation. Their chief—*amenoukal*—is Abubekr-Ag-Allegue into whose hands I placed copies of the Scriptures. I visited the six stone-walled towns that lie along the Tanezrouft valley and spoke with both chiefs and people. I saw doors in the narrow streets decorated with the cross, painted in black; the bodies of men and women were also tattooed with the cross. As I rode alongside my two Tuareg guides through the sand dunes I heard one chant "La illaha, illa Messiner," and I could hardly believe my ears: "There is no God but our Christ." Surely there is a future in the plans of God for this waiting race who still retain the name of Christ in their songs and speech.

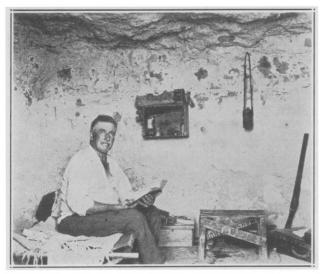
Here is a great people who have been waiting ever since the extinction of the North African Church and the advent of Islam. They have penetrated further and further into almost inaccessible mountains and desert regions to escape the Islamic efforts of Mohammed's fierce followers. There are tribes who, though they hate Islam like the plague, have forgotten the tenets of their Christian faith and are known by their Islamized brothers as kel-acouf or "wild people." South and Central Africa have large numbers of Christian missionaries, but the northern deserts, with the Rio del Oro and Mauretania and the fertile chain of green emerald oases that stretch from Moghreb-el-Akhsa to Mersa-Matruh, are still untrodden by heralds of the Cross.

The lost Atlantis, which is said to have sunk into the sea off Africa, seems to have left behind a few fragments such as the Hoggar mountains. Some say that the Tuaregs are the remnant of a lost race whose origin and history are obscured in the mists of antiquity. The tomb of the famous

317

Tuareg queen, Tin Hinan, founder of the race, lies at Abelessa in the Hoggar, surrounded by the tombs of her twelve nobles. Her jewels and other ornaments were discovered near by. Though the Tuareg alphabet is perfect, no books in that language have been discovered. Their writings are found on the rocks and stone walls of the Sahara but are difficult to decipher, though much of the inscriptions are quite legible.

The Roman Catholics have tried hard but have failed. Comte de Foucauld, member of a famous



THE CAVE FROM WHICH MOHAMMED BIN ALI ES SENUSSI WENT FORTH TO FOUND THE SENUSSIGAH FRA-TERNITY. MR. CAMPBELL LIVED IN THIS CAVE AT SIRVA FOR THREE WEEKS.

old French family, who lived a wild life in his youth and was then soundly converted and yielded his life to God and his Church, fell into the hands of an Abbe who trained him to be a priest. After much severe training and discipline, he went south into the Sahara to work among the Hoggar Tuaregs but was killed during the Senussi-Tuareg revolt in 1916-17.

Cardinal Lavigerie twice sent White Father priests to Christianize the Tuaregs but both parties were massacred. Since then the Sahara has been left to its solitude and silence; its peoples still grope in the dark. The Roman Catholics tried later to establish a work in the Tuareg city of Timbuctoo. A priest still lives there as a citizen of Timbuctoo, and he is now a servant of the Government with a wife and family. The Christian and Missionary Alliance of America has had work there for several years. One American missionary lady is buried there in the little cemetery, while her brave husband still labors there, helped by others. They have initiated work among the Tuaregs.

Where are self-sacrificing young men who will esteem it an honor to pioneer among the descendants of this ancient Christian people, a lost race whose land lies at the doors of Europe! Such work must be done on camels, for the Tuaregs are wanderers and nomads, but unlike Arabia and the *haramein*, work among them would produce no fierce opposition. Motor cars now regularly cross the Sahara, north and south via Lake Chad and Kano. French officers dare the perils of thirst and hunger and capture by bandits, to serve their country. Where are the young men willing to venture all to serve Christ and the Gospel, to reach at least one tribe of the great Berber race?

May God thrust forth some strong spiritual laborers, full of faith and the Holy Spirit to learn the Berber languages and eventually to win souls among these tall noble Berber people, whose home is The Garden of Allah.

TALENTS NOT FOR SALE

As my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability. I was born with music in my system. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. Do you thank birds for flying in the sky, or do the birds charge you fees for singing in the woods? Music is too sacred to be sold. The outrageous prices the musical celebrities charge today truly is a crime against society.

To keep my conscience free from contamination, I never look upon the money I earn as my own. It belongs to the public. It is only a fund entrusted to my care for proper disbursement. If I spend the money for my personal pleasure I should feel guilty of a heinous crime. How can I squander money on myself while there is so much misery, so much hunger in the world? To be perfectly healthy, the human body does not need much. We artificially create and increase our needs; develop costly habits; then feel miserable when we cannot have things.

I constantly endeavor to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread — some child, perhaps, of a bottle of milk. So many people go hungry in the world every day! My beloved wife feels about these things as I do. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

For the welfare of the human race — for the preservation of civilization itself, a revaluation of individual and of national success is essential.— FRITZ KREISLER, in *Success Magazine*.

Some Problems in the Philippines

By the REV. GEORGE WILLIAM WRIGHT, D.D., Manila, Philippine Islands Professor in the Protestant Theological Seminary, and Pastor of Ellinwood Church

PROBLEMS are like the poor, always with us. To our surprise the solution of one set of problems often ushers in others, frequently more numerous and more difficult than those which preceded them. The problems in the Philippines are not more, if indeed as much, in-

volved as in many other countries, but they are many and difficult.

The Influence of World Changes

The first problem runs around the earth—the problem of readjustment to changing world conditions. While the Philippines are not as well equipped with modern invention as America, nevertheless hosts of new things and new ideas have come in to change their habits and environment. The islanders now travel all over by autobus and spread these new ideas and new conditions develop.

The problem of national political status is not new but it is now to the fore. There is friendliness between the Filipinos and Americans but many have learned to like each other personally while they do not mix racially. The national problem is everywhere a real one, and could easily become most difficult. The Filipino people feel that it is not the missionary's function to take active part in politics but both his rights and his obligation when he refuses to be drawn into discussion of it. There are those-mostly outside the church-who insist that the missionary must declare himself to be in sympathy with Filipino aspirations. One thing that the Christian, foreign or native, should insist upon is that we do not seek to nationalize Christianity, but to Christianize nationality.

The problem of denominationalism is not really serious in the Philippines. The greatest criticism on this point often arises from those who are

A nation is in process of development in the Philippines. The Islands have been held in the lap of the United States for thirty-five years. Now the people are becoming restless and wish to walk alone --- but not economically. The evangelical Church has also been growing and is encountering the problems of What are these growth. problems and how will they be solved? Look through the eyes of Dr. Wright.

entirely outside of the evangelical Church, and do not intend to enter. Roman Catholics use this so-called reproach to prevent the spread of evangelical Christianity. Many in the churches deeply desire one evangelical body in the Islands, but thus far this has seemed impractical. Three de-

₿

nominations have come together to form what is known as the United Evangelical Church — the Congregational, Presbyterian, and United Brethren. The union has been eminently successful, no one group undertaking to dominate the others. Other churches or groups may later unite with the United Evangelical Church. Unless this comes naturally it would be likely to bring disunion into the present united body. Most of the denominations have, from the beginning, accepted territorial assignments to prevent over-Some, however, do lapping.

not agree to such alignments. There have also been some splits from the large denominations, and independent churches have sprung up. Denominationalism is more or less a human product, but the so-called "crime of denominationalism" is sometimes overstated.

Education and the Educated

One of the most baffling of problems today is educational. A short time ago many felt that education would solve practically all our problems. We know better now. It has brought tremendous problems of its own. While the world has not quite gone mad on the subject of education, at least it seems obsessed over the question of "degrees." If the United States, with its vast resources, is unable to absorb all of its "degree" product of today, what can be done with the same type of men in lands where, from the very nature of economic conditions, it will be possible to absorb only a few. The cure has not been discovered. Evidently the rage must rage on until perchance it spends itself.

We would not deny an education to young people. We would be distressed if they did not want it. The extension of private high schools has already become a present necessity. The Government, once so sure of its educational program, has itself begun to discuss the failure to develop moral character in its students. It has been so careful not to allow sectarianism to enter into the teaching of the schools that it now wonders whether its influence has not been against religion altogether. Today the educated young man is in danger of becoming an increasing menace to society. Far more than the church people are now asking whether one can leave out all religion out of education and yet teach morality. prominent business man in Manila employing a thousand clerks, said not long ago: "If you missionaries cannot turn us out moral young men, the case is hopeless, for the public schools certainly cannot do it."

The Problem of the Church

Missionary work in the Philippines, in relation to the Filipino Church, has passed through two stages and is now in the third stage, which is the most difficult one of all. The first stage was one marked by curiosity. The Filipinos wondered what the Americans had to offer them in religion. After being accustomed to the Roman Catholic faith for over three hundred years, they wanted to know what might be the difference in a Protestant nation.

Then came the building stage when those who listened in seriousness became converted and many were moved with deep desire to spread the Gospel. The new faith made strong appeal with the open Bible, the fellowship of its service, and the opportunity for participation in the management of church affairs. Church organizations were effected, and were cared for by the deacons, elders, and other church officers who did much of the preaching themselves.

Then followed the period of strengthening and development with the training work which from occasional Bible training courses grew into a full fledged theological seminary. The curriculum is now practically complete, and students are taking both the longer and shorter courses. The problem now is not one of training but of settlement as pastors of churches.

Many of the evangelists of the first and second stages were able preachers but knew nothing of pastoral work. The people at that time would hardly have understood it and did not understand the advantages of a pastor. Even today a number of congregations prefer to manage their own affairs, rather than follow the leadership of a pastor. Gradually, however, it has begun to be appreciated that a man who has been well trained and who can give his whole time to the work of the ministry will serve a congregation more effectively, both in the pulpit and in the homes, than would the lay church officers. But a pastor who is lacking in education is not wanted, and a well-trained pastor is hard to hold. How far should the mission go in helping to provide proper salaries? The situation is complicated by the fact that many independent congregations have sprung up with no paid ministry.

There are decided differences of opinion in regard to the question of self-support. It is an extremely difficult problem but there is marked progress in many places. It is hard to manage self-support anywhere without a vigilance program.

Now Filipinos are for the most part poor. As in the apostles' day, not many of the rich seem called. Under Roman Catholic tutelage they were not accustomed to give outright for church support but paid for various church rites and privileges. Pastors need to urge their people to recognize the duty of supporting the church. Laymen are being educated to the right idea, but it is a slow process. When a young man can easily command a much larger support as a teacher, or Y. M. C. A. secretary or welfare worker than as a pastor he feels humiliated to plead for what seems asking money for his own needs. Is it strange that many capable young men are not inclined to take pastorates when their support for wife and children is uncertain? Many sincerely desire to preach the Gospel but of late young men who have been in training for the ministry seem to slip away just as they finally face their life work. Graduation precipitates the crisis. These young men often are happy to serve in mission schools and do not seem to lose their evangelistic fervor but bring their students into personal contact with Christ.

The little churches in the provinces are composed of very lovable folk. They need pastors. Could the passion of the Master enter deep into the souls of these young men, the people would rejoice. No less emphasis should be put upon a good education but evangelization must be the watchword of the day. In some places the missionary may need to undertake pioneer work all over again. He must ever burn with the Master's passion to save the lost and wandering sheep and bring them into the fold.

The doors of opportunity for helpful, loving service abound. The prospects are bright if we are ready to look up and move forward.

"Noble Jo" of Kobe"

By MRS. ROY SMITH, Kobe, Japan Missionary of the Methodist Episcopal Church, South

NE of the greatest privileges that comes to one who lives and works in the Orient is meeting and knowing some of the great personalities, only a few of whom are known in Western lands. . . . Many a visitor to Kobe has said, "I shall remember Kobe because of Mrs. Jo." "Never shall I forget Mrs. Jo's face." How she laughed when she was told that more than one had said, "She is so homely she is beautiful." They have compared her to a fine old oak treebuffeted by the winds and storms but standing with grace and strength in old age to afford protection and shelter for the weak. They have said that she is like an old sailing vessel in the harbor, beaten by the waves and winds but standing so picturesque and fine as to be etched and used for engravings. Tall and gaunt and with a swinging walk strange for a Japanese woman, she has become a well-known figure in Kobe to Japanese and foreigners alike. Some may at first fail to admire her masculine stride and mannerisms but when they learn that for eighteen years the police of Kobe have relied on her to help them meet their problems with women and girls, and that over 5,000 would-be suicides have come to her after reading her sign-boards, they forget everything but the greatness of the woman.

The wife of the principal of a Girl's High School in Kobe remembers her when she came to Kobe forty-three years ago at the age of 18 years, a schoolgirl from Matsuyama. Mrs. E. said that Jo Nobu came to the home of her uncle, who was running for some political office in Hyogo Prefecture, to make stump speeches for him. Clad in a boy's dark *hakama* and with her face lit with zeal she made a stirring speech. It was quite the fashion then for women to be interested in politics. I remember my uncle asking her if she ever expected to be married and she answered, "I haven't time for such foolishness now." Later Mrs. E. moved to Korea and was much surprised to hear that Jo Nobu had married and had a little son. She has kept that same masculine bearing but with it she has become "Mother" to 20,000 women who have felt the grip of her hand and the warmth of her heart as she has helped them out of their troubles and shared her home with them. One hundred and fifty little children in her kindergarten, most of them with pitiful stories, cling to her skirts and run to her with shining faces as she shows the visitor through the plant. Many a foreign visitor thinks her name is "Noble Jo." How well her name fits her!

The courage required for a woman to accomplish what Mrs. Jo has done is remarkable. She came to Kobe when her husband died, a year after their marriage, a widow with a little son; without a sen. She became the matron of a small orphans' asylum at a salary of 16 yen a month and added a department for old men and women. Soon the police found her out and began to bring to her women and girls who were wandering the streets of Kobe and for whom they had no help or refuge. She was so singularly successful in her dealings with them that her time was almost entirely filled with this rescue work. She came to know the awful need and she could not sleep for thinking of these women without home or friends.

One day, a letter came from an old farmer in America who had heard of her work through some returned missionary; he sent her five yen, saying that it was very small but that he hoped it would help her in this work. It was a large sum to her then and she felt the responsibility of it so truly that she went to Mt. Maya to think and pray. She stayed there three nights and days in prayer and when she came down she came to give her life and to persuade others to give of their means to establish a home for the unfortunate run-away women and girls that had come to Kobe from all over Japan. She began to canvass for enough money to start. The answer came with many small gifts from people who could not resist her appeal. She trudged up and down the hills of Kobe for months, carrying a tiny five-sen notebook, in which she had pasted her purpose, which said "I Nobu Jo wish to provide a place in Kobe for the women who are homeless, or in such trouble that they must either take their lives or sell their bodies. I wish to erect a building and maintain a home for them until they can obtain work or learn to be selfsupporting. And I wish to teach them new hope through God, who is Love, and Salvation through His Son, Jesus Christ." That was her platform and loyally has she stood for it. She did not even waver when a Kobe man offered her 20,000 yen

^{*} Condensed from The Japan Christian Quarterly for January, 1933.

if she would use it with the condition that the work should not be done in the name of Christ.

