

# THE MISSIONARY REVIEW OF THE WORLD

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## Youth's Need of Christ

*Harry N. Holmes*

## Missions in the Solomon Islands

*W. Mallis*

## Missionaries Re-Thinking Missions

*Extracts from Letters and Magazines*

## Communism, Socialism and Christianity

*John McDowell*

## Influence of the Church in the World

*Worth M. Tippy*

## A Venture in Christian Cooperation

*Edward D. Kohlstedt*

## Dates to Remember

- June 1-Nov. 1—World's Fair, Chicago, Ill.
- June 24-September 4—Victorious Life Conferences, Keswick, N. J.
- July 1-30—Institute of Race Relations, Swarthmore College.
- July 3-14—Missionary Education Conferences, Blairstown, N. J.
- July 5-7—Association of Women Preachers, Milwaukee, Wis.
- July 7-15—Summer Schools of Missions, Northfield, Mass.
- July 8-13—International Christian Endeavor Convention. Milwaukee, Wis.
- July 8-14—Conference of the Association for the Reemphasis of New Testament Missions, Silver Bay, N. Y.
- July 8-28—Eight Seminars in Mexico under the auspices of the Committee on Cultural Relations with Latin America.
- July 30-August 5—Christian Workers Conference, Stony Brook, Long Island, N. Y.
- August 5-12—Missionary Education Conference. Asilomar, Calif.
- August 10-17—School of Missions, Kerville, Texas.
- August 13-18—School of Home Missions, Chautauqua, N. Y.
- August 20-26—School of Foreign Missions, Chautauqua, N. Y.
- Pastors' Conferences are listed page 281 in June REVIEW. Other summer schools of missions are listed on page 268 of May REVIEW.

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## Personal Items

Rev. John A. Mackay, Litt.D., Ph.D., authority on Latin America, writer, educator and recognized on three continents as a leading exponent of Christianity, is making a six months' tour of South America. He is a secretary of the Presbyterian Board of Foreign Missions, U. S. A. and will visit Peru, Chile, Brazil, Argentina and Uruguay, not only as a Board member, but will take part in evangelistic work.

Mrs. William J. McClure a veteran missionary of Bangkok has retired from Presbyterian missionary service in Siam after 48 years.

Dr. H. H. Kung, Christian leader in Chinese affairs, has been made governor of the central bank of China. Dr. Kung is a graduate of Oberlin and Yale, has introduced many reforms in the Chinese Republic and has held a number of important posts.

The Rev. Gilbert Laws has been chosen vice-president of the British Baptist Union, which means that he will automatically succeed to the presidency next year. Mr. Laws is known as the author of devotional booklets which are in demand outside his own country, and some have been translated into several languages.

Dr. Samuel M. Zwemer of Princeton, N. J., and a member of the Board of Directors of the REVIEW, sailed from San Francisco on May 26th, to give a series of addresses in China. He went at the invitation of the Kuling Conference and the Society of Friends of Moslems in China. He expects to visit various Moslem centers and to speak at conferences in Peitaiho, Mokansan and Kuling, sailing from Shanghai for the United States on August 19th.

Dr. Ethan T. Colton, formerly associate general secretary of the Y. M. C. A., is in Germany gathering lecture material. His courses on current Russian conditions have been rated among the most illuminating expositions that have reached the public. Dr. Colton is a graduate of Dakota Wesleyan University.

Dr. John McDowell, a secretary of the Board of National Missions of the Presbyterian Church, U. S. A., has been unanimously elected Moderator of the Presbyterian General Assembly. Dr. McDowell has given thirty-five years to the Christian ministry and has served the Church effectively as a missionary secretary for nearly fifteen years.

Bishop J. H. Linton, Church Missionary Society missionary in Isfahan, Persia, has recently been in America and returned to England on June 7th. Bishop Linton has had remarkable success in winning Moslems to Christ in Persia and in conducting

evangelistic campaigns in Great Britain. He has been working in America with the First Century Christian Fellowship.

Mr. Basil Mathews, author of a large number of excellent missionary books and missionary lecturer at Boston University, has recently returned to England for the summer. He is at present engaged in preparing the life of Dr. John R. Mott. Mr. Mathews expects to return to America in the autumn.

## Obituary Notes

Rev. John McNeill, D.D., famous Scotch evangelist, died April 19th. Dr. McNeill first came into prominence in America in 1893, when he came by invitation of D. L. Moody to speak at the Chicago World's Fair.

Miss Belle M. Brain, author and authority on the history and literature of missions, died May 26th, at Schenectady, N. Y. She was born in Springfield, Ohio, in 1859.

She was the author of fourteen books and a contributor to many papers and magazines. Her first book was "Fuel for Missionary Fires," which was in circulation for more than thirty years. For several years Miss Brain was associate editor of THE MISSIONARY REVIEW OF THE WORLD and originated the Best Methods Department in that magazine. Miss Brain was at work on an exhaustive study of missionary history and dates when her eyesight failed four years ago.

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## Editorial Chat

The difficulty of securing the proposed articles on "Christ and the Modern World," as the mission study topic relates to America, has necessitated a change of program. Some of the articles appear in this number of the REVIEW and others are promised for later issues.

\* \* \*

Among the topics on Home Missions—or "Christ in America Today," we plan to publish one by Commander Evangeline Booth on "Christ Among the Outcasts," one on "Christ in the Southern Mountains," by Helen Dingman of Berea, and others on "Christ and the Unemployed," "Among the Foreign Born," and "The Gospel for Migrant Workers."

\* \* \*

The Foreign Mission topics are shaping up for our October number. In fact each issue of the REVIEW deals with the mission study for the year showing the need for Christ, how He is working and some results of His life and teachings today.

\* \* \*

The readers of the REVIEW continue to express their sense of the value of the magazine to them and to the cause for Christ. Read what some of them say:

"I am not surprised that the circulation of your valuable magazine has increased, while many publications have been forced to suspend... I want to express my deep appreciation of the articles recently published.

"MRS. WARREN GOFF,  
"Cambria, Wis."

\* \* \*

"I wish to thank most heartily the very kind, but as yet unknown friend, who has been sending THE REVIEW for the last few years. It is a most welcome gift... I consider it the best missionary magazine that I know.

"S. C. FARRIOR,  
"Chunking, China."

\* \* \*

"I recently subscribed for the REVIEW and I shall try to get others to subscribe. It is the best magazine I have ever seen. It is inspiring, intensely interesting, and I feel sure that its circulation will greatly help the cause of missions.

"DR. JOHN A. SILSBY,  
"Berkeley, Calif."

\* \* \*

"The magazine declares itself as really necessary to me and so I am enclosing my check to cover price of subscription for a year. I am adding the price of an extra copy to be sent to Mrs. C.— of Rochester.

"I need hardly add that I am strongly impressed by the quality of the magazine.

"MRS. JOHN H. MASON,  
"Oak Knoll, Danvers, Mass."