In 1916 Jo Nobu rented a house and advertised widely through the police, and posters at wharves and stations, stating that she would give help to any women or girls who were in trouble. The results were so striking that her Kobe friends organized the Kobe Women's Welfare Association-"Do Jo Kwai." A board was formed of Japanese and foreign women and from the beginning it has been splendidly organized and supported. In 1918 she bought land and built a house at the cost of 7,050 yen and was able to take care of 20 women. In 1922 she added four rooms and a chapel at a further cost of 6,800 yen. Being so pressed for room and coveting a better neighborhood for her family she dared, in 1926, to sell out and build a big home in Harada. The new Home includes a girls' and women's department where they are taught domestic science and sewing and are prepared for positions as maids—a mother's department with ten tiny apartments, each consisting of one room and a tiny kitchen, where a woman with children can live and take care of her own. There is a children's department where one finds a very well equipped kindergarten for 150 in which the mothers can leave their children. Her newest venture is a small dormitory in Rokko where working girls, on a salary too small to live decently, can have a Christian home.

The thing for which Mrs. Jo is best known in the Kwansei district is the "WAIT A MINUTE" sign-boards that she has erected, electrically lighted and put up at places where there are frequent suicides. The first one was erected in Suma. It is a curious fact that in Japan people choose a fashionable place for suicide. Young men and women go from all over Japan, and even from Shanghai and Manila and Hongkong, to throw themselves into the crater of Aso or Asama or to jump from the Kegon waterfall at Nikko. Suma, a beautiful suburb of Kobe on the seashore, has long had a reputation as a suicide pact spot. Α factory girl first set the fashion and the papers wrote it up so luridly that a stream of people, one every day and often two, came to this spot to take their lives until the police were in despair. (Here the fast trains go around a sharp curve at a place especially beautiful for its scenery. Seascape and mountain make their last look at the fair earth a dream of heaven.) Mrs. Jo was so desperate at this condition that she consulted officials and Christian workers and put up a huge sign-board reading:

"WAIT A MINUTE — GOD IS LOVE — IF YOU FEEL THAT YOU MUST TAKE YOUR LIFE, WHY NOT COME AND TALK IT OVER WITH JO NOBU."

The response to this sign was unbelievable. Not only those who went there to take their lives came to her, but hundreds of others who saw notices about the sign in the newspapers. Scores came for sympathy and found Christ. What stories she can tell! They are too intimate and private and heart-rending to repeat. Wives cast out by concubines, girls running away from brothels where they had been sold, children kidnapped by shows, women beaten by drunken husbands, wives displaced by jealous mothers-in-law, a girl brought by a repentant man who had bought her to take care of him while he died of tuberculosis, girls hiding from the police, the wives and children of murderers and pickpockets and thieves. Over 5,000 girls have come to Jo Nobu because of those sign-boards. (Now such signs are copied and put up by welfare organizations other than Christian.) The records show 2.751 women and girls have lived in the Home for a time while they have been readjusting their lives. There are some eighty living with her all the time. It costs over 15,000 yen every year to run this institution on the most economical lines.

Mrs. Jo's friends rejoice that during the past few years her work has been recognized by the public and the government. . . Officials recognize her as a woman of rare judgment and common sense and ability. To this she adds a heart of love and a spirit so Christlike that it wins rich and poor, high and low.

Besides running this big Home and giving unlimited time to the personal side of every case, Mrs. Jo is in demand all the time to speak in purity and prohibition campaigns. During the last three months she made 18 lecture trips. When at Omi Imazu she spoke for three hours to an audience of over 1,000 people who stayed till eleven o'clock, asking questions as to the way in which they might clean up their town. She speaks so courageously against the brothel and all forms of exploitation that she is often attacked by ruffians after her meetings and threatened by brothel keepers and liquor-sellers. Eighteen times she has been attacked seriously. Absolutely without fear she attacks anything or anyone that drags down the womanhood of her country. In many places they have advertised her as the "Woman Kagawa."

Forty-two years ago at the Matsuyama Girl's School this Nobu Jo was baptized, led to her decision by one of the first missionaries to Japan, Mrs. Cunnison, whose name is hardly known now. Where would the unusual strength and ability of this unusual girl have taken her without this guidance? Where would the thousands of women and girls off the streets of Kobe have found a mother and a home?

Effective Ways of Working Tested Methods for Increasing Interest at Home

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

OUR SUMMER SURVEY

The time draws near for missionary planners to don their distance glasses and look thoughtfully over the field of next year's endeavor—taking "summer vacation" rather than Jan. 1 as the equatorial boundary. Autumn is the well-nigh universal birthday for new Year Books: and summer leisure, conventions and conferences afford opportunity for fresh plans and a new outlook. What are some of the high lights worth incorporating?

1. As a prime prerequisite, see to it that your planning committee realizes the paramount importance of the task-not as an adjunct to Christian work but the Church's supreme endeavor without which it has no justification for considering itself more than a club or fraternal order. Use preparatory means to give the committee membership the far vision and the inclusive spirit—the whole world for the field, the whole human family as the brotherhood, the missionary working personnel cooperating freely outside of denominational corrals. One hears too much of "the triumphs of our Baptist work," "our Methodist work," "our Presbyterian work," when it should be "the triumphs of our Master's work." A discriminating study of the Laymen's Inquiry, "Re-Thinking Missions," (in conjunction with Dr. Speer's "Re-Thinking Missions Examined") is calculated to remedy short-sightedness and denominational clannishness. Then we should pray sincerely for divine guidance in shaping plans not merely ex post facto blessing upon them.

As a means to the foregoing ends, saturate the planning board with the best of the new literature, inclusive of the study books, so that they may integrate the local themes and methods with the plans for the current year. As it is manifestly impracticable for every member to read all the books, assign certain tasks to different individuals well in advance, so that the eventual planning shall be synthetic and cooperative rather than a rubber-stamping of the leader's ideas. After due attention to the foregoing fundamentals, invoke all the natural aids possible to make the planning attractive. "The best is none too good." To that end, note the following:

2. Strive for artistry and literary quality in the make-up of your Year Book or other printed activating material. Worthful things are much more effective if pleasing.

3. Expel the Faithful Traditionalists and live up to your own membership in the Anti-Rut Society by aiming at freshness, variety, change rather than duplication. How many program committees are expert manifolders of "the usual"!

4. Plan for recognition of special seasons and red letter days. Timeliness is always doubly acceptable.

5. Arrange the year's schedule to include joint meetings of various missionary units in the church so there may be mutual appreciation and teamwork. If you have daytime sessions, as in the case of Women's Societies, hold an occasional evening meeting to include family groups and especially "the men folk." The usual feminine monopoly of adult mission study is neither wholesome nor profitable. Missionary information and missionary giving are the Siamese Twins of the cause. And don't forget at least one interdenominational gathering for fellowship and the exchange of plans and ideas. "The Best Thing We Have Tried This Year" would be a fertile topic for discussion.

6. Plan for unique invitations, posters, souvenirs, where the latter are used. The business world should not be given the monopoly of the art of advertising. It pays inside the church as well as outside.

7. Choose a dominant theme to be played up to through the year or a definite period, using its variations in picturesque ways calling for a play of imagination on a groundwork of facts and ideals. There is no question about the attractiveness as well as the value of sequence. The kangaroo is an undesirable mascot for the missionary society, landing this week on China and next week amidst the islands of the Seven Seas. Follow, if possible, the dominant theme for the current year and thus conserve the values of the helps exploited in missionary publications. This will involve keeping abreast of the times and recognizing to some extent at least the year's study and reading books, even if a definite period in the church year is set apart for a School of Missions.

8. Take pains to coordinate sub-themes, devotionals, music, news items and refreshments or luncheons, if any, with your dominant keynote.

9. Choose carefully the personnel for the various plans and programs, aiming not only to give all the membership tasks and recognition, but the assignments for which nature seems to have fitted them. "Where does he fit?" "In what does she excel?" These queries should be expertly answered.

Lastly, make a place in the planning for an annual presentation of missionary magazines and solicit new subscriptions in an atmosphere of specially created interest. Except for actual contacts with missionary workers, no means of awakening and sustaining interest compares with the frequent reading of attractive missionary literature. Plans for unique presentations of the magazines will be found in the April, (1932), and April, (1933), issues of this depart-Special suggestions for ment. programs and Year Book building were given in May, June and December, (1932). Every issue contains tried-and-proved-good plans which you may well ponder. It is nothing short of criminal waste to let past copies of THE REVIEW go the way of the "Ol' rags, ol' paper" collector!

The Year's Study Themes

GOD'S CANDLELIGHTS. In The South African Outlook, (February, 1933), a "Challenge in Missionary Methods" is sounded which may well be considered by all pastors and missionary leaders regardless of the specific theme under discussion, for it incorporates one of the suggestions in the much-discussed "Re-Thinking Missions." The writer says, in part:

"Within recent years the demand has become more and more insistent that the rôle of the missionary is not to destroy but to fulfil what is good in primitive Africa. The life of the African is essentially social and based on tribal conditions and customs; therefore everything that is good in the African's heritage should be conserved, enriched and ennobled by contact with the spirit of Christ. Many have wished for a fuller account than has hither appeared of the life and work there, and their desire has been met by the publication of "God's Candlelights." Mis-

sionaries should read "God's Candlelights" because of its beauty and charm . . . and again and again with questioning as to whether there is not being disclosed a more excellent way." The ensuing passage tells how the new idea of the Holy Spirit was taught on the background of the African's natural idea of the Great Spirit, and the catechism was made to read, "I believe in the Chief Jesus Christ and in His law," etc. "The aim was so to present the Christian faith to the community and to the individual that they see it not as the White Man's religion but as the fulfilment of that towards which their fathers groped—a way of life not through foreign lands but through the familiar ways of their own thought and habit. Christianity is a gradual expansion of life in all of its manifestations, whether lived in the village, in a European town or in the large mine compound. ... Through the African love of dancing and pageant and plays the Gospel story is impressed." A wealth of concrete illustrations impresses the lesson of this book that "Christianity is not another cataclysmic change, not still more of the White Man's wisdom and cunning, but something essentially theirs." Can you get this viewpoint across to your constituency in the next few months?

AFRICA IN YOUR HOME. This was a demonstration given by two women, one of whom had no use for Africans or African products, resenting having her coal delivered by a Negro or accepting a laundress who proved to be of that race. She discarded her rubbers when told of the vast output of the raw material from Africa, put back a halfeaten chocolate on hearing how much chocolate was shipped from Africa, and even a diamond ring given her by her husband lost its attraction when the source of diamonds was made known. The cotton in her dress, the palm-olive soap, her piano keys, etc., all came in for like (Thus artfully our disfavor. economic dependence upon that country was revealed.) Her hostess tactfully led her to realize that if God were the Father of Africans as well as of herself, we must be brothers and sisters, and she finally went home resolved to think the matter over and do her best to change her instinctive attitude of mind. (This is not unusual.)

A PROGRAM: LIGHT FOR THE DARK CONTINENT. As an advertisement poster use a darkened outline map of Africa (or black cut-out pasted on light ground), a vellow candle built or sketched in at point where emphasis is to be placed. Inscription: "Come to our candle-lighting service and hear about lives that have been great lights in darkest Africa." As a visualization at the service, use a large candelabrum or group of candles centered by a tall white one. When meeting is called to order, de-votional leader takes her place without announcement saying, "I represent the Headlight on this program to illumine the way through the Dark Continent." Lights central candle and an-nounces hymn, "The Light of the World Is Jesus." Calls on audience for Scripture verses mentioning Light. (Have a few previously prepared.) Prayer for more human candlelights in the needy land.

Program leader as Keeper of the Lights then comes forward and impresses need for immediate illumination to keep pace with the new commercialism and industrialism that are exploiting the vast continent. Gives basic facts briefly. Summons first Candle-Bearer who will shed the Light of Evangelism (lights from central candle a red one, speaker). represent this to Second Candle-Bearer similarly receives blue candle and speaks on the Light of Education. Third, with yellow candle, gives talk on the Light of the Healer (medical missions). Music, "Send Out Thy Light." The Searchlight speaker is next summoned to peer into the future (needs, new methods, etc.). Program may conclude with prayer or else a beautiful candle-lighting ceremony in which audience

files past candelabrum and lights tiny candles while they sing, "Send the Light," or similar hymn.

Introducing New Literature

This should be a dominant note in the summer or early autumn program of church, missionary society, denominational convention or associational gathering. Send for the descriptive catalogue listing by grade and subject the study and reading books published by the Missionary Education Movement, including those issued jointly with the Council of Women for Home Missions, addressing your denominational department of missionary education or the Missionary Education Movement, 150 Fifth Ave., New York City. Then try using the following story presented by some enthusiastic leader (given from notes, not read), in which nearly all the new volumes prepared for study and supplementary reading are incorporated. At the mention of each book have someone step promptly forward on the platform, holding up the volume, or, if not all those mentioned are at hand, using a placard, poster or replica of the book cover. Have the participants fall into groups according to the graded classifications, adult studies in one group, young people's in another, etc. In the following story, the books for adults are designated (A); young people (Y); seniors (S); intermediates (I); juniors (J); primary (P); and beginners (B).

Voyage of the Airplane, "Goodwill"

"All aboard!" called the pilot in cheery tones as our party of "Pioneers of Goodwill" (I) stood around the capacious airship ad-'"We miring its graceful lines. must get started while the visimust get statted while the visi-bility is high if we would carry the 'Good News Across the Continent' (I), of 'The Never Fading Light' (A). We're 'Craftsmen All' (A), but to some of you this will be a new experience as you 'Meet Your United States' (I) at near range."

"It will be pioneering for me indeed," said one of the "Eastern Women" (A), "but I am quite willing to 'Follow the Leader' (J) as we explore 'The Christian Mission in America' (A)."

"Yes," spoke up an earnestfaced business man, "this tour affords me a long-coveted opportunity to make my own survey of 'Christianity and Industry in America' (A), which involves one of the severest practical tests to which the teachings of the Carpenter of Nazareth can be subjected."

"I am glad to see some young people among my passengers, remarked the pilot as the plane hummed merrily along over meadows and mountains, almost drowning even his hearty voice. "They must be the 'Builders of a New World' (Y)—and a far bet-ter one we hope. 'Today's Youth and Tomorrow's World' (S)that's our hope for 'Christianity and the Health of the World' (I)."

Our first landing was made at noon somewhere in a backwoods region of the South which a much-traveled elderly man said almost made him think he was "In the African Bush" (J) again, especially as the luncheon summons from the cook shack was "The Call Drum" (P) in the hands of a little negro lad. "'If I Lived in Africa'" (J), added the genial traveler, "'The Children of the Chief' (P) would gather around and watch me, wide-eyed, as I wielded my knife and fork—implements as awkward for them as 'Wee Wong's' (B) chopsticks once proved for me. I really grew very fond of 'Kembo; a Little Girl of Africa' (B), and I be-lieve she might have grown into a fine Christian woman if she could have become one of your 'Child Neighbors in America' (P)"-addressing the alert little girl who was proving the life of our party. "You would know better how to entertain her than I did, my dear, for it is remark-able how 'Young America Makes Friends' (J)." "I'm afraid, Sir," said the lit-tle girl modestly, "that I couldn't

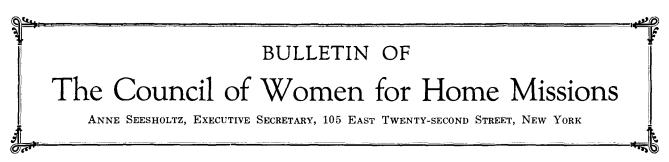
shine very far for Jesus vet."

"You're one of 'God's Candlelights' (A), my child," said the old gentleman kindly. "If you burn faithfully in your little corner, you may do as much good as we older folk in ours."