\* \* \*

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## THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, Editor

VOL. LVI JULY, 1933 No. 7—

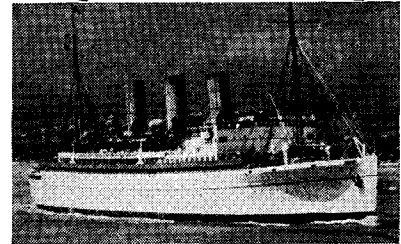
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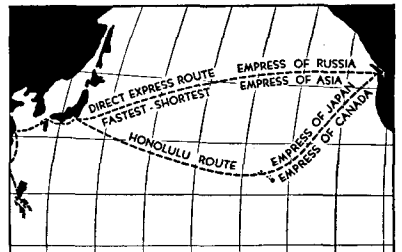


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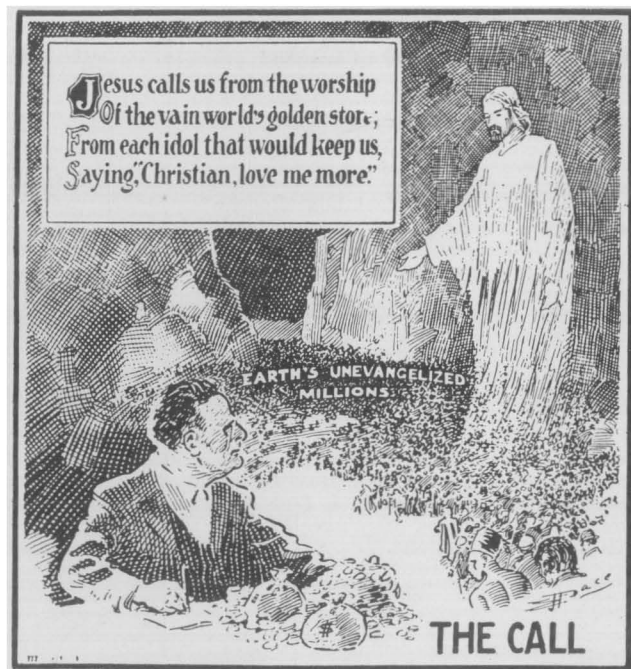
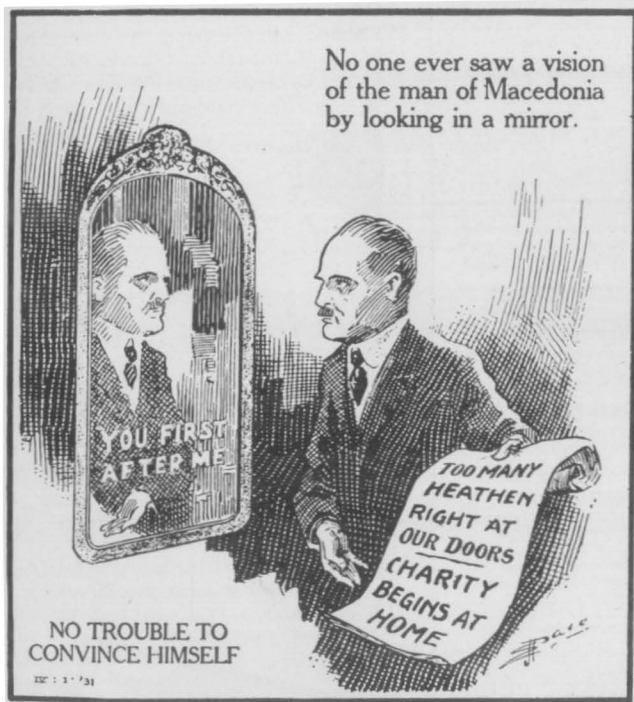
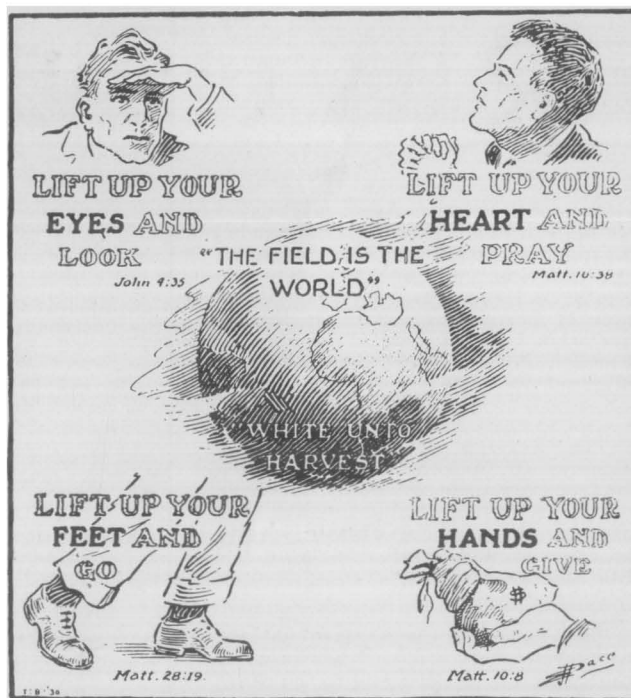
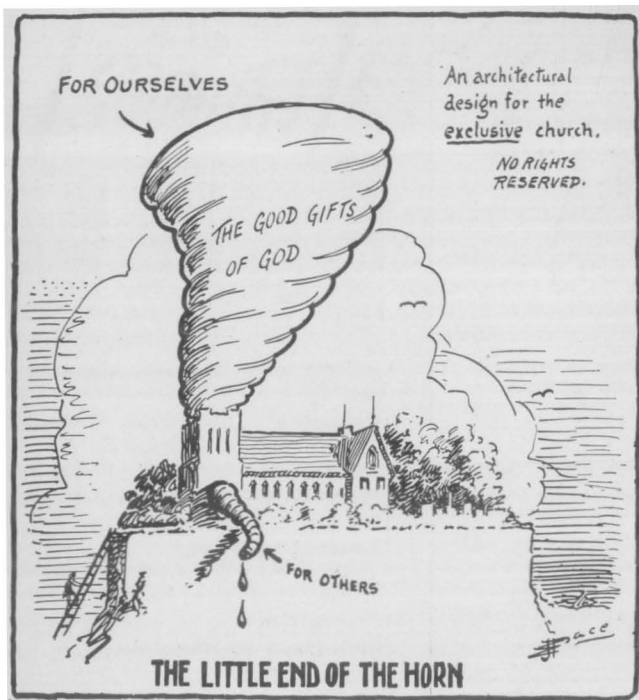
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### MISSIONARY CARTOONS BY E. J. PACE

These and a very large number of other Biblical and missionary cartoons can now be had in posters and lantern slides. Dr. Pace has also prepared some excellent cartoons in Spanish which can be had in posters for missionary work. Address Box 824, Orlando, Florida. The above cartoons were originally drawn for *The Sunday-School Times*.



# THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI

JULY, 1933

NUMBER SEVEN

## Topics of the Times

### SOME ENCOURAGING SIGNS

Anyone can find causes for discouragement in these days of economic depression, unemployment, racketeering, banditry, warfare, youthful revolt against conventions and control, decreasing church attendance, decline in missionary gifts, international misunderstandings and racial prejudice. These conditions are difficult but they are not new. They are recurring symptoms of human failings. But there are remedies or one great Remedy—if men are eager for a cure.

There are many encouraging signs that the sovereign Remedy is working. In the missionary situation there are spiritual awakenings in many lands—as in China and Korea; among the Papuans in South Sea lands; in India among the caste Hindus of the Deccan; among the Mohammedans of Persia; also in the Camerouns and other parts of Africa, and in some fields in Latin America. If we could see what is going on in thousands of places throughout the world, we would realize how powerfully God is working to transform lives. These facts are not always reported in print but there are more wonderful things taking place every day than anyone can know.

It is encouraging to note the unselfish devotion to Christ and the missionary cause shown by thousands of humble Christians in America and Europe. The reaction to the Laymen's Commission Report and the rejection of its theology, is an encouraging sign. In every land earnest, intelligent Christians have come out against these views of God and His missionary program. Note the quotations from the mission fields, printed on another page, in reference to "Re-Thinking Missions."

Again we find strongly emphasized the supremacy of Christ and the absolute need of all men for salvation through Him. Testimonies come from many fields to show the vital and lasting results of Christian missionary work. Evan-

gelical Christianity and the missionary spirit are living and active in the Church.

We also note the growing strength and devotion of the churches in foreign lands and their readiness to take up the responsibility for evangelizing their own people. There are signs of promise, for example, in such enterprises as the Kingdom of God Movement in Japan; the Evangelistic Movement in Korea; the China for Christ Movement, and the evangelistic work of the National Missionary Society of India.

At home, in spite of the falling incomes, sacrificial gifts for the missionary cause continue to pour into the treasuries. We cannot wonder that gifts have decreased in amount but many are giving more largely in proportion to their incomes than they did in times of prosperity. Some missions have had practically no falling off in receipts; others have had much less decline than is reported by commercial corporations. If we could see the inside of mission offices we could see how Board secretaries, church members at home and missionaries abroad, have been making great sacrifices to continue the work with as little loss in efficiency as possible.

There are also among the students and young people in America and England very encouraging signs of a new religious and missionary awakening. Many of these young people are out of patience with some features of organized Christianity and are critical of the failures of the Church and of Christians to carry out the Spirit and teachings of Christ in political, economic and social life; but they are ready for a real challenge to sacrificial devotion in a service that is worthwhile and under leaders that truly follow Christ and inspire confidence.

A negative ground for encouragement is the failure of false ideals, erroneous philosophies and materialism on which many have relied. Christians are more and more coming to the conclusion that intellectual, financial, political and social

strength and reforms are not sufficient; that men of all nations and classes need new life and light from the Spirit of God. There is today a new emphasis on the need for an unadulterated Gospel of Christ, for evangelism—not shallow and temporary, but deep-rooted and lasting—an evangelism that means such a transformation of individuals as will transform their environment.

The problems, difficulties and disappointments that we face each have a lesson to teach, so that our dependence may be more completely on God, our obedience to His laws may be more perfect, our estimate of values may be more clear and our surrender to Jesus Christ as Saviour and Lord may be absolute.

### THE CHILD—MOVIES—MISSIONS

We may know what our children are taught at home and in Sunday school, and even what they learn in day school, but what are they absorbing in the movies, in the literature they read, in the contacts they make on the street, in other homes, and during the summer? Are they learning respect for parents, regard for the rights of others, reverence for God, the importance of self-control and the nobility of truth and life and purity, unselfish interest in other boys and girls, or are they coming to covet free license, self-indulgence and money, without regard for law, justice or true love?

Children can be taught and inspired to admire high ideals and loving service, or they can be left to drift on the rocks—to their own destruction and that of others. A recent study has been made by the Motion Picture Research Council as to the influence of popular movies on children. These studies are being published by the Macmillan Company with a summary by Henry James For-  
man.

Many do not seem to realize the tremendous importance of early training or the influence of the imagination on health of body, mind, morals and religion. It is estimated that in the average weekly attendance of 77,000,000 at motion picture theaters in the United States, at least 23,000,000 are under the age of twenty-one and 12,000,000 are under the age of fourteen. Dr. Edgar Dale of Ohio State University says that children of all ages attend the movies for two hours on an average of once a week, about twice the time they spend in church or Sunday school, if they go at all. Many attend movies two or three times a week, or more, if they can beg, borrow or steal the money. This is a menace to health as well as to morals and interferes with other more beneficial recreations and with reading. What would have been the result if modern movies had been a dominant influence in the lives

of Livingstone, Moffat, Judson, Duff, Hudson Taylor, Grenfell or Isabella Thoburn?

British parents of education and character apparently give more careful oversight to their children's recreation than most American parents. The *British Weekly* publishes a list of children's answers to the question, "What are the loveliest things you know, persons not included?" The girls mention such things as the following: Cool wind on a hot day; the scrunch of dry leaves underfoot; looking down from a hill; the smell of rain; an organ playing; the moon in the clouds. Boys' lists include: The feel of running; a swallow flying; a mounted policeman's horse; the feel of a dive; a thrush singing.

Evidently it is possible to develop in children an appreciation of beauty, power, heroic service and a sense of reverence for God. They have imaginations, shall they be used for good or for evil? Boys who have been detected in crime and degenerate habits have acknowledged that their impulse to steal, to kill, to impurity, and to vandalism have been stimulated by movies. In classifying some 1,500 pictures Dr. Dale reports that their chief emphasis is largely on crime, sex, murder mysteries, and detective stuff. Over seventy per cent of these movies centered on crime, illicit love and drink. Boys report that in the movies they have learned how to "make love," how to "get the drop" on a rival, and how to stage a hold up. Is it any wonder that property rights are disregarded, that true love and fidelity are discredited and temperance is held up to ridicule? Shall our children learn to imitate the criminal and the debauched or to admire missionary heroes and heroines?

What changes would Christ make in amusements? Christian parents cannot reform the non-Christian stage, motion pictures or the dance; they cannot drive out crime or enforce chastity or honesty or total abstinence from strong drink; but they can surround their children with high ideals; by precept and example they can teach obedience to the laws of God and man; they can uphold the noble characters and can endeavor to fill the lives of their children with the most wholesome education and recreation. The safe and sane course—one that has proved its effectiveness—is to lead children to Christ while they are young, to help them make contacts with worthwhile people—personally or in books—and to enlist their interest in worthwhile pleasures and service—in partnership with their parents. An excellent opportunity is offered in missionary hero stories. It would be interesting and instructive to study the early training of some of the outstanding Christian leaders of the world to see what influences have moulded their ideals, their choices, their talents, their characters. The

best Christian education is related to Jesus Christ and His teachings and life, and to the work of advancing His Kingdom.