Our hearty country luncheon was finished by this time, and after signing "The Yellow Friendly Book" (P) in which a record of all tourists was kept, we were again on our way. The busy afternoon was marred by only one unpleasant incident, when some of the party became faint from flying at such an altitude when crossing the Rocky Mountains and inquired anxiously, "'How Far to the Nearest Doctor?" (I). The dizziness soon disappeared however.

Each succeeding day brought its meed of information. "'So This Is Missions," (Y) exclaimed the man from Missouri, as we landed in Los Angeles for a few days of rest before beginning the second week. "When we embarked I thought I was launching on a foolish quest, just because I had promised my pastor to make a first hand investigation of an enterprise which I deemed neither profitable nor promising. It now appeals to me as being in every way the best worthwhile investment of time, money and life which a Christian can possibly make. To the limit of my ability I will now back the Enterprise of the Great Commission."

Other good methods for presenting study and reading books are given in the February, 1932, issue of this department, as follows: Dramatizing the Reading List; Around Our Library Table, or The Animated Catalogue, with reporters sitting around a library table and brought into action by a librarian, or else having the various publications come to life and speak in the first person; the **Recipe for a Delicious Literature** Cake, the last-named being a very snappy presentation of all the new material, at the opening of the autumn schedule. Whatever the plan, get the new literature into action early in your organizational year, and then watch it work!



CONTINUE IN PRAYER

"Continue in prayer and watch in the same with thanksgiving," as the Apostle Paul has said in his letter to the Colossians, is a springtime message in the combination of "watch" and "thanksgiving."

Another has said that we should pray hardest when it is hardest to pray. In all our praying and in all our watching and waiting it is profitable that we search our hearts and be grateful that we are God's children, grateful that Jesus Himself has invited us to follow Him, grateful for His amazing declaration,—

Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

And then the significant searching command—

These things I command you that ye may love one another.

"There is a direct implication for the inspiration of the home builder and the home lover in these words of the Master and in the call to prayer. The cornerstone of the home is the family altar and the very life of the nation rises from the spiritual foundation of its homes," writes Mrs. Daniel A. Poling, president of the Council of Women for Home Missions.

"What are we doing to build and to rebuild the American Christian home? Here is a fair question. Certainly more real preparation is needed.

"There will be few to question the statement that the mother's vocation is the greatest of all. Her task, her burden is very heavy; her whole life must be a dedication. The desire to strengthen home ties, to enrich home associations and to lift home aspirations comes just by setting the worthy example at our own firesides, and by establishing our own family altar."

Prayer: Our loving and allwise Heavenly Father we come to Thee with hearts full of gratitude thanking Thee for Thy gracious care, thanking Thee for Thy willing forgiveness and for Thy greatest gift—Christ, our Saviour. We live and have our being in Thy love. For our forgetfulness and for our wanderings we ask Thy forgiveness. For our worries and for all our thoughtlessness that have dimmed our vision of Thy loving face we claim Thy forgetfulness. May Thy peace and prayer be upon our homes and with our children and with all men and women everywhere. In His Name we pray. Amen.

THE CHRISTIAN MISSION IN AMERICA

The very first sentence in Hugh T. Kerr's book, "The Christian Mission in America,"* speaks of "a moving of the dawn wind as if the morning were at hand . . . Disillusioned as to economic security and social progress there is confident hope that the night is far spent and the day is at hand."

More than one person may ask, "What shall we Christians do about it?" If the answer is "Study, and think before acting," the question comes back, "We have studied and we have thought, to what purpose? Let's *do* something." Surely what we

* To be published in May by Council of Women for Home Missions and Missionary Education Movement.

[326]

have done individually and collectively has brought us to these days, called depressing and dark.

The opening chapter of Dr. Kerr's book is named "The Ever Challenging Gospel." The closing paragraph outlines the subject matter of the book.—

This is the Christian mission in America. It is the effort to share Christ with all men whatever their race or religion. It is not set for battle against any man or against any man's faith; it is consecrated to the task of giving him the best we have—Jesus Christ. This book is an attempt to show with what success this effort has been carried forward. In this first chapter the moral wrongness of our modern world and the adequacy of the Gospel to meet this moral wrongness have been set forth. This is primary, for before there can be any enthusiasm for missions there must be enthusiasm for the Gospel itself. The second chapter interprets the faith of the fathers and enquires whether their children have kept that faith. The third chapter analyzes the principles which compelled the expansion of Christianity in the early Church and endeavors to show that these same principles are operative in our modern world. The fourth chapter considers some phases of the Church's task in transmitting the Gospel to the younger generation and opens interesting questions concern-ing the loyalty of youth to Christ and the Church. The fifth chapter examines the charter of the Christian Church and enquires into its allegiance to its message and mission. It seeks to present an *apologia* for the Church of today. The last chapter introduces the reader to the inspiring motive and sustaining power of all missionary work-the cross of Christ, which is in our age as in every age the power and the wisdom of God.

WORLD PEACE AND THE CHRISTIAN CITIZEN

A program for church women prepared by Mrs. Thomas Conyngton and Mrs. Pierson P. Harris of the Mid-Atlantic Conference, Congregational-Christian Women's Association. I. Opening Service. Hymn—O God of Love, O King of Peace, (Tune Hesperus). Scripture—Micah 4:1-6; Ephesians 4:1-6.

Prayer.

- II. Study Program.
 - A. Interdependence of Nations — economic; political; social (matters of health, use of drugs, etc.); cultural.
 - В. War Machinery counteracting peace progress, -- Army and Navy equipment: munitions; power of organized war forces as expressed in personal interests, armament interests, and R. O. T. C. (Reserve Offi-cers' Training Training Corps).
 - C. Peace Machinery working toward a negotiated rather than an enforced peace as expressed in — League of Nations; World Court; Nine - Power Pact; Kellogg - Briand Pact (Stimson interpretation).
 - D. Obligation of Christian Citizens—

1. As voters, know the position of candidates on international as well as national affairs. Let them know yours.

2. Make use of the power of public opinion.

3. Unite with other organizations in support of legislation helpful to the cause of Peace.

4. Cooperate fully with all local groups working in definite ways for the furtherance of international understanding.

5. Continue study of international as well as national affairs.

III. Moral Disarmament—The Disarmed Mind (Service of worship to be held at the close of a meeting for World Peace).

Call to Worship

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. (Isaiah 11:6).

In hearts too young for enmity There lies the way to make men free. When children's friendships are worldwide

New ages will be glorified.

Let child love child, and strife will cease;

Disarm the hearts, for that is peace. Hymn: Choice of the following or a similar one, if these are

not in hymn book:

1. These Things Shall Be—A Loftier Race. (No. 293 in The New Hymnal for American Youth.)

2. At Length There Dawns a Glorious Day. (No. 286 in The New Hymnal for American Youth.)

3. In Christ There Is No East or West. (No. 299 in The New Hymnal for American Youth.) *Thought for the Day.* (To be given by the Leader.)

Recently I found a poem that was written soon after the World War, called "German Prisoners."

When first I saw you in the curious street

Like some platoon of soldier ghosts in grey,

My mad impulse was all to smite and slay,

To spit upon you—tread you 'neath my feet. But when I saw how each sad soul

did greet My gaze with no sign or defiant frown,

How from tired eyes looked spirits broken down,

How each face showed the pale flag of defeat

And doubt, despair and disillusionment,

And how were grievous wounds on many a head,

And on your garb red-faced was other red,

And how you stooped as men whose strength was spent,

I knew that we had suffered each as other,

And could have grasped your hand and cried, "My Brother!" -Joseph Lee.

"When first I saw—how each face!" It is only when we look

into the *faces* of the world through the light of Christ's regard for personality, that we lose all sense of race rivalry and hatred, of alien skin and features, of ours as the superior humanity, and gain the desire to grasp the hands of "our brothers." Moral disarmament cannot come through debate, or through pages of figures, or through economic necessity alone. When we see personality shining through the external, when we see that personality as God's supreme concern,-then only will we "disarm the hearts,"-then only will we realize that armaments, suspicions, and prejudices which lead inevitably to conflict, cannot be. We must make this a *moral* issue; we must make folks understand that brother cannot kill brother any more than he can violate other great moral laws.

Do you remember Henry van Dyke's story of "The Hero and Tin Soldiers" found in his book, "The Valley of Vision"? It concerns Captain Walter Mayne, home from war for Christmas Day. One leg was gone and he was ill but he was *home* with his family. When his eldest son came in with a big box of tin soldiers sent by Aunt Emily, the father said to the child, "You have lots of other toys, you know. Would you give the soldiers to me?"

The child looked up at him puzzled for a moment; then a flash of comprehension passed over his face and he nodded valiantly. "Sure, father, you're the Captain; keep the soldiers."

Then Captain Mayne burned the soldiers and said to the pastor sitting near by:

"If ever I find my little boy playing with tin soldiers, I shall spank him well. No, that would not be quite fair, would it? But I shall tell him why he must not do it and I shall make him understand that it's an impossible thing."

"I shall make him understand that it's an impossible thing." Morally impossible! We, too, must find war morally impossible. We, too, must have moral disarmament.



AFRICA

What One Leper Did

Through the gifts of the American Mission to Lepers, nine brick cottages have been constructed to form a leper colony near Central Hospital at Elat, West Africa. Lepers cleared the ground, made the brick and served as carpenters and masons under the direction of the American Presbyterian Mission. The Hospital Report for 1932 tells of one leper, who, single handed, has been going into neighboring villages doing personal work with those who never attend church services. He has been used of God in winning forty-five souls to Christ. Other lepers, closely associated with him, report sixty-two more that this one leper has brought to a saving knowledge of Jesus Christ last year, thus making a total of 107 souls won.

-Drum Call.

Walk 140 Miles to School in Africa

Five tribes are represented in the Boys' Agricultural Mission School at Katoke, British East Africa. There are fifty boarders and a village school with fortyfive boys. Twenty-five boys came on foot from Bugufi, a distance of about 140 miles. Some set out with just a thin cloth and no blanket, and with only sufficient food to last two or three days. The journey takes about eight days or more. The natives in these parts are not hospitable and will not ordinarily provide for and lodge a stranger for a night. The boys simply trusted in God to help them and all arrived safely. One was a boy of about eight. A Christian boy in the school, seeing that this little fellow had

only one small rag to wear, gave This him his only singlet. Christian boy who is an orphan, remembered when he himself wandered hopelessly about, sometimes insufficiently clad and often hungry.

_Č. M. S. Outlook.

A Congo Memory Contest

In a preparatory school of the Congo, where 12 men from Lolo and 16 from Vungu had been in school for one year, the book of Colossians was chosen for the Bible study, and a goal was set for each man to commit the whole book to memory. Some read with difficulty, but there was a remarkable measure of success. Of ten participants four received a perfect mark and the reward, a small French Testament. After a competitor made four mistakes he was out of the running.

-Congo Mission News.

Practical Progress in Angola

Dr. H. S. Hollenbeck of the American Board Mission at Sachikela, West Central Africa, describes the Native Church as practical and progressive, growing steadily in membership and maintaining its enthusiasm. To prove the point he compares the subjects for discussion at the Foreign Missions Conference at Atlantic City and those in Angola. At Atlantic City: "(a) Village agriculture and industry; (b) Health and hygiene in villages; (c) Mass education; (d) Specialized service for women and girls." The Native Church agenda: "(a) How can the Church help make the medical work more effective in the village?; (b) What can we do to improve our agriculture?; (c) How can we encourage larger attendance at school?; (d) What Christian work among women and girls?"

Visiting East Africa

Rev. W. S. Nelson of Tripoli, Syria, writes of a visit to Uganda. A missionary who had served there for 36 years told him that when he first went to Uganda there were about 8,000 Christians in the state, while now the enrolled Protestants are a quarter of a million, with an equal number of Catholics. In a total population of three million there are only 65,000 Moslems, so the Christian numbers show a relatively large proportion. There is a finely equipped Mengo Hospital operated by the C. M. S. It has about 160 beds in all departments. As it has the only X-ray in Uganda it does all this kind of work for the government hospital as well. Every effort is concentrated upon efficient service. The visitor can now travel in comfort through a region where less than a century ago were dense jungles and savage men and beasts.

-Presbyterian Advance.

Hartzell School's New Building

As a memorial to Bishop Joseph C. Hartzell of the Methodist Episcopal Church there has been completed at Old Umtali, Rhodesia, a new educational building for the Hartzell Training School, to train pastor-teachers for Christian service. In 1900. Bishop Hartzell opened the work at Old Umtali and later under Bishop Johnson it spread until today the Rhodesia Mission Conference has four districts. The Christian community numbers 7,500, and there are 6,000 Sunday-school pupils in ninety schools. Hartzell steps can we take to promote Training School is the chief center for these four districts. Radiating from here, the Christian workers enter a territory of 62,500 square miles—the size of the states of New York, New Jersey and Massachusetts.

-Christian Advocate.

WESTERN ASIA

Bible Readers in Bible Lands

The Bible Society has provided funds to translate the Bible into Arabic and Armenian. The Bible Readers Association has published 2,000 leaflets annually, containing daily Bible readings as a help to Sunday-school teachers and students. In many village schools they are used in connection with the daily prayers in the school, so that actually many more than 2,000 persons are benefited by the leaflets. This Society seems to persuade people of all ages and of many nationalities to read a portion of the Bible each day. Today the Society has nearly a million members in many lands, including 2.000 or more in the Near East.—Bible Lands S. S. News.

A New Conference Center

Since the War, Christian workers in the Near East have increasingly sensed the value of conferences as a means for the exchange of thought and experience, for increasing fellowship and understanding among groups of workers. It follows that a permanent conference center, devoted exclusively to this great service, is found necessary, and the American Presbyterian Mission has granted on generous terms a five-year lease of a building of the Mission in Choueir, in which the Bible Lands Sunday School Union purposes to conduct annually during the summer months a conference center, hoping it may meet the needs of many missions, societies, churches and individuals for physical and spiritual refreshment. Several conferences, conventions and institutes have been tentatively booked for this summer.

-Bible Lands S. S. Union Leaflet.

Iraq Missions

With its entry into the League of Nations as an independent kingdom, Iraq has attained a degree of publicity, and has shown some evidence of becoming in reality what it is in name. As conditions to entrance into the League, Iraq gave several guarantees, two of which affect missions. One is freedom of conscience and worship, and the free exercise of religious, educational and medical activities of all denominations subject to the maintenance of public order and morality. The other is of the equal rights of racial, religious and linguistic minorities.

-Outlook of Missions.

INDIA, BURMA AND SIAM

India's Anti-Untouchability Movement

A few years ago the Hindu caste system seemed like an indestructible barrier to Christian progress in India. Today there are increasing evidences that the system is slowly crumbling. An All - India Anti - Untouchability League has been founded and Mahatma Gandhi's fast has stimulated the movement. Now he has announced a new fast because he finds that caste is a greater evil than he thought. While Mr. Gandhi has aroused Hindu public opinion and led many to think of the social evils of untouchability, orthodox Hindus have also been aroused to defend the ancient custom and its religious basis. They are appealing to the British Government's pledge of neutrality and non-interference in religious matters, strongly opposing the Untouchability Abolition Bill, proposed for the Central Legislative Assembly, and the Temple Entry Bill for Madras. The latter, which has been disapproved by the Viceroy, would permit untouchables to enter the temples—from a Christian view-point a doubtful privilege. A similar bill has been introduced into the Legislative Assembly in Delhi.