### A DIAGNOSIS OF GERMANY'S CONDITION

Germany is passing through *revolution*. When, therefore, one learns of atrocious suppression of freedom or the high-handed abrogation of existing forms of constitutional law, he should look to either Russia or Italy—not to England or the United States—for any adequate comparisons. What the nature of the revolution will turn out to be it is now impossible to predict, for it is still far from complete. In general, the men in power—with the exception of Hugenberg's conservative Nationalists—envisage a reconstruction of Germany in terms of a united people and a cooperative social system which is very different from the Junker-aristocracy of pre-war Germany and at the same time bitterly hostile to communism. The Nazi régime finds its strength in a popular mass movement of the lower middle class, a class impoverished by the inflation of the post-war period.

The Nazis, however, are divided among themselves. Hitler and some of his friends are believed to want a more moderate and conciliatory policy than is represented by Goring and Goebbels. The Nazi revolution means a pronounced rebirth of German patriotism and a revival of hope in the country. Even liberals hope that it may be a blessing through arousing the spirit of the people. The basic appeal of Hitler lies in the fact that millions of Germans, despairing of accomplishing anything by the democratic processes that have been followed since 1918, frightened by the prospect of either national disintegration or a communist revolution, have been eager for a leader who might save the nation from complete collapse.

We should also reflect that the Nazi movement is largely the outgrowth of the policies of the Western nations toward Germany since the war. A young German, who has just finished his education, cannot find any place to work. He bitterly repudiates the implication that Germany was exclusively responsible for the war. He resents the loss of German territory, especially the erection of the Polish corridor, dividing Eastern Germany from the rest of the country. He perceives his own nation forcibly disarmed while the other nations, instead of fulfilling their assurance that they would reduce their armaments correspondingly, keep on piling them up bigger and bigger. The reparations keep him smarting under the demand that both he and his children must pay toll for sixty years because of a war in which he had no part. He sees his government as having for fifteen years tried to follow a policy of modera-

tion, conciliation and international cooperation but without its getting his country anywhere. It now takes something as extreme as Communism on the one hand or Nationalism on the other to appeal to him. German youth responds with ardor to Hitler's dramatic call: "Germany awake!" If the nations had been willing to make a peace that bore any resemblance to the Sermon on the Mount, there would be no menace of a Hitlerite movement today.

Some evil aspects of the Nazi movement even the best friend of Germany cannot deny. The three worst features are an exaggerated psychology of nationalism, grounded in the absurdly naïve notion of a "pure Germanic race"; a resulting campaign of deliberate discrimination against the Jews; and a relentless attempt to crush all opposition through denial of freedom.

The treatment of the Jews in Germany is undeniably a scandal. Occasional cases of physical violence have been due, not to the action of the Government, but to irresponsible groups of the Nazi "storm troops" who take matters more or less into their own hands. Jews generally have been in a state of anxiety and uncertainty, feeling that they are living on the edge of a precipice. Far more serious, however, is the official policy of ousting Jews from positions in public life, in the universities, in the courts of law and in hospitals. This cold-blooded procedure is taking place on a large scale, including some of the most eminent scientists, musicians and other leaders.

The defense which thoughtful Germans make for the anti-Jewish policy is that great numbers of Jews have flocked into Germany from Poland and Galicia and have overrun certain professions, especially law and medicine. Three-quarters of the lawyers in Berlin are said to be Jews. As a result of such competition, many of the young non-Jews who have been graduating from the universities have been unable to find professional openings. The Germans further feel that Jews represent an alien influence on the Germanic culture and through their strong position in the press, the movies, the theatre and literature, make it difficult to preserve a clear consciousness of the distinct worth of Germany's historic heritage.

While the Jews and the communists suffer most, the Nazis' iron policy of stamping out all dissenting opinion falls heavily on many others, especially on Socialists and pacifists who have ever said a word against the Nazi program. The complete suppression of the trades unions throughout Germany is the latest example of the blind determination to tolerate nothing that may prove an obstacle to Nazi absolutism.

The one institution in Germany today that has not passed under the direct dominance of the Gov-

ernment is the Church. The preservation of a considerable measure of freedom for the Church appears to be due to the action of the present Church leadership. When in Mecklenburg-Schwerin the civil authority appointed a "commissioner of religion" to supersede the bishop and the church council in the administration of the Church, the leaders made a firm protest. The result was a revocation of the appointment. How the churches will use the freedom from external control that they have thus far maintained remains to be seen. Within the Church a struggle to keep it from being completely identified with the Nazi party is now going on. But it can at least be said that at the most critical moment, when it would have been easy to capitulate completely, the Church had enough spiritual vitality to insist that it is something more than a mere arm of the State.

Germany today is like a sick man with a high fever. In such a condition a certain amount of delirium must be expected. Whether the delirium is a passing phase which will cease with a return to a more normal temperature, or whether it will go from bad to worse is a question one cannot answer with any assurance. But for those of us who are outside of Germany it is important to realize that her present abnormal conduct is not the mark of criminality but of a mental illness due to causes for which Germany is not solely responsible. One must not treat a patient as if he were a criminal. If one is in any measure to play a healing rôle or even be a helpful friend, he must make a careful diagnosis of the illness and not jump to misleading conclusions on the basis of surface symptoms. That is supremely our duty as Christians in our attitude toward Germany today.

SAMUEL MCCREA CAVERT.

## RELIGION IN CONSERVATION CAMPS

Unemployment is a serious matter to individuals and a menace to society. It is therefore an important movement that has led to the plan for mobilizing 275,000 men in 1,200 Civilian Conservation Camps in the United States. It is also an important step to care for the spiritual nourishment of these men. The General Committee on Army and Navy Chaplains has offered its services in helping to provide such a religious ministry. The War Department, which has these camps in charge, is deeply concerned with the religious welfare of the members. The Welfare Regulations contemplate the use of Reserve Chaplains on duty with this Corps and of volunteer civilian clergymen in the vicinity of the various camps. The Chief of Chaplains, Colonel J. E. Yates, has been in frequent conference with the General Committee on Army and Navy Chap-

lains, which is composed of representatives of the communions in the Federal Council of Churches and others, under the chairmanship of Bishop James E. Freeman of the Protestant Episcopal Church in Washington, D. C.

The Chief of Chaplains has written to 1,400 Reserve Chaplains, in the hope that at least 150 of them will offer to serve for six months. The plan provides that one Reserve or Regular Chaplain will be attached to the staff of the commander of each of the nine corps areas which are divided into districts and groups comprised of ten of the conservation camps. The chaplains in charge of these camps will give personal religious ministry in such camps as his time will permit; will maintain contact with all the camps in this group, arrange schedules of religious worship and act in advisory capacity to his district commander. The religious work will be carried on by volunteer civilian agencies supplied either from churches in the vicinity or from more distant agencies.

In addition to the service by the Reserve Chaplains, it is expected that much volunteer service will be rendered by the ministers and the churches situated near these camps. The gratuitous service of these volunteer clergymen and other religious workers will be accepted for the camps as the requirements of such religious faiths not otherwise provided for may arise. No appropriation is available for this purpose, but transportation to and from camp and board and lodging while at camps will be provided.