In the meantime the work of educating the Hindu public on the injustice and evils of caste is going forward. As one result a proposal has been made by some of the Hindu priests that a purification ceremony for outcastes may be introduced to solve the problem of permitting them to use the temples. The tide seems to be turning in favor of the removal of untouchability, a curse which has for so long kept 60,000,000 Hindus in bondage and poverty, ignorance and dispair.

High Caste Inquirers

The Alliance mission in India reports a unique situation in their field. A number of high caste Hindus have been attracted, and come to the mission bungalow at Murtizapur (Berar) almost daily to read the Bible and inquire concerning the Way of Life. They are among the most influential men in the town, and most of them are wealthy. This, together with their high caste, makes it exceedingly difficult for them to accept Christ, but some of them are very near the Kingdom.

-Alliance Weekly.

Indian Church Over 100 Years Old

Bruce Petta church, Bellary, has long passed its hundredth birthday. It is the mother Church of the district, and has a membership of over a hundred and sixty. Some of the older members began life as Hindus, but most have been born in Christian homes and have little temptation to join in Hindu feasts or ceremonies. On the whole, it is an educated group: many of the young men are teachers or in government service. Also, many of the women are teachers in government or mission schools.

If contributions are evidence, this church has grown stronger; it has not only paid all its expenses but contributed toward the Council. The disappointing feature is that it does not grow by additions from the Hindu community, yet it stands for definite Christianity.

-The L. M. S. Chronicle.

Aid for Pariahs

330

Since September, 1932, the Government has allowed Mahatma Gandhi freedom to carry on work connected with the removal of untouchability. Statements and interviews that emanate from his prison are eagerly read and discussed by all classes. Work in this connection has grown so much in volume and value that it was thought advisable to start a weekly paper exclusively for discussion of topics related to the removal of untouchability. The first number appeared on February 11 from Poona under the title Harijan, meaning literally "God's people." Mr. Gandhi, [who has just been released from prison and has begun another prolonged fast] writes most of the articles.

-Christian Century.

Sacrificial Giving—A Spiritual Tonic

Rev. W. G. Menzies of the Central Provinces gives the following proof that financial depression can be a spiritual tonic:

"Our masons, carpenters and other artisans have had about four months' work this year. Some of their number suggested that they would do better not to have a Thanksgiving on account of unemployment and hard times. The farmers of the community have had little or no hauling to do and their prices for grain are so low that they cannot afford to sell it, but they decided to have their Thanksgiving just the same. I have never seen more heroic giving. Fifty maunds of grain were stacked at the rostrum in the church. Men, women and children came forward and in cash laid their offering on the table. It amounted to Rs. 374 and others gave to bring it up to Rs. 400. This exceeds many of the offerings they have given in years that were flourishing. This has come about by continual teaching on stewardship and tithing. There were those in our midst that gave the widow's mite for they gave all they had in their possession. One old couple gave their last four *pice* each and had nothing left. Others made similar sacrificial gifts.

Vellore Medical School Opened

Vellore Medical School for Women, the institution built and equipped through the untiring efforts of Dr. Ida Scudder, was formally dedicated on December Streams of visitors 2, 1932. made their way to the scene by car or cart or afoot, while red turbaned police made sure that nothing should obstruct the way for the Governor of Madras, Lord Stanley. His speech and that of the Surgeon-General showed how deeply the Government appreciates the aid which mission institutions, such as this, supply in fighting disease and ignorance. The appreciation of the patients finds its voice in such testimonies as this: "Oh, I always go to Vellore Mission There is no other Hospital. where they are so kind and loving, or where they take such pains to look after every one, rich or poor. My mother always went to the Big Doctor (Dr. Ida) and I always go to that young woman the Big Doctor has trained. She knows just what to do."

-Christian Intelligencer.

Mr. Gandhi on Hinduism

The answers given to Dr. E. Stanley Jones by Mahatma Gandhi, during a recent conversation in Yeravda prison, are thus reported by Mr. Gandhi himself in *The Indian Witness* (March 2, 1933).

1. Why do you not try to do away with the caste system altogether?

ANSWER — Untouchability as practiced in Hinduism is a sin against God and man... Untouchability of a healthy kind is undoubtedly to be found in the Shastras and it is universal in all religions. It is a rule of sanitation... The castes are a social institution. There is nothing sinful about them... They are no bar to spiritual progress... I am a firm believer in Varnashram... (four principal castes) They are a gift of Hinduism to mankind.

2. Are not Hindu temples the lowest thing in Hinduism?

ANSWER: I do not think so for one moment. Temples are to Hindus what churches are to Christians... That in Hinduism we have images of stone or metal inside temples makes to me no difference... Deprive a Hindu of his temple and you deprive him of the thing he generally prizes most in life... It is my conviction that temples are an integral part of Hinduism.

Salvation Army Commended

General Higgins, Salvation Army Chief, has made a tour of India. When presiding over a Bombay City meeting in his honor, the governor of Bombay said:

It is a relief in these days of confusion, even opposition, between politics and religion, to find a body of workers who prefer work to words, and whose policy is to devote themselves entirely to the practical issues of human life. They have chosen the motto of Him who "went about doing good," and who inculcated the doctrine of rendering to all their dues.

In reply General Higgins said: "The four Salvation Army officers that originally came to India have increased to 4,000 commissioned officers today; and where there was only one Army center in Bombay in the old days, there are today 5,000 centers." Reviewing the Army's history in India he mentioned three stages in its growth: first one of persecution, when officers of the Army sometimes paid for their convictions with their lives; one of misrepresentation, when it was suggested that the work of the officers was being done mainly for mercenary purposes; and lastly a chapter of appreciation and praise.

—Dnyanodaya.

Baptisms in Burma

In a section of Burma where the Gospel Teams toured some three years ago there gathered by the edge of a lake about six to eight hundred people. Twelve men in white coats received one after another candidates for baptism who had already been accepted by their churches in nearby villages. It was found that 353 persons had confessed Christ by baptism. More than half came from families that had found no satisfaction in Buddhism, and were now seeking it in Christ. This was only one result of the work of the Gospel Teams. Village pastors and the district evangelist, a leading man in Burma who two years ago represented the Karens of Burma at the India Round Table Conferences held in London, have been stirred up with the power of the Holy Spirit.

Cantonese Church, Bangkok

The Christian work among Chinese in Bangkok includes a school, an organized church, a street chapel, and daily preaching of the Gospel on the streets of Bangkok. Important advances have been made in the work of the Cantonese Church during the past year; the organization of the Cantonese Church with its national pastor, two elders, seven deacons and a membership of 117 and the reception of nine persons on confession of faith, and three by There was also a cityletter. wide evangelistic effort. Beside the regular Sunday morning, afternoon and evening services, the Cantonese church has opened its doors at least four evenings a week for evangelistic meetings. Every morning the two pastors and other workers have met at the church for a brief season of prayer, after which they have gone forth to preach here and there throughout the city. Many and varied are their pulpitsdirty, narrow lanes, opium dens, schools, workshops, working men's mess houses, under green trees, in the scorching sun-but always sure of an audience of from one to more than a hun--Siam Outlook. dred.

CHINA

Rural Mass Education

The National Christian Council is laying emphasis on rural evangelism and mass education in many parts of China. Briefly, the method is to gather country people into night schools or short-term day schools for a few weeks in the slack season, and to teach them to master a thousand characters so that they can read simple books written in this vocabulary. When they have "graduated" f r om this first stage they can take further teaching in religion, improved agricultural methods, or some subject allied to their particular occupation. One of the greatest advantages of the plan is that it calls for active help from young, educated Christians.

--C. M. S. Outlook.

Teaching the Illiterate in Honan

Rev. J. H. Bruce, missionary of the United Church of Canada, writes of country classes held at a village 40 miles west of Weihwei, Honan, a region marked by poverty, ignorance and sin. Since few could read or write, the first lessons were Phonetic Script, which about thirty boys and girls succeeded in learning in two weeks' time, being able to read Gospel of Fifty-seven boys in all Luke. were under instruction, in addition to adults. Twice a day all were drilled in the singing of hymns. Each noon the classes would assemble to consider the meaning of the Christian life, and all were urged to respond to the call of Christ to follow Him. Three courtyards were furnished freely for the work and all expenses were met by the Chinese.

Not long after writing this account, Mr. Bruce died of typhus fever, a disease which constantly menaces missionaries who itinerate in villages.

-United Church Record.

Famine Relief Work

Dr. David A. Brown, Chairman of the China Famine Relief, (U. S. A.), has returned from a 10,000-mile trip of inspection of the areas in ten provinces of Northwest China in which famine relief and prevention activities have been conducted during the past five years. He reports encouraging results—roads built, irrigation projects completed and in progress, dykes constructed; the use of drouth resisting seeds, and the establishment of village industries and agricultural cooperatives.

Most important of all is the change of mind that has come over China's leaders who now see that by proper programs the menace of recurring famines can be overcome. Thousands of square miles of fertile land are now adequately assured of water through engineered irrigation works and are producing food in spite of drouth while motor roads make possible the rapid transportation of food into areas that otherwise would be plunged into the direst distress when drouth, hail, locusts and other calamities occur.

Fighting the Opium Evil

The "Anti-Opium Society," organized by Swatow Christian Institute, South China and in which other organizations are represented, had a week of lectures on the evils of opium. A petition was sent to the Provincial Government, asking that measures be taken to prohibit the raising of poppy plants. This was granted, and notices were sent out to that effect, officials being sent to see that the order was enforced. Another petition which received favorable attention asked that in every large city some provision be made for treating addicts of the habit.

---Watchman-Examiner.

Anti-mission Films

Under the title "The Bitter Tea of General Yen," a photoplay expresses a most cynical attitude toward missionary effort. Every implication is of futility. The Chinese attitude is one of contempt. *Time* (January 23d) calls it "morally subversive and eloquently anti-Christian." The Chinese scene is comprehended in battle, massacre and philosophical cruelty. It seems to us unfair both to the Chinese and to the part taken by foreigners in China.

This presents an excellent opportunity for mission boards to protest, and lead their constituencies in protesting against such gross misrepresentation. Communications may be addressed to H. E. Cole, vice-president of Columbia Pictures, 729 Seventh Avenue, New York, and to Carl E. Milliken, Motion Picture Producers and Distributors of America, 28 West 44th Street, New York.

Gospel Jig-Saw Puzzles

Dr. H. G. Stockley, of Siaofu, tells in Conquest by Healing, of a new use for jig-saw puzzles. "A friend recently gave us an excellent jig-saw puzzle. One day my wife and I were discussing this puzzle and the thought came to her to get some of them done by a carpenter. The idea then advanced a little further. Why not use some of the pictures put out by the Christian Literature Society, Christ seeking the lost lamb on the mountain side, the picture representing Christ with the children of the world gathered around him, and other such pictures? So we called the carpenter and had him prepare a number of these, so that now each ward has two jig-saw puzzles, each with a Bible message behind it. The evangelists have been instructed to tell the patients the meaning of the pictures they are piecing together. It gives us pleasure to see the patients at all times playing with these puz-zles, and, we trust, getting a message from them.

The Church in Manchuria

As might be expected, the Church in East Manchuria has been seriously affected by events of the past year. A year ago one hundred out-stations were reported in this field. Today there are not more than fifty, and many of these are so depleted that their future is very uncertain. Since, on the whole, life and property have been more secure in towns than in the country, large numbers of refugees have crowded into the towns. Most of these churches have therefore gained very considerably in numbers but not in financial strength. Four village church buildings have been burned. The fifty churches which have gone out of existence entirely were in districts where conditions were such that all had to flee. When peace is re-

stored many will be able to return to their farms and some churches will be reestablished. but it will be years before the loss is retrieved. Christians have stood the test and faithfulness has been manifest on every side. While the bandits treat Christian and non-Christian alike, communists have not shown like impartiality, and the lives of leading Christians are constantly threatened. Not a few have elected to die rather than deny their Lord. These have proved great inspiration to other a Christians so that a deepening of spiritual life, with new enthusiasm in preaching has been apparent, and every Sunday sees a number of decisions regis-tered. —*Korean Echoes.*

Missionaries in War Zone

The Japanese advance in North China has brought imminent peril and destruction to missions in that area. On April 20th, cable reports stated that Japanese bombs had been dropped on the American Methodist mission property at Myunhsien, (a few miles south of the Great Wall) seriously damaging the buildings but causing no loss The School for Amerof life. ican Children at Tungchow, east of Peiping, was also reported bombed, endangering the lives of some 200 American children. There is apprehension for the Peking Medical University and the Yenching University, in case the Japanese undertake to oc-cupy the city. The seaport town of Shan-hai-kwan, where the American Methodists have a station; the summer resort Peitaiho, where there is a large summer missionary colony, and other places between the Great Wall and the Lwan River have fallen into the hands of the Japanese. Tientsin, where there are fourteen missions; Tang Shan, a united Methodist mission station, Changli and Tsun wha, American Methodist mission stations are among the stations in the area of conflict.

Japanese to Chinese Christians

At the All-Japan Christian Conference held in Tokyo, Mr. Chang Fu-liang, Rural Secretary of the National Christian Council of China, after summing up political and social developments, said:

It would be an ungrateful act of omission, if I should refrain from touching upon the question foremost in our minds, on the relationship between Japan and China. By the constant interchange of messages of sympathy and good will during the last twelve months or so between our Na-tional Christian Councils and by the courageous stand taken by some Japanese Christians, the Christians in our two countries have come closer together in the fellowship of prayer and sorrow, although our respective countries seem to drift farther apart . The fate of mankind calls for action on the part of Christians. . Will the salvation of nations lie in wars and more wars? God forbid! The Christians of the world, especial-ly those in Japan and China, must aggressively and incessantly work for the cause of justice between nations, peace on earth and good will among men .

To send messages of greetings and to exchange fraternal delegates without sharing with each other the heavy burden of a common task in Christianizing the international relationships between our two nations, especially at this extraordinary time, seems to me to miss a great opportunity in our Christian fellowship. In spite of the small numbers of Christians in our two countries, let us therefore rededicate ourselves and redouble our efforts in the cause of international justice and good will. Then and only then shall we be laying the foundation for a lasting international peace.

-Missionary Herald.

JAPAN—CHOSEN

Religious Hunger

The Higashi Hongan temple in Kyoto, headquarters of the Shin sect of Buddhism in Japan. has appropriated 20,000 yen to open a school for farmer priests in Manchuria and is expecting to plant a Buddhist colony there. Christian churches also are busy making plans for evangelism among both Japanese and Manchurians in the new state. Rev. Rokuro Miyazawa reports that moral conditions there are almost indescribable, approximating frontier days in the American west.

Writing of religious conditions in Japan, Toyohiko Kagawa says: "Although there is a wave of atheism abroad in the country, wherever I go in Japan. and without exception in every town and all villages, there is a hunger to hear the Gospel. Near the most famous shrine in all Japan there is a strong radical party, for there are many outcasts there. In five days of meetings thousands came to hear, including all kinds of creeds, with fascists and communists."

Missionary By-Products

Mission work has many by-J. P. Moore, of the products. Reformed Church in the United States, enumerates some of these in Japan. In all the principal cities there are charity organizations. There are now asylums for the care of the needy; orphanages, most of them or-ganized and fostered by Christians-Japanese and missionaries; and asylums for the insane. Formerly these unfortunates were put in cages by families to which the insane belonged. Now they are mostly cared for by the Japan authorities. There are no poorhouses, because according to law and custom the poor and aged are cared for by their relatives. There are homes for lepers, and schools for the blind. The Red Cross Society is country-wide, and the Emperor heads it.—Outlook of Missions.