The General Committee on Army and Navy Chaplains hopes that clergymen near the conservation camps will take the initiative in offering their services.\* Dr. William R. King, General Secretary of the Home Missions Council, is to cooperate with the Chaplain in Chief, the Reserve Chaplains and with the General Committee on Army and Navy Chaplains, in securing such help from the home missionary executives throughout the country.

Provision is also being made for camp recreations. Various social welfare organizations and the Young Men's Christian Association are engaged in working out plans for civilian cooperation in the interests of the physical and social welfare of the men.

While the camps cannot be used for sectarian or other propaganda they offer a real opportunity for Christlike service and for personal work in winning these men to a higher life and to a real religious experience in the name and spirit of Jesus Christ.

\* Information concerning the location of the camps in a state and the name of the commander in charge of the area can be secured by writing to the General Committee on Army and Navy Chaplains, 815 Woodward Building, Washington, D. C.

# Communism, Socialism and Christianity

By the REV. JOHN McDOWELL, D.D., New York

*Moderator of the General Assembly of the  
Presbyterian Church, U. S. A.*

IN THIS article I am dealing with communism and socialism as forms of religious thought. They mean many things. The words are used in many senses but the communism and socialism of which I am thinking are more than political platforms or economic theories; each stands for a creed, an inspiration, a program. To millions of people, communism and socialism today are what Christianity is to the Christian—ways of life, gospels of hope.

Socialism and communism have made great progress in recent years in all nations. Their specific solution for the labor problem and the collective ownership of land and capital is still in the process of doubt and debate, but the idea that the service of society is better than the service of self and that those interests which affect the welfare of all should be administered not for private gain but for public good, and that the welfare of the State is the health and happiness of people—this ideal, which is the heart of these theories, gains ground steadily. In dealing with any systems of thought we must learn to look at them from two points of view: from the point of view of the ends they seek, and the methods by which they seek to reach these ends.

Applying this, let us ask, first of all, what are the ends sought? The communist and the socialist look out on the modern social and industrial world and see it not as an effectively organized system but as a chaotic struggle that constantly tends to lapse back to the law of the beast. They see men acting as though rivalry and enmity expressed the natural relations of man to man, as though it was a definite law that the prosperity of the few should only be purchased by the sacrifice of the many. And seeing these things they

declare that the time has come for a new attempt to organize human relations on a fairer and sounder basis—to lift mankind from the methods of a mob to the methods of an army. The communist and the socialist desire to see national and international life organized to another principle, namely, the principle of equality of opportunity, “to every man his chance, to every man his work, to every man his reward.”

It is obvious that in all this the communist and socialist are seeking ends that are essentially Christian. When St. Paul saw human society as a body having many members, each performing its office for the life of the whole, when St. John saw the new earth, wherein dwelt righteousness, what did they mean but just this—organization of human lives into an organic society where each should be for all and all for each, and where the common good should be the supreme motive of human action?

So far, the ends that communism and socialism seek are ends that Christ came to make possible. As Christians we ought to judge every system of thought by its wisest and not by its wildest. It is as unfair

to judge communism and socialism by the recklessness and foolishness of some of its advocates as it would be to judge Christianity by the utterances of some of its unqualified representatives. Any great cause is nobler than those who advocate it.

Many of the ideals of communism and socialism are similar to the ideals of the Christianity of the New Testament. The communist and the socialist claim to be the friend of the poor—does anyone deny that title to our Lord, Jesus Christ? The communist and the socialist is the enemy of irresponsible and predatory wealth—can they say anything stronger than such words of Christ as

**Some believe that the great struggle of the near future will be between Communism and Christianity. Both have a missionary passion. Both call for devotion of time, talents, and life. Both are worldwide in their program. But Communism, with many excellent features, is a human, social and economic theory, which promotes class hatred and is linked up with materialism and atheism. Christianity is a divine Way of Life that controls also human relationships under the motive of righteousness and love, and is definitely related to God as revealed in Jesus Christ. Dr. McDowell has made a life study of this subject. What he says is illuminating and is based on experience of “Christ in the Modern World.”**

these: "How hardly shall they that have riches enter into the Kingdom of God?" The communist and the socialist believe that men are meant to be brothers, not enemies. Christ habitually emphasized brotherhood.

In view of these facts, and many others that might be stated, why are we not all communists and socialists? To find an answer to this question we must look from the ends to the means. How does communism and socialism expect to achieve these ends? The answer to this is the reconstruction of the machinery of social and industrial life by appealing from the selfishness of the individual to the moral instincts of the whole body.

### Why Christians Are Not Communists

While communism and socialism and Christianity are alike in that they are laboring for a new and higher social life in which all men and women and children shall live better and happier lives, they are unlike in the position taken by each as to the relation of these individuals to society. Communism and socialism expect society to make good individuals; Christianity expects good individuals, by Christ's indwelling power, to make a good society. Christianity assumes that it is impossible to have a good social order composed of bad men. Thus the point of attack, so to speak, in the case of communism and socialism, is environment; in the case of Christianity, it is the individual. It is always easier to attempt reformation by legislation than by education and individual conversion. Communism and socialism say: "Make the economic man prosperous and the moral, the altruistic, the intellectual, the æsthetic will inevitably be prosperous." History and experience prove that good economic surroundings in themselves are in no way a guarantee of good or even contented men; as a working theory of life the teachings of Christ are not only more philosophical but more practical; "seek first the Kingdom of God and His righteousness" is the fundamental law for any social order that is to function effectively. It may well be that a truly Christian social order will be—partially—socialistic. It is by no means clear that a socialistic order would be Christian. But if not it will be a failure.

In a reconstructive system of social and industrial life, by which the control of national industry is taken over by the State, every man will, it is asserted, have his chance. Passions of greed and selfishness and envy are expected to have no scope for exercise and to die out of human society. Now, it is futile for us to meet carefully considered schemes like these with mere declamatory outbreaks. We must remember that calling names is not argument. Here, at least, are suggested solutions for the diseases of the body politic, pro-

pounded by men and women who do sincerely believe what they advocate. As Christians we ought at least to treat their proposals with fairness and respect.

We cannot in loyalty to our Master fail to accept as our ideal a society organized on the basis of love and service, or refuse to condemn the ghastly alternative—a society based on force and greed. But what are we, as the representatives of Christ, to say to the advocates of these other theories? This we must say, if we are true to the teachings of the Scriptures, our textbook: that the evil that lies at the heart of the human race is a moral and spiritual evil and will only be driven out by a moral and spiritual Conqueror. So Christianity meets the social and economic evils of our time not with the prayer, "Renew right institutions about me" but with the prayer: "Create in me a clean heart, O God, and renew a right spirit within me." From the Christian point of view reconciliation of the individual soul with God, through the work and influence of the Holy Spirit, is the foundation upon which any effective transformation of the individual or the nation or the world must be built. This does not imply that Christianity is indifferent to right living conditions but that we have learned from experience that right conditions are impossible without a clean heart and a right spirit. Regeneration, therefore, of the individual from the point of view of the Christianity of the New Testament is the basis of all moral progress and enlightenment, the necessary first step toward every good, whether personal or public, social or political, commercial or religious.

### The Individual and the Race

Though communism and socialism get their programs translated into universal law, still the social problem will be found unsolved. Human nature must be changed. It can be changed in the case of the individual; that is the verdict of abundant experience. It can be changed also in the nation and in the race; that is the verdict of history. Until that is accomplished, little is done. The regeneration of society still waits on the regeneration of the individual. The Kingdom of God comes only when men come into the Kingdom. The soul, not outward conditions, makes the man. There cannot be a brotherhood without brothers, and there cannot be brothers apart from common Fatherhood through Jesus Christ.

History and experience prove that to feed the roots of life with the Gospel of Christ is the most effective preventive work, making the journey of life safest wherever men may go. Experience has proven that a heart made new through the love of Christ is the greatest preventive of crime and

the chief assurance of adequate help wherever it may be needed. Philosophic and practical materialism, touched with social enthusiasm today contends that all that is needed to change the whole structure of human society—its domestic conditions, its moral happiness, its civil institutions and even its religious beliefs—is a reorganization of its economic groundwork. The implication is that circumstances make the Kingdom of Heaven; that manhood is the product of physical conditions; that if we properly distribute material comforts, spiritual blessedness will become universal; that if we effectively discourage large fortunes, we shall make the misfortunes of the masses impossible; that to abolish poverty will create holiness and happiness; and that a just division of property would be the pledge of universal peace and the source of infinite progress.

This contention is the dominant note of all communistic and socialistic literature which pours upon us in an ever widening stream. We have here not so much a narrow, selfish materialism as a socialized materialism. With the ardent demands of the communist and the socialist, in general, for the improvement of the conditions of human life, their impassioned condemnation of numberless wrongs and endless inequalities; their loud and urgent protests against the havoc of war; their deep sympathies for those who toil—for these things every Christian must cherish a hearty appreciation but many of us cannot accept the remedies that they advocate or adopt their philosophy of human life. In a large part of the literature on these radical theories of the present day, no account is taken of the real power and glory of true individualism. There is no adequate appreciation of the part played in historic evolution by individual motive and individual initiative. A perfect human society can come into existence only as we have perfect individuals of whom it is made, and to improve the individual by the reactive operation of the grace of God in his heart is the special task and the special glory of the Christian Church, which so many earnest communists and socialists do not see.

Putting ten or ten thousand imperfect individuals side by side in a new communistic or socialistic experiment will not necessarily free any one of them from his imperfections. Although we relocate them in the social order or rearrange the profits of their labor, the inherent personal defects of every one of them will remain to work havoc as before. Social salvation does not lie in the rearrangement of human units but in the regeneration of human hearts. No one will deny that a true human life must have an adequate material basis, and worldly comforts enter largely into the purpose and structure of civilization. But the advance already made, even along these lines, has not been so much the result of any form of social order or tendency to nationalism as it has been the outcome of intellectual liberty and industrial freedom.

Two things are everywhere needed today in order to foster and hasten the progress of mankind: a larger opportunity and a nobler incentive. A chance to learn and to labor on the one hand, and this the State must provide; on the other hand, a yearning for holiness, an ambition for excellence, a desire for perfection which carries with it a joy in work and the habit of thrift, and these nobler incentives Christ must help to create. With economic programs of all sorts the Church, as an organization, should have nothing to do, but with the demands of communism and socialism for economic justice and its unquenchable determination to secure for all, however humble, the rights and enjoyments of common humanity, the Church should be profoundly concerned.

"I am ready to admit," says George Bernard Shaw (at one time a Socialist and at another a Communist), "that after contemplating the world and human nature for almost sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a modern, practical statesman. . . . Though we crucified Christ on a stick, He somehow managed to get hold of the right end of it, and if we were better men we might try His plan."

### CHRIST A NECESSITY

Albert Schweitzer, physician, philosopher, theologian, author, composer and formerly organist of the Paris Bach Society, writing "On the Edge of the Primeval Forest," in his fever-ridden parish in Africa, says that daily, at noontime, when his comrades are sleeping, he nourishes his soul by studying in the field of civilization, philosophy, and ethics, seeking to find the mind of Christ for our age, or by playing some of the difficult fugues of Bach. He tells us that all experienced African travelers carry with them some solid reading and that the only men who can live under tropical conditions are those who feed the inner life. For Dr. Schweitzer, as for all questing, achieving souls, Christ is a necessity; He is no less necessary for those who live in the wilderness of civilization, with its whirring wheels and the awful pressure of its demands.—JOSEPH FORT NEWTON.



# The Influence of the Church in the World

By the REV. WORTH MARION TIPPY, D.D.,

New York

*Department of the Church and Social Service, Federal Council  
of Churches of Christ in America*

THE Church needs to ask searching questions with reference to its relations to the social order and the larger life of the world.

The point of departure in thinking on the problem is absolutely fundamental. Shall we begin by asking, "How comprehensive is God's concern for human life and human society, and therefore, What is in His mind and purpose for the social order? Or shall we ask, What is the point of view of the theology we have inherited?" A further question is more significant than may seem at first consideration: "Shall we expect to be guided wholly by the concrete patterns of social thinking and social action which are found in the New Testament, which were adjusted to ways and needs of a far distant and primarily agricultural and monarchical society, or shall we expect fresh guidance in the changed conditions of a present-day industrial civilization from the ever-present Spirit of God, who, as the Apostle Peter said at Pentecost, is now 'poured out upon all flesh'?"

To ask these questions seriously, and in the quiet of a dispassionate mind from which the zeal of controversial thinking has been cleared, will be for most people to answer them. In the first place it will settle, or ought to settle, the amazing controversy which has so long agitated the Church, to its immense discredit both to God and man, as to whether the Gospel is a message to the individual soul alone. That cannot be the only concern of God for human life. Our heavenly Father is infinitely better than we who are fathers and mothers and who care for every aspect of the lives of our children—their growth, their health, their food, clothing and shelter, their play, their education, their mating, their training for citizenship, their vocation, the

control of the evils that surround them and the development of social opportunities in which they may find opportunity and joy. If we are good parents, and know God ourselves, we care also supremely for the awakening of eternal life within them.

God created the heavens and the earth and sus-

tains everything to the minutest detail by his inconceivable goodness and power. He feeds the birds of the air and not one falls to the ground without His knowledge; He clothes the grass of the field; the very hairs of our heads are numbered; He knows that we need food, clothing and shelter. What could be plainer? Our Lord himself did not limit His concern to the soul. He spoke the parables of the Sheep and the Goats, and the Good Shepherd. He fed the multitudes. He conducted the first unprecedented and passionate attack upon disease? Did He not in his insistence upon the dedication of life to the more abundant life of the masses, as expressed in the Good Shepherd, the washing of the Disciple's feet, and the child in the midst, lay the foundations for the society of the future which will

**Does the world have more influence on the Church or the Church on the world? All with Christian ideals realize that the Church is far from the standards set by Christ. History makes clear that men by wisdom have not discovered God. It is the Christian belief that God has revealed Himself and His Way of Life to men. The Church is ideally made up of men who have been made new by the Spirit of God and who are revealing God and are putting His ideals for man into practice in all relationships of life. What is the chief responsibility of the Church in the world today—in politics, business, industry, amusements and moral training? Read what Dr. Tippy says on this phase of "Christ in the Modern World."**

inevitably make that object its supreme endeavor?