Where Depression Helped

New buildings are nearing completion for three institutions maintained by the American Board, Kobe College, Glory Kindergarten and the Women's Evangelistic School. It was for-tunate that Kobe College completed its building-fund campaign in July, 1929, prior to the Wall Street crash, which would have made the raising of the fund next to impossible. Even allowing for possible loss on building-fund securities and the usual percentage of noncollection of pledges, the college is still advantaged in the amount of yen available for the new The Bible School, equipment. through the sale of its old property, has acquired a larger campus of cheaper land near the new Kobe College buildings. Although these building programs were worked through prior to

the fall of the *yen*, the gain in exchange has made possible a better job and better equipment. —*Congregationalist*.

Campaign Results in Chosen

Scattered reports show some results of the "Nation-wide Evangelistic Campaign."

In one place, two college students held a three-day revival, the attendance increasing from 50 on the first day to 600 on the third.

A new church, established only last year, took in 20 new believers as a result of special meetings.

Another country church which has a congregation of about 200, reports 60 new members this winter.

Sun Kyori, in the industrial suburbs of Pyengyang, a fiveyear-old church of less than 300 adults, had a week of revival meetings during which 118 men and women decided to become Christians.

At Muchin, in the country, over 200 people attended special meetings for two weeks, with 50 new believers as a result.

Another church reports that its congregation of 50 has grown to 200.

Two Bible Women brought in 47 new believers during a week's class.

A new Sunday school, started last June, reports the following weekly increases for last month: first Sunday, 81; second Sunday, 96; third Sunday, 121; and fourth Sunday, 165; an increase of over 100% in one month.

At Nansan, a small country village, six years ago one man went to church Sunday by Sunday, rang the church bell, and held services all alone, the only Christian in the village: this winter evangelistic services were attended by about 70 Christians and as many non-Christians, and over 500 *yen* were raised for a new church building.

-Station Letter.

ISLANDS OF THE PACIFIC

Musical Bible Coach

The Secretary of the American Bible Society in the Philippines has equipped his Bible coach with a loud speaker for both victrola and microphone connections. Programs are broadcast by switching back and forth from records to microphone. A motor installed in the coach drives the mechanism where electricity is not available. The society has been swamped with invitations for outdoor meetings.

In the Philippine Islands, there is nearly as much preaching under the open sky as inside buildings. A concert of sacred music attracts the people. They crowd around the Bible Society's coach to see what's going on, and how. They soon find that this coach is a bookstore as well as an enormous music-box: for the sides are lifted and shelf upon shelf filled with Scriptures come into view. That gives the colporteur his opportunity. Long after the meeting has closed, groups of men and women linger about the automobile to hear extracts read from the Bible and to purchase copies for themselves; worship is stimulated, instruction given and the people are drawn together.

-Christian Advocate.

Filipino Becomes "Y" Secretary

The Y. M. C. A. in the Philippines now has a Filipino Secretary, Mr. Jesus Dineros. The "Y" came to the Philippines with the soldiers and sailors in 1898. Nine years later, the American-European branch was organized. Then in rapid succession the Filipino "Y" was incorporated in 1911; the city and student buildings threw open their doors in 1915; the armynavy branch was inaugurated in 1918; the Chinese "Y" organized in 1922 and a program of provincial expansion launched in 1923. -Christian Century.

Moros Carry On

Another outgrowth of Dr. Frank C. Laubach's work in literacy for Filipinos is the move on the part of enthusiastic young Moros to organize English-speaking societies to carry forward the work begun by Dr.

Laubach. These societies list 29 forms of useful service including the spread of knowledge in improved methods of agriculture, animal husbandry, and proper health measures. They hope to collect Moro literature and put it into print; encourage native arts and crafts; promote new ideas in education. Number 10 on the list reads "to act as peacemakers among the Moros and between the Moros and Christians," while number 29 says "to prepare ourselves to be worthy of the leadership of this prov-ince, which will fall upon our shoulders as we grow older."

The Bible in Bali

The charming island of Bali has attracted attention both for its beauty and interest.

The first attempt to give the Bali people the Bible in their own language was recently completed by Missionary Vielhauer of the Basel Mission, who has published the New Testament, translated by him in spite of many difficulties. For example, they have no word for "river" and are compelled to say "water." They have no words for colors and can distinguish only three, white, red and black. They have no word for "light," although they have one for darkness. In John 8:12 Mr. Vielhauer was compelled to translate, "I am as the sun and enlighten the world." For the idea of God, he found only a word that has a disturbing connection with woods. The people of Bali think of divinity only as a forest spirit. As there was absolutely no word for "spirit" the translator was obliged to say "breath." These examples might be multiplied.

A Real Revival in New Zealand

A New Zealand business man writes of a spiritual revival now taking place. He reports that hundreds of backslidden churches have been revived, and that many hundreds of people outside the churches have made an open confession of Christ as Saviour and Lord. The movement began with repentance and prayer on the part of churches that had become cold and indifferent, and has been accompanied by a mighty outpouring of the Spirit of God. The awakening is more pronounced among the youth of the country.

-Watchman-Examiner.

A New Hawaiian Church

On a recent Sunday, at the church building now under construction by the Methodist Board of Missions at Kahaluu, sixty-five were baptized, one of the largest group baptisms for many years. The baptism was by family-in many cases entire families, including father, mother, children and other relations requested baptism. The historical background of this church is of unusual interest. Some eighteen years ago E. Tokimasa, Japanese manager for Libby, McNeill & Libby, who had once been connected with the Methodist Mission, proved so helpful an influence as a Christian business man that the Japanese with whom he had contacts have been anxious to have a church of their own.

His daughter organized a Sunday school, gathered the children about her, and fostered a religious culture in the community. The result, after several years, is a substantial church, in which the Japanese community is cooperating heartily.

-Christian Advocate.

NORTH AMERICA

Colleges Face a Crisis

The Presbyterian College Union has summarized conditions in the 34 Presbyterian colleges. These contain twentytwo thousand students, eighteen hundred professors, with college plants worth thirty-four million dollars and endowments of thirty-two millions, of which ten and a half millions now yield no income. Debts of four and a half million threaten the existence of the colleges. Salaries have been reduced 10 to 35 per cent, hundreds of well-trained professors may be obliged to resign and students are being cramped to the limit. A simi-

lar crisis faces other denominational institutions. Commenting on these facts, the Union maintains that "all contemporary life and problems verify the claim so long made by the Church and Christian college, that the dominant and ultimate need is for intelligent Christian character, for a release of our spiritual forces in order that the moral life on which civilization rests may be restored and maintained. The supreme influence through which this is to be brought about is the Church. But along with the home the greatest channel through which the Church is to gain this result is the Christian College.'

-Presbyterian Banner.

Churches Survive Depression

In Texas, while one out of every 22 business and industrial concerns went into bankruptcy during the past three years, and one out of every six banks was forced by failure to close, only one out of every 40 colleges, one of every 45 hospitals, and only one of every 2,344 churches have been closed on account of financial difficulties.

-Presbyterian Advance.

Religious Trends

Herbert Hoover's Commission on Social Trends reported that Protestant church membership kept pace with the growth of population f r o m 1926-1931; while from 1916-1926 church expenditures increased 50% more rapidly than the national income. Today, as a generation ago, the church rolls contain the names of five women to every four men. In Negro churches the proportion is five to three. Ninety-three per cent of the Roman Catholic priests and 59 per cent of the Protestant ministers are college or seminary graduates. In 1910, at the world missionary conference in Edin-burgh, the chief objective was "The World for Christ in this Generation"; in Jerusalem, in 1928, it was "Sharing Spiritual Values." In 1909, 94% of mission funds came from living donors; in 1929, only 89%.

-The Churchman.

Great Commission Prayer League

As it enters its twenty-third year, this League reports a total of more than 250,000 confessions of Christ in answer to prayer. Millions of pages of tracts, leaflets and bulletins on prayer have been mailed to members upon request.

Funds for this movement are received in answer to prayer. Seven principles laid down by Thomas E. Stevens, the founder, have guided the League's efforts. They are:

1. The exaltation of Christ rather than any human name.

2. Full devotion to the vital doc-trines of the Word of God. 3. The showing of the Spirit of Christ to all similar movements and every evangelical church, without "en-tangling alliances" tangling alliances."

4. Strict avoidance of debt, commercialism and fleshly ambition.

5. Its methods to be kept open to the members of the Body of Christ. 6. All correspondence kept as a

sacred trust.

7. No personal or public appeals for money on behalf of the League.

-Sunday School Times.

Save-A-Life League

Among the many welfare agencies found necessary in these times of stress is the National Save-a-Life League, with headquarters at 299 Madison Ave., New York. Officials of this League have evidence that the suicide impulse is almost always induced by sudden loss of mental poise which can be restored by the right influence. The fact that suicides in New York City for 1932 numbered 111 less than the total for 1931, a period when suicides in the nation as a whole have been steadily increasing,—is substantial proof that the League's efforts In one are bringing results. day, 18 persons were won over to a more hopeful outlook on life. During the first six months of 1932, 1,738 persons came to Dr. H. M. Warren, president of the League, both by letter and personal call. He and his assistants first persuade them to delay, there is never argument, then work toward rebuilding confidence. To those amenable to such method, the religious appeal is used, and when this appeal goes home it is most effective of all.

"God's Acre"

The spread of the "God's Acre" movement is infusing new life into hundreds of country churches, according to the New York Times. The number of people participating is double that of last year. Some of the mission churches in the Philippines, Burma, Siam, India and South Africa are adopting this plan for raising money. Different names are applied in different places as "God's Acre," the "Lord's Acre," the "Lord's Plot," "Planting for the Lord" and the "Lord's Portion." The participants dedicate a certain part of their portion to the church, the proceeds being given to carry on the activity of the church.—United Presbyterian.

Advance in Southland

The Southern Presbyterian Home Board has been making signal progress in the southwest. Calvin Institute has become Oklahoma Presbyterian College, valued at \$325,000. Stillman Institute for training Negro ministers had in 1901 only \$10,000 worth of equipment and a handful of students; now it has 110 acres and a plant valued at \$300,000, and has educated 500. Again, in 1901, the Church was carrying on its work among the Mexicans of Texas almost without equipment. Now every fourth Christian among Texas Mexicans, other than Catholics, is a Presbyterian, and the Church has two schools for them valued at \$200,000.

-The Christian Century.

The Indian and Missions

The Indians may be called a "Vanishing Race," but their imprint will always remain upon America. Consider that:

One-half our states have Indian names.

Thirty counties in Michigan are named after Indians.

In both New York and Iowa are seventeen counties bearing Indian names.

From Mt. Katahdin to Tacoma most of our mountains have been named by the Indians.

As to our rivers—Piscataqua, Ohio, Monongahela, Mississippi, Missouri, and on to the Yakima are Indian names.

Indians named Lake Winnepesaukee, the Finger Lakes, and all the Great Lakes except Superior.

George W. Hinman, in his book, "The American Indian and Christian Missions," tells the story of missionary work among these "first families."

Lutherans Move Forward

The Lutheran Foreign Missions Conference, at its 1933 session in Chicago, last February, made two important moves. The first is the appointment of a committee to prepare "A Plan of Cooperative Possibilities on the Part of the Lutheran Foreign Boards in America." Representatives are to be appointed by the Boards themselves. The second has to do with the program for 1933-34, and calls for a two-day session at a conveniently central part to which all missionaries on furlough and all secretaries of boards and board members shall be present. It was decided that the program should be arranged so as to give time for conferences and discussions of "The Problems and Opportunities Common to All Lutheran Foreign Mission Boards."

Black Man's Burden

Negroes form one-tenth of the population of the United States, but own only 1/140 per cent of the wealth. Their per capita wealth is \$215 as compared with \$3,000 for the average American. In those southern states where eight of the twelve million Negroes live there is not one Negro member of a legislature, not a Negro who holds a county office, not a member of a city council. Negroes are thus taxed without representation. In the sixteen former slave states, during 1930, over a million Negro children of school age were not in school one day in the year. Southern

Negro children, forming a third of the school population, received but a tenth of the school funds, while the average term for the million and a half who attended school was only six months. Many of the persons thus called and treated as "Negroes" are predominantly of Nordic blood, with perhaps one Negro great-grandparent out of sixteen. —The Crisis.

Japanese-**A**mericans

The Japanese in California are steadily decreasing through return of considerable numbers to their home country, but there is a rising tide of second generation Japanese. The California Health Bureau reports 76,000 American-born Japanese in California. The birth rate is estimated at 5,000 a year. The decline of the first generation and the rise of the second is expected to be greater and greater, due to the fact that the influx of the first generation from Japan has been greatly cut off during the past 18 years, and the average age of the first generation is thought to be between 50 and 55. Therefore the Christianization of the Japanese community rests largely upon the second generation. There is at present a real spiritual awakening among them.

The Reformed Church in the United States has sent missionaries, kindergarten, social and educational directors to California to take up the challenge to help these Japanese-Americans to become responsible Christians. They endeavor to give r eligious instruction to the young people through well-organized Sunday schools, through young people's societies, leader's training classes, Boy Scout and personal counseling.

-Outlook of Missions.

Radio Preaching in Alaska

Rev. E. L. Winterberger, minister at First Presbyterian church, Anchorage, Alaska, with his singers broadcasts an hour's service from 8:45-9:45 every Sunday evening, and in this service practically covers the whole of Alaska from Ketchican to Port Barrow, and from Nome to Juneau, including Yukon territory. Every mail brings letters telling of groups of miners and others who gather for these services in the homes of their friends. Contributions to maintain this service come from Stewart, Yukon Territory, to the Aleutien Islands and southeastern Alaska.

-Presbyterian Advance.

LATIN AMERICA

Against Odds in Puerto Rico

Two destructive hurricanes within a short period might well prevent the paying off of a church mortgage, yet Puerto Rican Baptists in Rio Piedras sent the following letter to the Home Mission Society:

With the loan of \$5,000 six years ago a parsonage was erected Each year with the exception of 1928, when the hurricane hit the Island, we have repaid \$1,000. In September, 1932, when another hurricane hit us and did great damage to the parsonage as well as destroying over 30 homes of members of the church, we felt that it would be impossible to complete the payment. But we trusted in God and went forward, with the result that as we closed the year, we were able to cancel our complete debt. -Missions.

"Philosophy Chats" in Chile

Dr. George P. Howard has been successful in giving radio sermons over a commercial broadcast in Valparaiso, Chile. He calls them "Philosophy Chats" and says: "I have discovered that these people will listen eagerly to a religious talk, provided it is not labeled 'religion.' Roman Catholicism here has spoiled that word." On one occasion talks were given be-tween acts of a grand opera broadcast, with the nation of music-listeners as audience. "My subject that evening was the Christian solution of the problem of the struggle between the individual and society. The following day the editor of a Socialist paper and one of the organizers of a workingman's 'university,' invited me to become one of their lecturers. I have *carte blanche* to talk to them on any cultural, philosophical or religious subject I desire."—*Christian Advocate*.

Obstacles in Venezuela

Mr. George W. Jackson, of the Orinoco River Mission, Venezuela, gives the following account of an evangelistic trip to San Antonio:

The people had been told I was a black man with burning red eyes, that I was a devil, and that I was paying each convert twenty cents a day and two bottles of milk. We entered the town, to find the doorways crowded with curious people. Securing a house for meetings we held the first service with a good crowd and good order. In the evening there was some disorder outside. Presently, the mayor appeared with twelve armed men, and took fourteen of our Christian men prisoners. I tried to speak with him, but was curtly told to appear at the police station in the morning. The men were not permitted to take their hats, hammocks or blankets. I asked permission to accompany them, but was refused. After spending most of the night in prayer I was preparing to go to the police station, when two policemen arrived to take the women of the house prisoners and to bring me before the mayor. After some palaver he finally dismissed me, and I asked if we were free to continue the meetings, to which he replied, "Yes." But when the men arrived they came with a different story. He had threatened to shoot them and to put the women to sweeping the streets if they did not give up their religion. They all said they would be quite glad to do that for Christ's sake. After another interview with the mayor the heart of a lawyer was moved so that he wrote a permit which he requested the mayor to sign, granting us free-dom to hold meetings. In the two following public meetings souls were really saved.

Christian Living Taught

Colegio Internacional at Asuncion, Paraguay, like other mission schools, lays chief emphasis on the development of Christian character. It is recognized that mere teaching of the Bible and sacred literature will not ensure Christ-like living, and that every day personal conduct is the essential dynamic. Classes teaching Christian principles are called "Conversations." Here moral, social, educational and religious problems are discussed. It is recognized that religion has to do with every phase of life, and students search all over the city for facts and illustrations. Four distinct methods of incul-

cating Christian teachings are employed at the School: through the personal influence of the Christian teacher; through the teachings of the Bible and principles of Christian living in each grade in the School, with required attendance; through the Sunday morning service, conducted for all the boarding students, on the same lines as a like service in the United States; and through the extension work of the institution, consisting of public lectures and the participation of the Christian teacher in the life of the community through the Rotary Club, federal school and government institutions, and the numerous activities in the community where both privately and publicly these Christian educators are making a profound contribution to spiritual values.

-World Call.

EUROPE

Income Rises—Costs Fall

In the memory of most people, last year was the darkest financially for Scotland, yet the foreign mission income went up by many thousands of pounds in the Church of Scotland. The total income was £169,641 compared with £151,491 in 1931, and the total expenditure ± 172 ,-795, compared with £176,267. There was also received at headquarters £5,708 toward the liquidation of last year's deficit. This giving was in response to the assembly's appeal to prevent cuts in the missionaries' salaries and curtailment of the work. The ministry committee has announced that in spite of a curtailed income, the minimum stipend has been maintained at ± 300 and a manse, through economies arising out of local church unions. —*Christian Century*.

Religious Issues at Geneva

Seven religious organizations have a representation in Geneva:

- World Alliance for International Friendship through the Churches.
- Life and Work Committee of the Stockholm Conference.
- European Central Office for Interchurch Aid.

International Missionary Council (Department of Social and Industrial Research).

World's Committee of the Y. M. C. A. World's Committee of the Y. W. C. A. World's Student Federation.

Leaders of the World's Sunday School Association hope that this organization may also be represented, since its religious education program is deeply concerned with the issues that are centered here — World Peace, Disarmament, Protection of Women and Children, Anti-Opium Activities, and the like.

France Promotes Buddhism

The well edited and beautifully illustrated Catholic mission journal *Die Katholisher Missionen* publishes a statement on this subject from which we quote the following:

The French colonial government in Cambodia distributed money among the animistic population for the spread of Buddhism and entered them officially under the caption "diplomatic presents." These, observes the magazine, are the political reasons that make a "Christian" colonial government the missionary of heathenism. This agrees with the address of the governor-general to the king of Cambodia in which he called France a Buddhist power. The Apostolical Del-egate of Father India has accordingly raised the question with the colonial government, as to the reasons which impelled them to give the preference to Buddhism over against Catholicism in a population which as yet does not know either.

Gipsies in Germany

The Gipsy mission in Berlin has a real gipsy caravan, with two horses, and a worker for the British and Foreign Bible Society worked among the Gipsies for two months the past summer, accompanied by a young Gipsy convert as driver. The first visit was in Pomerania, where, in certain sections, police are hostile to the Gipsies; but upon reading the words "Gospel Caravan of the Gipsy Mission" allowed the workers to remain. Three meetings were held at Naugard horse market, where two thirds of the listeners were men. Sixty-nine Gospels were sold. Gipsies met on the road proudly displayed the Gospels of John which they had bought the year before. One knew the entire Gospel of John by heart. In the course of this journey 400 copies of the Gospel were sold. —Bible in the World.

Rome Prepares for a Campaign

According to both secular and religious papers, the Vatican is preparing a campaign in anticipation of the time when Soviet Russia will abandon its antireligious policy and again allow Christianity to have an open field for action. Rome is preparing colleges for training students in the mentality and the history, as well as the Liturgies, etc., of the Eastern Church. Monasteries are working intensively at this in Belgium, Czechoslovakia and Poland. Many of the teachers are of the Dominican Order, and the colleges are located at various points, some in Rome, others on the field expected to be conquered. It is hoped that Rome, who has always had her ear to the ground, is justified in her belief that the Soviet policy is certain to change.—The Living Church.

Unusual Celebration

This summer the churches in Czechoslovakia, especially in Slovakia, will commemorate an unusual jubilee: in 833, 1100 years ago, the first Christian Church was built at Nitra, Slovakia, by Prince Pribina, whose dominions included present-day Slovakia and North Hungary, at a time when, before the invasion of the Magyars, those realms were purely Slavonic. This church is older than any other in present-day Bohemia and Moravia. It was built a generation before the coming of the "Slavonic apostles" of Christianity, Cyril and Methodius, from Saloniki to Moravia. This beginning of the Christian mission is at the same time also the beginning of a civilization by which the Slavonic nation was connected with the ancient cultural centers of Southern and Western Europe. Protestantism in Czechoslovakia shows an increase from 990,000 in 1921 to 1,132,000 in 1930; the National Church of Czechoslovakia grew

from 525,346 to 713,092, among a total population of 14,732,644. —The Brotherhood.

"Youth Week" in Bulgaria

The number of communist periodicals in Bulgaria has increased to forty-three. Methods imported from Soviet Russia for "penetrating" schools have aroused strong protests among both religious and patriotic groups. In reply to the communist campaign to win youth of school age, the Bulgarian Church recently organized a Youth Week, with daily lectures in all parts of Sofia. These meetings were held in restaurants, cinemas and other public places, where the most talented speakers in the church addressed large crowds. In all, fifty-five lectures were given. A nation-wide radio campaign carried not only the lectures but musical programs to all parts of the country. Over 100,000 specially prepared pamphlets were distributed; in short, the effect of hostile propaganda has been to stimulate all the religious forces in the country to renewed activity. The "Father Paissy" Society, a federation of all patriotic and religious societies in Bulgaria, has just petitioned the government for more religious instruction in the schools.

—The Living Church.

Fellowship in Saloniki

Greek Evangelicals in Saloniki have in a brotherly spirit shared their church with the Armenian Evangelicals, who are refugees with no church center of their own. During the Week of Prayer union services were held. Greek, Armenian, Turkish and English were the languages used throughout the week. One evening the Greek pastor would lead the meeting and the next an Armenian, but when the meetings were thrown open to the congregation for testimony, prayer or hymns, all the different languages could be heard from many parts of the church. The little church was packed each night. At the Sunday morning communion service

seating capacity was taxed. Both nationalities sat around the communion table, while both Greek and Armenian pastors, deacons and deaconesses officiated.

-Congregationalist.

MISCELLANEOUS

Back to Original Purpose

The National Council of the Young Men's Christian Association has issued a call, prepared by the Special Commission on Message and Purpose, which summons secretaries of local branches to a new religious emphasis. The Council suggests that this begin with the gathering of little circles of likeminded members for prayer, discussion and religious fellowship, and that these groups find some expression for their religious devotion. The Council hopes that from these groups will spread anew more of that spirit of Christian consecration which characterized the beginning of the movement.

-Alliance Weekly.

Meeting Human Need

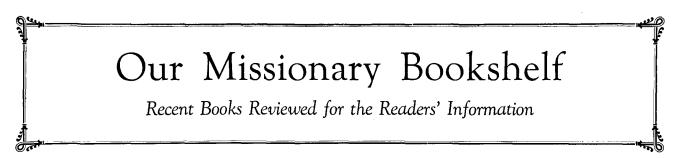
The "Missions of Biblical Education," with headquarters in Toronto, is an interdenominational organization which for 23 years has ministered to a vastly scattered and cosmopolitan company of folk. Personal contact with the lonely in isolated communities — the fishing settlements of the Maritime Provinces, the prairie home, the mining town, the lumber camp, or the foreign-born colony - is made through evangelistic campaigns held in their midst by Rev. F. A. Robinson, Director of the work. Sometimes special services are held in redemptive homes for girls, several meetings being held each day during the campaign. Many curious settings have featured the evangelistic services held during these twenty years in which Mr. Robinson has devoted himself to this special work. Often a dance hall has been converted into a mission hall, while frequently an abandoned barroom has echoed with sacred song and prayer. On

one occasion a saloonkeeper closed the barroom an hour earlier each night that he might give the traveling preacher a chance. One of the most outstanding bits of service rendered through the Missions of Biblical Education is the correspondence, whereby the evangelist and his workers keep in contact with reclaimed and lonely, and frequently discouraged, men and women.

Birthday Band Helps the Blind

Robert A. Byers, a blind and paralyzed Christian of Australia, moved by the helplessness of blind girl babies in South India, desired to save one of them. A friend suggested that he form a birthday band and solicit a shilling from his friends on their birthdays. This was in 1918. He found ten friends willing to help, these enlisted others, so that during his lifetime the Band was in touch with work for the blind in twenty-one parts of the world. Its objectives are: To save infant life; to rescue blind orphans or castaway children from death, starvation, ill-treatment or worse, and support them in mission schools; to support blind evangelists and Bible-women, colporteurs and masseurs, home teachers and musicians, who work under the supervision of missionaries; to help supply the ever-increasing demand for Scriptures and other literature in Braille in heathen languages, by cooperating with other organizations engaged in this work; to put Gospel into Braille by hand, and use it to begin pioneer work for the blind in places where nothing has been done for them before, and to help in any other way possible to advance the interests of the blind in non-Christian lands.

The Birthday Band cooperates in work for the blind in India, Ceylon, Burma, China, Korea, Japan, Palestine, Syria, Persia, Egypt, Algiers, Nigeria, Sudan, Morocco, Brazil, Chili, Peru, Philippine Islands, New Britain, Solomon Islands, Fiji and North Australia. —Report Letter.



An African Pilgrimage. By A. M. Chirgwin. 12 mo. 158 pp. Paper, 2s. 6d. Student Christian Movement Press. London. 1932.

The "greatest religious experience of my life" is what the author says of this year of travel in Southern Africa and Madagascar, visiting the mission stations of the London Missionary Society. In this "wonder year," the author says, "I saw God at work, and I can say now as never before I believe in the Holy Ghost, the living, acting, working God."

Mr. Chirgwin has selected from his exceedingly interesting letters the material chiefly relating to the planting and development of the Christian Church in South Central Africa. He says: "I came back from my long tour, convinced that amongst the movements afoot in Africa today, such as the break down of tribal organization and morality, the coming in of western industrialism, the trek to the towns, there are many that are disintegrating and even sinister, but there is one that is constructive and wholly welcome; that one is the growth of an indigenous Christian Church.'

These delightful letters not only give a vivid and instructive description of the growth of the Church in Southern Africa but they are most interesting travel letters of an intelligent and careful observer. Here we read of the influence of the Africaner, or South African Dutchman, and of the growing use of Africans, the Dutch-African tongue. Life in the Karoo and the veld are pictured and we see the Africans-Christian and heathen—in clear contrast, with many lights and shadows.

Mr. Chirgwin left England in August, 1930, landed at Capetown, traveled through Cape Province, Orange Free State, Natal, Transvaal, Basutoland, Bechuanaland, Northern and Southern Rhodesia, Portuguese East Africa, Tanganyika, the Belgian Congo, Zanzibar and Madagascar. He saw missions and churches in all stages of development-in the process of planting, struggling for life, emerging under native leader-ship and fully established as self-governing and self-propagating. The story of what he saw is far from dry reading. There are vital facts presented and there is life described in sufficient detail to make the picture live. The author observes:

"I was much impressed with the way in which Christianity has spread in the Northern Kalahari Desert. This is largely the work of native ministers and evangelists who, almost unknown as well as unseeing, have gone through this desolate land and have carried the Gospel with them.

"In Bechuanaland, in the old days, it was customary for the chief to arrange for a pagan service just before the people began plowing. The object of the pagan rites was to secure fertility from the spirits of the earth and air . . . when Khama became chief the headmen asked him to arrange for the rites as usual . . . Khama's reply was that if they wanted their rites they could have them, but as for himself and the Christians in the tribe they would have a meeting for prayer in the Kgotta. From that day the "Ploughing service" has taken place, but it has been baptized

unto Christ, retaining the good and dropping the bad features. I found my heart in my throat more than once as I realized the wonder of the thing."

* *

In the description of the work in Cape Province one of the most interesting narratives re-lates to the "big meetings" as they are called. "It is a remarkable festival-the most memorable experience of the whole trip. . . . The people bring and cook their own food. . . . One party of seventeen had walked 160 miles, every inch on foot. . . . Some five languages were spoken. . . . Counting children there were about 1,000 people assembled for the 'big meeting.' . . . Canterbury pilgrims were not so numerous. . . . The first day was spent in an examination of the catechumens by a specially appointed committee. In the Kuruman district there are some 1,800 church members, three ordained ministers, seven evangelists and some elders and deacons. . . . Evangelists and deacons reported on those whose names were to be removed from the roll. During the year fifteen had died and twenty-three had fallen. This may sound terrible but it is hardly more than one per cent of the membership and when we consider the conditions of life in native huts and villages, the terrific temptation and strong sex urge, the figure is surprisingly low."

There are also word pictures of Tiger Kloof where church leaders are trained, a visit to the mines and a study of their problems, the life in the "bush," and following in the footsteps of

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

David Livingstone—all intensely interesting—but the ending of the book is rather abrupt without the gathering up of any general conclusions. It is well worth reading—for Appraisers and others.

The Dark Continent—Africa. By H. A. Bernatzik. Illus. quarto. 256 pp. B. Waterman Co. New York.

Here is an unusual picture album of African people and scenes with 256 photogravure plates. The photographs are taken by a real artist and show realistically and attractively the varied scenery of mountains. glaciers, fauna and flora, jungles, sands, rivers and lakes. Little is left to the imagination as to the way the people live and do not dress-their dances, fetishes and spirit houses, their industries and customs, houses and Christian churches. Some of the grotesque African customs must be seen at least in pictures, to be believed, but with all many of the people are attractive and intelligent in appearance and their villages are picturesque though dirty. The variety in landscape and in human features, customs and houses in various parts of the continent are clearly seen at a glance. Relics of the stone age are pictured in ancient carvings and remarkable rock paintings are shown from southern Rhodesia. The modern gold mines and diamond mines are not so attractive and interesting.

The text accompanying this album is merely introductory and gives a general description of the territorial divisions of the continent where the photographs were taken. It might be well for intending missionaries to become acquainted with the appearance and surroundings of their future parishioners, and for supporters of missions to see some of the natives that need transformation.

Moral Man and Immoral Society— A Study in Ethics and Politics. By Reinhold Niebuhr. 8 vo. 280 pp. \$2. Charles Scribner's, New York. 1933.