One may therefore speak positively, and with the confidence that it is a demonstrated fact as plain as anything can be demonstrated, that God is concerned about every aspect of human life, and is intimately involved in what is taking place around us in society—in honest government, in the correction of the vices which devastate human life, in the magnificent conquest of disease by medicine and public health organization, in popular education, in the understanding and control of natural forces and resources by science and invention, in the present breakdown of our acquisi-

tive society and the gradual building of a more Christian society, which has for its object the larger opportunity and true happiness of the masses, a society in which the strong and gifted become good shepherds, after the pattern of the Master.

The answer to the third question, which was not clear to most Christians fifty years ago, is now also clear. We have in the teaching and ministry of Christ a timeless revelation of the principles and powers of the spiritual order of the world. In the New Testament these ideals were partially interpreted to the world as it was, as men were then thinking. The social imagery of the New Testament was necessarily expressed in terms of kingly rule. They could have understood nothing else. Christ's metaphors and parables were drawn from the field and the open sky, and not from factories and great cities. He did not touch specifically upon evils around him, such as slavery and the aspects of current religious and social thinking which they had no basis for understanding and which would but drive men away, but He promised that the Spirit would lead His followers into all truth.

### The Imperative Need of the Hour

A clear guidance by the Spirit of God in relation to the problems of modern society is now the great and imperative need of the Church. We shall learn God's will in the present hour, not by turning to the theological thinking, even so recent as a generation ago, but by going directly to Christ in the New Testament for a way of life and for the secret of power, and then by studying what God is actually doing about us, and listening for what He has to say to us in regard to the intense movement of our time.

What then is now stirring the heart of the world? That is a question of great importance. A few supreme objectives are: to make an end of wars; to lift the economic and social status of the masses; to use the natural resources of the earth and the forces of the new technology in the interest of the common welfare; to recognize acquisitiveness and the selfish use of power as manifestly un-Christian, anti-social and shameful; to break down racial and sectarian isolation and prejudices; to bind the nations closer together in economic, political and cultural understanding and sympathy; to break through theological and institutional unrealities and racketeering of religions into the pure air of the eternal Kingdom of God which, as Christ said, is free to all, like God's rain and His sunshine.

The problem of the Church is to find its rightful and effective place in the great undertakings of the hour. The Church cannot do everything. It cannot run the government nor can it direct in-

dustries. It cannot and should not desire to take over education in a modern state. It has not the resources for so vital an undertaking. The world plainly does not want these interests under the control of its ecclesiastics. Even in social work the major undertakings in America have gone over to the community-wide agencies and to public control. Under the stress of the economic depression private agencies, supported by private gifts, have been shown to be inadequate, and the municipality, the State and the Federal Government have been obliged to take up the tasks of relief.

What then can the Church do in the reconstruction of the social order, and what will be its place in the future social order? As to the long future, nobody can know. Doubtless the future effectiveness of the Church will depend upon the reality, the unselfishness and the wisdom of the service which it renders. In America it has still a large measure of public confidence and regard; but it also has the handicap of its divisions, a disquieting sense of unreality and futility in much of what it says and does, and a growing impatience in the public mind over its theological controversies.

On the Church's present function and opportunity in the social order, and in barest outline, I offer the following conclusions.

After pastorates during a period of twenty-five years in Indiana, Ohio and New York, in which I always organized the social teaching and ministries of my churches as carefully as the spiritual work, and now after sixteen years in the field of the social relations of the Protestant churches in the Federal Council's Department of the Church and Social Service, I say with the strongest possible conviction, that the Church's greatest possible contribution to social well being, and to the revolutionary changes which are needed and are in progress about us, is the spiritual awakening and nurture of each succeeding generation. What the world most needs in its citizens is a consciousness of the presence of God in the life of the nation, the achievement of individual life lived under His eye and by His strength, the consecration of personality to tasks of human welfare, and the faith of great endeavor.

Inseparably bound up with this spiritual ministry is the need for moral teaching and discipline, which must begin in childhood but which must never cease, and must be strong enough to give to society in each generation a controlling body of unselfish, honest and public spirited leaders and rank and file. This means not only a spiritual Church but a teaching Church, which sees clearly and teaches faithfully the social implications of the Christian Gospel.

There follows a third function which grows out of the fact that the Church is a great and universally distributed agency: namely, that of cooper-

ating unselfishly in social effort. Everywhere and in all lands the churches through their leaders should be actively working with the schools, the law, medicine, social work, organized labor and the State itself, at the problems of social organization. I can see no sufficient reason why the Church should not enter freely into such collaboration, at least in this land, or why it should not offer its experience and points of view to public officials and legislative bodies; but it should never intrigue or attempt to control candidates for public office.

As to forms of social service, such as schools, hospitals, old people's homes, child caring agencies, Christian centers among needy populations, and parish social ministries, a few things can be said with confidence. Church social work should everywhere be brought up to the standards of the community agencies. The Church should understand and work with these agencies. It should lend its spiritual resources to them for the rehabilitation of individuals and families. The churches should not start new orphanages, hos-

pitals, old people's homes, colleges or primary and secondary schools, without first surveying the field and making sure that they are needed. Cooperation between our Protestant denominations has advanced so far that such institutions should be financed and used in common, unless a study makes it clear in a particular instance that this is not practicable. Parish social work should be greatly developed. Every strong church having a staff should have a trained social worker to supervise the relations of the church to the social agencies and to develop the church's ministry of kindness to the young, to the sick, to struggling families, to the unemployed. Every Protestant church that has a right to exist should be developed strongly as a seven-day-a-week neighborhood center of religious service, friendship and social ministries.

Beyond these primary undertakings, guided by these simple principles, and led by the Spirit of God, the Church will know what to do as the years pass, and new situations emerge.

## THE CHALLENGING WORLD

### FACTS PRESENTED BY MISSIONARIES IN MANY LANDS

"We have never had such opportunity to present Christ as Lord and Saviour as we have now. The Scriptures sell readily anywhere, any time, and high caste and low caste listen to the Gospel."—PRESIDENT A. A. PARKER, Leonard Theological College, Jubbulpore, India.

\* \* \*

"I wish I could make America see the challenge in the Philippines! One converted Mohammedan in the Southern Islands said he could have one hundred Mohammedan children in every village in a Christian school if he had the teachers. We must not fail in this great opportunity!"—MRS. H. E. LYONS, Manila.

\* \* \*

"We have a splendid opportunity for work among the neglected Batak people. The entire country of the Simahunguns, about 120,000 souls, is still deep in the darkness of heathenism. Until the Dutch Government took control of this district, cannibalism was practiced openly, so that human flesh could be bought in the markets. The chiefs are opposing Christianity because the old heathenism formed the foundation of their power. . . . A woman in the village of one of the biggest chiefs said, 'We are tired of the ways of spirit worship.' Through the influence of missionaries, the people are beginning to be critical of their own customs. The time is here when this entire territory could be taken for Christ."—REV. A. H. PRUSSNER, Sumatra.