Dr. Niebuhr's latest volume provokes and greatly interests

but does not inspire. Its thesis is the essentially irreconcilable conflict between the ethical ideals of individual men and all the group areas in which men seek to carry out their individual ideals. The politico-social universe is too much for morality. The latter has no promise for the ills of society. With skillful, if somewhat involved arguments, the author reviews the field and the forces in and through which moral men seek to unravel the tangled threads of immoral society. The quest is interesting and serious and not without alluring aspects, but it is utterly Every known type of futile. philosophical as well as ethical remedy for social ills is rigidly investigated and ruthlessly discarded. The author reaches no real conclusion for the title of his volume is both its thesis and its finale. Moral man is shut up in the squirrel cage of economic. political and social limitations. He may perch for a while upon some comfortable round of the wheel within the cage, may run slowly or swiftly or may even try to run backward, but he is fastened in a cage.

Dr. Neibuhr writes with charm and conviction. The ease with which he riddles fanciful schemes "of the weal and the woe" emboldens him to brand all ideals, hopes and aspirations as illusory. He seems to be certain of only one thing, namely, that the human squirrel is in the cage of society with its revolving wheels; he is perhaps certain also of a second thing—that the wheel will always be going around. The prologue of the publisher, printed on the cover "What lies ahead of us is told in this book—realistically, bravely and clearly," is undoubtedly true if we are ready to grant that the author has insight and foresight to such marked degrees. The accompanying sentence of the cover page foreward, however, "Someis not so conclusive. thing can be done about the wars, depressions, sufferings and follies of modern society and will be done inevitably." No. nothing is to be done, nothing can be done. It is an eternal tragedy, not without its beauty,

says Dr. Niebuhr. Even in the most perfected form of social redemption the author believes that "the most effective agents will be the men who have substituted some new illusions for the abandoned ones. The most important of these illusions is that the collective life of mankind can achieve perfect justice. It is a very valuable illusion for the moment; for justice cannot be approximated if the hope of its perfect realization does not generate a sublime madness in the soul. Nothing but such madness will do battle with malignant power and 'spiritual wickedness in high places.' The illusion is dangerous because it encourages terrible fanaticisms. It must therefore be brought under the control of reason. One can only hope that reason will not destroy it before its work is done." (p. 277.)

To such a withering climax "Moral Men and Immoral Society" leads us, or into such a morass of utter futility it plunges us. "Society" says the author "is man's great fulfillment and his great frustration." So, with a wide sweep of his hand he dismisses Christian social ethics and idealism and leaves helpless man at the baffling, buffeting mercy of his revolving cage - forever to be cabined and confined, always struggling, never achieving. Dr. Niebuhr's philosophy does not claim to be called Christian. not even in a unique sense of his own, let alone in any of the traditional molds. Liberal Protestant Christianity, too, is given a particular castigation and at the hand of one who has been regarded as a most valiant devotee.

Yes, man is a squirrel in an inhospitable cage, according to Dr. Niebuhr. Even the nuts which caprice or fate put in his paws are either too hard to crack or empty when they are opened. Yet this brilliant and candid author is too thoroughgoing to be summarily dismissed and too serious to be taken lightly. The volume is rewarding reading for those who are willing and ready to follow the tragic procession of futilities, led forth by one of our most penetrating thinkers. WILLIAM HIRAM FOULKES.

China's Foreign Relations, 1917-1931. By Robert T. Pollard, Ph.D., Assistant Professor of Oriental Studies, University of Washington. 416 pp. \$3.50. Macmillan, New York. 1933.

Amply documented, yet in attractive, popular language; avoiding prolixity, yet affording an adequate conspectus of China's relations with the world, especially during the last century, this book is heartily recommended to those who would understand the present political situation in the Far East from the point of view of history. Dr. Pollard is eminently fair to China, showing a very real sympathy with her in her rudely awakened realization of her own medieval weakness and her far from harmonious determination to be strong; yet free from the partiality of that unreasoning nationalism which repels, by its manifest exaggerations, those who read some of the works of Chinese partisans on the same He is also fair to the theme. nations of the West in setting forth the provocations which they have suffered while also depicting in true perspective the selfish exploitation which characterized too much of their earlier intercourse with China. There is a clearly drawn contract between the commerce and diplomacy of Europe and America during the last twelve years and that which had preceded it, marking the dawn of a new era in China's relations with all nations except Russia and Japan. No nation has professed such unselfish friendship for China as Russia, yet no nation has more insidiously sought China's conquest; while Japan has continued to show a complete unwillingness to abandon the old spirit of imperialism in favor of the mutual helpfulness of the new era. Rather than yield her ruthless dominance of the Far East, she will hold it in contempt of the judgment, and defiance of the power, of the whole world. In this she has at least been consistent since she first learned from Western nations

the policy which they have now discarded as definitely destructive, rather than constructive, of truly prosperous and progressive nations.

This is an excellent book to read in connection with the Lytton Commission's Report, as each supplements the other.

COURTENAY H. FENN.

Japanese Invasion of Manchuria and Shanghai, from Sources Other Than Chinese. 8 vo. pp. XI, 445. Shanghai Bar Association, Shanghai, China, 1932.

The Publicity Editor of the Shanghai Bar Association explains the purpose of this volume as a compilation of articles from the foreign language press, written by Europeans, Americans, and a few Japanese, during the period from September, 1931 to May, 1932, describing and judging the Japanese Invasion of China, which has stirred the world. Mr. Lei, with no other comment than the headlines. has simply provided the material for a world judgment of the invasion, independent of the League of Nations and its Lytton Commission. The First Part of his book records in detail the famous "Tanaka Memorial." which was either the work of that radical premier or of a Japanese military officer, in 1927, outlining a Japanese policy of ruthless world conquest. This was followed, in December, 1931, by the Japanese General Honjo's less detailed but even more outspoken project, presented to Gen. Jiro Minami, Minister of War, and accompanied by sketches and plans.

The Second Part consists of descriptions of the military efficiency and moral unscrupulousness with which Japan carried out her long prepared conquest of Manchuria, reprinted from Shanghai's Weekly News Magazines, some of the articles written by evewitnesses in Manchuria. Not only were the Chinese unprepared to resist this onslaught of a vast military machine, but in their desire for peace and their loyalty to their pledge as a member of the League of Nations, they long desisted from serious attempt to

drive back the enemy. The whole shockingly medieval yet terribly modern story of murder and spoliation and pretenses and broken promises, on the one hand, and retreat and suffering and disillusionment and despair, on the other, is most graphically set forth, concluding with the setting up of the puppet government of Manchoukuo, under the nominal headship of Henry Pu Yi, the long deposed "boy emperor" of China.

Part III gives similar detailed descriptions of the far more sharply contested Invasion of Shanghai, with its enormous destruction of Chinese lives and property.

Part IV is concerned with Japan's Warlike Actions Elsewhere, in Mongolia, Tientsin, Jahol, Nanking, Hangchow, etc.

Part V includes an article by one of the few protesting Japanese, and a large number of foreign press and individual views on Japan's defiance of the League of Nations, the Lytton Commission, "The Soul of Japan," etc.

These documents afford a very fair cross-section of the material supplied to the Lytton Commission while in China, which, with their personal observations and interviews in Manchuria, proved altogether convincing as to the right and wrong in this undeclared war, which still drags on in defiance of world opinion.

C. H. FENN.

Manchuria: Cradle of Conflict. By Owen Lattimore. Maps. 331 pp. \$3. Macmillan, New York.

Mr. Lattimore shows a remarkable first-hand knowledge of the Manchu, Chinese, and the Mongolian psychology. All Sinologues will welcome this contribution to their libraries, and the volume will also be valuable to the heads of merchantile concerns, and to others who seek to understand in some measure the Far Eastern "Mind." Christian Missions, contemplating the opening up of new fields, will find the maps invaluable. Chapter four, dealing with Chinese Culture, is exceptionally good, although one fears that the "ordinary reader," even after trying to grasp the difference between "East and West," will be left in a fog. Even "The World Tourist" will find the book too academic, but it is an excellent textbook for students specializing on Far Eastern questions. EDWIN J. THARP.

Manchukuo—Child of Conflict. By K. K. Kawakami. Illustrated. 311 pp. \$2. Macmillan, New York.

This volume, written from a Japanese viewpoint, will be welcomed by every unprejudiced lover of China. It teems with interest. The author, with scarcely a trace of bias, unfolds the Sino-Japanese situation in a masterly fashion and, with a thorough understanding of the present chaotic conditions, makes clear the necessity of someone putting China's house in order for her. He suggests that Japan is giving her an example of the way to do it, in what she (Japan) is doing in Manchukuo. This work may well be read after Mr. Owen Lattimore's Manchuria — Cradle of Conflict. Even the general reader will find this volume intriguing in the extreme, but statesmen, politicians, merchants, and churchmen should read it to get their minds straightened out. Every mission in China, Manchukuo, and Korea, will find the discussion illuminating. One feels the American and European world is indebted to Mr. Rawakami for throwing upon the screen a very clear view of the War-lord-ruled-China.

EDWIN J. THARP.

E cumenical Handbook of the Churches of Christ. By D. C. Fabricius. Translated by Ethel T. Scheffauer and Yvo O. Waln. 118 pages. 2.50 R. M. Ev. Pressverband für Deutschland. Berlin-Steglitz.

The author, a professor in the University of Berlin, in the Introduction discusses various aspects of Unity and Variety in the Christian Religion. This is followed by a historical review of the several churches in Christendom. The sketch is so exhaustive that one has the impression that no church of any account has been passed by.

Anglo-American Christianity receives a far fairer treatment than is usual in continental writings. Wherever the confessional books of any church are presented in translation, it is on the whole done in versions that are officially authorized in these churches, a thing which to the reviewer's mind is most commendable. The conclusion is devoted to a consideration of the outlook for greater unity among Christians, in which the author pleads for freedom in politics, doctrine and worship. He offers some suggestions for the federation of churches, among other things, that Christians should unite in the Lord's Prayer after making the following declaration: "In the name of our Lord Jesus Christ and in the power of His Holy Spirit we pray in communion with all Christians: Our Father," etc.

C. THEODORE BENZE.

Lutherisches Missonsjahrbuch. 1933. W. Gerber. Leipzig. H. G. Wallbaum.

This dear "old faithful," which appeared now for 46 vears, is a volume of 158 pages with the usual addition of statistical charts, and a full account of the Lutheran Missions in all the world, particularly those conducted by German societies. The American statistics are given in full and there are two separate articles on American Lutheran Missions, one on the mission work of the United Lutheran Church, by Dr. Augustus Steimle of New York City and one by Pastor Kuechler of Germany on the entire work of the American Lutheran boards. The volume also contains articles on the mission to Israel. The yearbook is almost indispensable in its field.

C. THEODORE BENZE.

Samuel Crowther of the Niger. By Jesse Page. Illus. 190 pp. 2s. Pickering & Inglis. London.

This is a reprint of an earlier biography of one of the most interesting figures of modern missionary history. Bishop Crowther died in 1891 and had given the MS of this book his approval as to accuracy of statement. A

Negro slave lad, barely rescued from shipwreck on a slaving vessel, educated under missionary guidance, he gave his life to the spread of the Christian faith among savage and barbarous He lived to see whole tribes. areas of Africa redeemed from savagery and superstition. The story is well told, showing conditions which have been almost entirely eliminated largely by the work of Christian missionaries. C. B. MCAFEE.

Case Studies of Present-Day Religious Teaching. By Hugh Hartshorne and Elsa Lotz. 295 pp. \$2. Yale University Press. New Haven, Conn.

This volume presents the results of a study of religious training in Sunday schools, under the auspices of the Institute of Social and Religious Research, of which Dr. John R. Mott is Chairman. It portrays actual instances of present-day Protestant religious teaching as examined in personal visits to 150 classrooms of church schools, week day schools of religion, young people's societies, religious clubs, vacation schools, and a summer camp. The classes were selected as representative of the best teaching to be found in the United States. The conclusion of the investigators is that, in spite of the emphasis on methods found in texts and teacher's training schools and colleges, the ability to teach in accordance with these views is limited to relatively few teachers, and the authors endeavor to show how methods of teacher's training could be modified so as to improve the quality of the instruction that is now given. The volume is an important contribution to an improved curriculum of teacher's training, and a manual of sound, practical advice for teachers. A. J. BROWN.

Dan Crawford of Luanza. By John Hawthorn. 8 vo. 96 pp. 1sh. Pickering and Inglis, 14 Paternoster Row. London.

Among the pioneer missionaries of Africa Dan Crawford occupies an honored place and is perhaps best known by his unique book, "Thinking Black." There is a larger life history written by his son-in-law, but for an introduction to one who was known as "The Gatherer of the People" this brief story of his thirty-seven years in the interior of the Dark Continent will be found readable and inspiring. JAMES CANTINE.

Many Moons Ago and Now. By Katherine E. Gladfelter. Maps (Indian Reservations in the United States). Illustrations (of Indian arts and crafts), Indian music. 132 pp. Friendship Press. New York. 1932.

The great interest in the American Indians at this time. because of the atmosphere of adventure and also the exploitation of the Indians by white men. will make this a welcome book among boys and girls. It will enable them to enter into the lives of Indian youth. The opening chapter on "Motive and Method" is not only indispensable to the understanding of the rest of the book but suggests a new kind of missionary meeting. that not only has atmosphere but makes far away peoples as real as our neighbors. The leader of boys and girls who wants an appealing program will find it admirably portrayed. - It bound to develop true conceptions of Indian life and customs. Children have "played Indian" but here is play as Indians play. The book is inclusive in its study of Eastern Indians, Plains Indians, and Indians of the Southwest. To the body of the book has been added chapters on arts and crafts with practical suggestions for copying the simpler forms, and a number of Indian songs with the melodies and words. There is also a complete reference list. To anyone who wonders whether boys and girls can be interested in missions, the answer is "try the book." There is ample opportunity for any leader to enrich the program with additional information from one's own home mission work among the Indians.

FRANK A. SMITH.

The Career and Significance of Jesus. By Walter Bell Denny, Professor of Philosophy and Religion, Russell Sage College. 8 vo. 466 pp. Maps. Thomas Nelson & Sons. New York. 1933.

This book for teachers and students, primarily for use in the classroom, treats of the "Historical Jesus" and the "Religious Interpretation of Jesus." The 36 chapters are admirably outlined for study, with Scriptural references and questions bearing on salient points. The writer's comments and conclusions are followed by questions for discussion and lists of reference readings. The arguments are brief and not involved and the style most pleasing.

The attitude of the author to his subject may be summed up in his own words, "the understanding of Jesus is beset with problems at every turn-some historical, others religious." His aim to be to tell how modern scholarship would solve them. The trend of the studies is to magnify what is called "modern scholarship" (the term is used so often as to lose its appeal) at the expense of the traditional interpretation. It is a scholarly book for scholars, but its conclusions leave our Gospel maimed and impotent and Jesus divorced of much that has made him unique and supreme in our lives. It may lead the student to see in Jesus "an ideal example and the most powerful of all spiritual energies," but it will not help him to say "My Lord and My God." JAMES CANTINE.

The Partiality of Jesus. By E. C. Comfort. 154 pp. \$1.25. The Reformed Press. Grand Rapids, Michigan. 1933.

"This book was written by a man who has failed," says the author in the foreword. But the reader hastens to say that it was written by a man who at last has gloriously succeeded. The author has had such a rich religious experience that he thinks God must be partial—to sinners. Hence, the title.

Here is a series of meditations on Eight of our Lord's Favorites. "His Favorite Friend: The Sinner"; "His Favorite Book: Deuteronomy"; "His Favorite Name for Himself: The Son of Man"; "His Favorite Title for God: My Father"; "His Favorite Place: Olivet"; "His Favorite Time: Evening"; "His Favorite Tone of Voice: Loud"; "His Favorite Attitude Toward Man."

In "His Favorite Attitude Toward Man," we find in a refreshing way how much more Jesus wants to serve us than for us to serve Him; and here the author places his unerring finger on modern Christianity's greatest need. If Christians would let their Lord first serve them in hours of Bible study and prayer what mighty service they could then render Him. The book deserves a wide reading.

HOWARD A. ADAIR.

The Near East. 78 pp. 1s. Church Missionary Society. London. 1932.

Egypt and the Sudan, Palestine and Transjordania and Persia form the scenes in which is carried on the work described here. It is a study book on mission work for Moslems and the stories told are full of life and hope. Much information is given about Moslems, their beliefs and surroundings. The story of opportunities and transformations in Persia is particularly thrilling.

- Indigenous Ideals in Practice. By W. F. Rowlands. Pamphlet. 1s.
- The Indigenous Church in Peru. By John Ritchie. Pamphlet. 6d. World Dominion Press. London. 1932.

These pamphlets relate to the building up of native Christian churches in North China and Peru. The policy is to do this not by foreign mission workers and funds, but by simple evangelism and Gospel teaching and the development of self-supporting, self-governing churches. Every mission worker will find it worth while to read these testimonies.

The Gospel of John—His Life and Writings. Dr. W. H. Griffith Thomas. 8 vo. 372 pp. 4s. Pickering & Inglis. London. 1932.

The late Griffith Thomas was a reverent and stimulating Bible teacher. His studies in the Gospel of John bring little new light on their teachings but they are analytical, spiritual, constructive and practical. They form an

"Why I Lîsten to Mînîsters"

A 32-page booklet which aims to Make the Lukewarm Hot, but not mad

WISE folks are saying that if temporal conditions are to improve we must generate more spiritual power. To have more faith in spiritual forces more people must have the Loyal Layman's confidence in what the minister has to say. This booklet, by a layman of wide experience, inspires that confidence.

Send a dime only, for your sample copy.

THE MAYWOOD PRESS Box 2554 Sidney Center, N. Y.

When You Buy Books...

Noted in "Our Missionary Book Shelf," remember that these can be obtained quickly and conveniently through our

Book Store

At Third and Reily Streets Harrisburg, Pa.

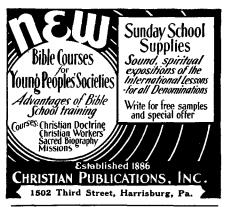
Send for any book you wish. If you do not know the publisher or price, we will look the matter up and report promptly.

excellent introduction to the book for Bible classes. The problems and suggestions at the end are especially stimulating.

New Books

- The Ambassador Supreme. Edward D. Grant. 152 pp. \$0.50. Presbyterian Board of Publication. Richmond, Va.
- The Buddha and the Christ. Burnett Hillman Streeter. 330 pp. \$2.00. Macmillan. New York.
- Ecumenical Handbook of the Church of Christ. D. C. Fabricius. R. M. 2.50. Ev. Pressverband für Deutschland. Berlin.

- The Finality of Jesus Christ. Robert E. Speer. 386 pp. \$3.00. Revell. New York.
- The Holy Bible King James Version. 263 pp. \$0.50. American Bible Society. New York.
- Brevier Bible. 12 mo. P 54 G. American Bible Society. New York.
- Heroes of the Cross. 4 volumes. William C. Burns; Gilmour of Mongolia; Hudson Taylor; John William; James Chalmers; Abel of Kwato; David Livingstone; Robert Moffat; Apolo and the Pigmies; Pandita Ramabai; Mary Slessor; Rasalama and Heroes in Madagascar. 96 pp. 1s. each. Marshall Morgan and Scott. London.
- Mother Whittemore's Modern Miracles. F. A. Robinson. 310 pp. \$2.00. Mission of Biblical Education. Canada.
- My Lady's Golden Footprints. E. E. Enock. 317 pp. 2s. 6d. Pickering & Inglis. London.
- Modern Tendencies in World Religions. Charles Samuel Braden. 341 pp. \$2.50. Macmillan. New York.
- My Life in the Moslem East. Emma Cochran Ponafidine. 320 pp. \$3.50. Bobbs-Merrill. New York.
- Bishop Montgomery. A Memoir. M. M. 109 pp. 2s. 6d. S. P. G. London.
- Our Seal. Marshall Broomhall. 173 pp. 2s. 6d. China Inland Mission. London.
- Open Road in Persia. J. R. Richards. 68 pp. 1s. Church Missionary Society. London.
- Out of My Life and Thought. Albert Schweitzer. 288 pp. \$2.50. Henry Holt. New York.
- Religion in Our Times. Gaius Glenn Atkins. 330 pp. \$3.00 Round Table Press. New York.
- Social Work Year Book—1933. Fred S. Hall. 680 pp. \$4.00. Russell Sage Foundation. New York.
- The American Indian. George W. Hinman. 176 pp. \$1.50. Revell New York.
- The Castle on the Cliff. Kathleen M. Macleod. 96 pp. 1s. Pickering and Inglis. London.
- The Epistle of Paul to the Ephesians. Charles R. Erdman. 130 pp. \$1.00. Presbyterian Board of Christan Education. Philadelphia, Pa.
- The Heart of Rachel. Winifred Rawlings. 190 pp. 1s. 6d. Pickering & Inglis. London.
- Wayfaring for Christ. A. M. Chirgwin. 160 pp. 2s. Livingston Press. London.
- The White African. G. A. Wilder. 192 pp. Morse Press. Bloomfield, N. J.
- Lutheran Mission Year Book 1933. 158 pp. M2. H. G. Wallman. Leipszig. Germany.



- Annual Report American Board of Friends for Foreign Mssions. 1932. American Board. Boston.
- W. Eugene Sallee—Christ's Ambassador. Annie Jenkins Salee. 256 pp. Southern Baptist Convention. Nashville.
- Triumphant Christianity Life and Work of Lucy Seaman Bainbridge. A. H. McKinney. 206 pp. \$2.00. Revell. New York.
- Die Evangelische Mission in Fern-Und Sudost-Asien, Australien, Amerika. Julius Richter. 488 pp. S. Gutersloh. Bertelsmann. 5 vol. \$20.00.
- The Land and Life of China. William G. Sewell. Illus. Map. 144 pp. 2s. Edinburgh House Press. London.
- Susie Sorabji, Christian-Parsee Educationalist of Western India: A Memoir by Her Sister, Cornelia Sorabji. Illus. 3s. 6d. Oxford University Press. London.
- Egypt Since Cromer. Vol. I, from 1904-19. Lord Lloyd. 390 pp. 21s. Macmillan. London.
- Pagan Tribes of the Nilotic Sudan. C. G. and Brenda Z. Seligman. 565 pp. Illus. 42s. Routledge.
- The Passing of the Black Kings. Hugh Marshall Hole. 334 pp. 15s. Philip Allan. London.
- Zanahary in South Madagascar. Andrew Burgess. 251 pp. \$1. Board of Foreign Missions. Minneapolis.
- The Word of the Cross to Hindus. E. W. Thompson. 328 pp. 7s. 6d. Epworth Press. London.
- Islam and Modernism in Egypt. Charles C. Adams. 283 p. 7s. 6d. Oxford University Press. London.
- The Heritage of Asia. Kenneth Saunders. Illus. 224 pp. \$1.75. Macmillan. New York.
- The Buddha and the Christ. B. H. Streeter. (The Bampton Lectures for 1932). 235 pp. \$2.00. Macmillan. New York.
- The Indians of Canada. Diamond Jenness. 446 pp. \$2.50. Department of Mines, National Museum of Canada.

Personal Items

Rt. Rev. George Graham Brown, Rt. Rev. George Graham Brown, Anglican Bishop in Jerusalem, is the new president of the Bible Lands Sun-day School Union. Before coming to Jerusalem, Bishop Graham Brown was principal of Wycliffe Hall, Ox-ford University.

Dr. Mary Florence Denton, often called "best known foreign woman in Japan," has been decorated by the Emperor in recognition of her 43 years of service in the cause of education. She is a missionary of the American Board of Commissioners for Foreign Missions and lives at Doshisha University, Kyoto.

*

Dr. Yoshimune Abe, well-known minister and educator in the Japan Methodist Church, has been elected president of Aoyama Gakuin in Tokyo. Dr. Abe was graduated from Drew Seminary, Madison, N. J., in 1915. *

Dr. Roland V. Bingham, editor of the Evangelical Christian, Toronto, and secretary of the Sudan Interior Mission, has recently celebrated the into active Christian work. Dr. Bing-ham was born in England 60 years ago, and after experience in the Salvation Army, founded the Sudan Interior Mission. He has also been very active in the Evangelical Publishing House, the Gowans Home, and the

Printing When You Require It

We wish to extend to you an invitation to become acquainted with THE EVANGELICAL PRESS of Harrisburg, Pennsylvania.

Thousands of institutions and individuals have accepted a similar invitation, and have enjoyed a profitable printing association for years.

Our specialty is Books, Magazines and Booklets. We have modern equipment to meet all the requirements of your particular job. Our service is quick, careful and courteous.

Why not allow us to estimate on your next printing? You will be delighted with our product, price, and service.

The Evangelical Press

Printers of The Missionary Review of the World PLANT AND MAIN OFFICE : Third and Reily Streets Harrisburg, Pa.

Canadian Keswick, in all of which he has rendered significant service for the cause of Christ.

Dr. and Mrs. R. E. McAlpine of the Presbyterian Church, South, who have been missionaries in Japan since 1885, have recently been retired from ac-tive service. The Nagoya Chapel, founded by Dr. McAlpine, has developed into four organized churches conducting five Sunday schools and work at six country stations.

* *

The Rev. George Van Bibber Shriver has been appointed the first missionary to India representing the American Protestant Episcopal Church. A careful estimate shows that the budget for five years will be \$10.020.

Mr. Shriver, who has been studying at the Kennedy School of Mis-sions, Hartford, in final preparation for his new work, is a graduate of the Calvert School, Baltimore, and Johns Hopkins University. He is to sail this summer to begin work under Dr. Azariah, the Bishop of Dornakal. The Metropolitan of Calcutta and the Bishop of Dornakal have expressed their thankfulness that the American Church is to cooperate with them in southern India.

The Rev. Canon W. E. S. Holland, who has served as Principal of St. John's College, Agra, India, has re-cently retired from missionary service and has returned to England after thirty-three years of service. Holland Hall in Allahabad is named in his honor. The Rev. T. D. Sulley, of the staff of St. John's College, is succeeding Canon Holland as principal.

> air: *:

The Rev. Ernest W. Riggs, D.D., formerly a missionary in Turkey and for some years a secretary of the American Board of Commissioners for Foreign Missions, was recently elected president of Anatolia College, Saloniki, Greece. He expects to take up this work in September. Dr. Riggs comes of a line of missionaries who have devoted their lives to giving the Gospel to the people of Turkey. His His grandfather, Elias Riggs, was a pioneer and a remarkable linguist. His father, Dr. Edward W. Riggs, was a missionary in Marsovan, and several brothers and sisters are also still working in that needy field.

Obituary Notes

Dr. B. H. Niebel, an honored minister of the Evangelical Church for fifty-two years died in Harrisburg, fifty-two years used in frathsburg, Pennsylvania, on April 9th, at the age of seventy-nine. Dr. Niebel was born in Pittsburgh, August 10, 1854. His father and grandfather were both father and grandfather were both Evangelical ministers. Benjamin Hershey Niebel was married in 1881 and began his ministry with a salary



of \$175 a year. In 1906 he was elected corresponding secretary of the Missionary Society of the United Evangelical Church. In 1926 he was made honorary secretary.

> × *

Rev. G. W. Painter, D.D., for thirty years a pioneer missionary in China, died on March 7th, at Pulaski, Va., at the age of 93.

John Polglase, first man in Singapore to join the Methodist Church, died in London in April at the age of 79. He rendered valuable help in building up a successful Malayia Conference.

The Rev. Ephraim H. Jones, Baptist missionary in Japan from 1884 to 1920, died on December 24, 1932. *

*

Mrs. William Borden, one of the generous supporters of the REVIEW, and a warm friend of Christian Missions, died at her home in New York on May 9th, at the age of seventy-one. Mrs. Borden was a director of the American Bible Society and was active in many religious organizations. Her son, William W. Borden, of Yale, 1909, died in Cairo, Egypt, about sixteen years ago, while preparing for of China. A Mission Hospital was erected in his memory and is now carried on by the China Inland Mission.

Mrs. Frank Gaylord Cook died at her home in Cambridge, Mass., on April 20th, after a long illness. She was fifty-nine years old. Mrs. Cook was deeply interested in the Federa-tion of Woman's Boards for Foreign Missions.

Don't MISS Reading These Books

ROBERT E. SPEER'S GREATEST BOOK ... STONE LECTURES 1932-1933

The Finality of Jesus Christ By ROBERT E. SPEER

Prof. A. T. Robertson (Southern Baptist Theo. Sem.) says: "I wish all ministers could read it, for its influence for good is immeasurable. I never enjoyed a course of lectures so much in my life and am reading the book with delight."

ROBERT E. SPEER

"Re-Thinking Missions" Examined

Entirely free of antagonism or personalities, conceived in a spirit of sincere criticism and revealing in every paragraph, a close, well-informed knowledge of, and acquaintance with, the subject. Boards, 50c.

MARY BREWSTER HOLLISTER

Mai-Dee of the Mountains

An intriguing tale of present-day China, recounted in a manner adaptable for missionary reading courses, as well as for general use. \$1.50

President Stevenson (Princeton Theo. Sem.) says: "The greatest contribution Dr. Speer has made to religious literature, . . . it will have a wide reading and a permanent influence in strengthening the faith." \$3.00

CLELAND BOYD MCAFEE

The Uncuf Nerve of Missions

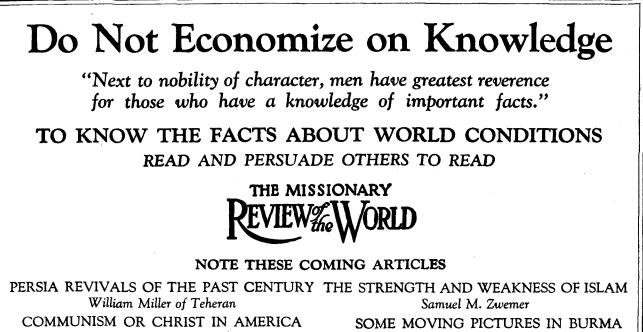
"A clarion call for renewed efforts. Dr. McAfee goes to the heart of the missionary enterprise. . . An illuminating study of the present situation."—United Presbyterian. \$1.50

GEORGE WARREN HINMAN, D. D. Secretary, American Missionary Association

The American Indian and Christian Missions

A most important work on missions among American Indians, the work undertaken by missionaries and the results which have accrued. \$1.50

AT ALL BOOK STORES FLEMING H. REVELL COMPANY 158 Fifth Avenue NEW YORK



John McDowell CHRIST IN THE SOUTHERN MOUNTAINS William J. Hutchins SOME MOVING PICTURES IN BURMA Raymond B. Buker CHRIST AND THE MODERN WORLD Mission Study Series

Ask for the REVIEW at Your Booksellers and at Summer Conferences Subscriptions, \$2.50 a year. Single Copies, 25 cents each