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"The evangelistic campaign was tremendously enthusiastic, and of those who came to the Street Chapel, at least 3,500, or one-fourth of the total attendance, stayed for a further discussion of Christianity. Over one thousand registered as interested enough to ask for follow-up calls from the workers. Already thirty have joined on probation as a result of these meetings."—Report from Chu-Shihkou, China.

\* \* \*

"The results (of the evangelistic campaign) are very encouraging, both as to the evangelistic enthusiasm of our workers and members, and as to the willingness of the non-Christian Chinese to listen attentively to the Christian message. . . . The Chinese are beginning to realize that the fundamental weakness of China is not so much a matter of organization, but rather a lack of moral qualities on the part of the people as a whole, and that such moral forces can be supplied only through Christianity."—DR. WALTER W. DAVIS, Peiping.

# A Mission in the Solomon Islands

*A New Testament Work Among Former Cannibals*

By PASTOR W. MALLIS, Sydney, N. S. W.  
*General Director of the South Sea Evangelical Mission*

LIKE most effective spiritual movements, this mission, now operating in the Solomon Islands, had its birth in a heart moved by the Spirit of God, and yearning that the dark places of the earth should have the light of the Gospel. This yearning found expression in the life of Miss Florence S. H. Young, who was later ably seconded by Miss Deck, and Dr. Northcote Deck.

The thousands of South Sea Islanders had been brought into Queensland to open up the great sugar lands of that State and the Holy Spirit who laid the burden on the heart of Miss Young also gave the plan that would meet the need and bring spiritual results.

The plan was to put first things first—salvation before education or outward civilization. The Word of God, with dependence upon the Holy Spirit was the means used to present Jesus Christ, crucified for human sin, and a risen living Saviour able to save to the uttermost.

Those mixed multitudes of laborers from the Pacific Islands spoke many different languages, so that it was necessary to make use of the widely spoken "Pidgin English." The Bible was the only textbook. Like a tiny rivulet, the work started with a small beginning and gathered power and volume as it went on its way until, like a wide-flowing river, the work developed and grew to larger proportions. The result has been a large body of Christians, gathered from those Pacific Islands, and there are "added daily such as should be saved."

When the Australian Government ruled that this form of labor on the sugar plantations of Queensland should cease, Miss Young and her helpers followed the "Pillar of Cloud" as it moved

to the Islands, and took up work on the Eastern Solomons where no evangelical mission was operating.

In the year 1904 the Mission was reorganized, and called the South Sea Evangelical Mission with its headquarters in Sydney. Some of the men converted in Queensland returned to their Islands to lay the foundation of the Church there.

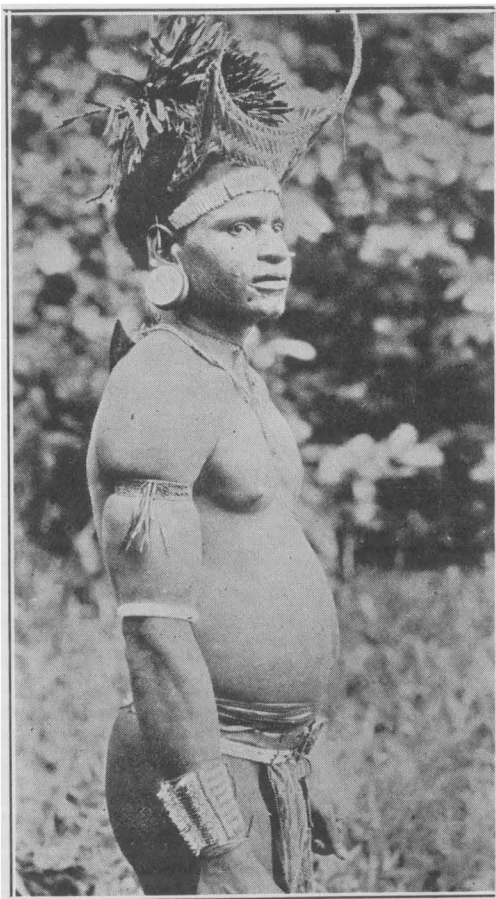
The work is conducted on three large islands, namely, Malaita with a population of 60,000; Guadalcanar with 40,000, and Makira with 12,000. Sin, ignorance, superstition, and cannibalism reigned supreme on these islands at that time and a white man landed at the risk of his life. It was virgin soil for the Gospel.

The plan given to the Gospel pioneers was to attack this almost unbroken line of heathenism with the Word of God, in dependence on the Holy Spirit. From the first it was recognized that the church should be self-sup-

porting and self-propagating. This was the principle adopted from its inception.

The Solomon Islanders are extremely poor and in their heathen state are practically naked. They live in miserable huts and their food consists chiefly of taro, yam, and fish.

After twenty-six years' labor 5,372 have been added to the church on the Islands, in addition to 2,484 baptized in Queensland. The converts



A HEATHEN WARRIOR OF MALAITA

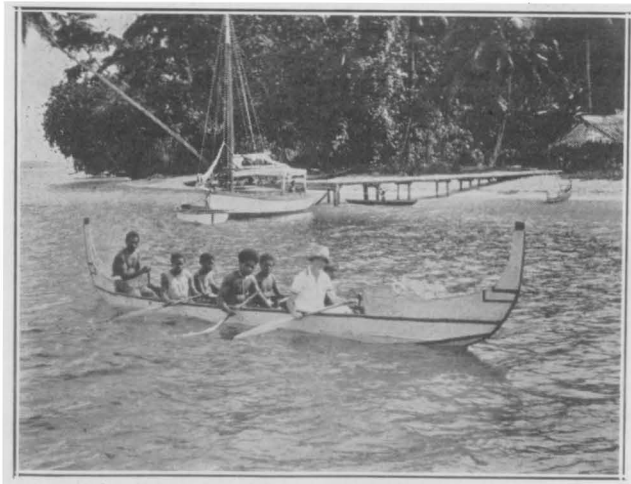


A VILLAGE ON MALAITA

are shepherded by three hundred unpaid native teachers who work under the oversight of a small band of missionaries. The Christians meet for worship and Bible instruction in hundreds of schools, erected and kept in repair by themselves.

A central training school is conducted at Onepusu on the Island of Malaita, where there are usually 180 trainees undergoing a two years' course of Bible study. The object of the school is mainly threefold: 1. To teach the native to read the Bible; 2. To instruct them to teach others; 3. To help them gather spiritual messages from the Word.

They are taught to read by the simple "look and say method," in the unit class system. One man teaches the other. Once a pupil has mastered a lesson he begins to instruct another beginner. In this way the teacher becomes more fluent, and acquires the art of imparting knowledge, so that he is prepared to teach when he returns to his village. While in the training school all are required each day to do a certain amount of manual labor, such as caring for the small coconut plantation belonging to the school; building, and repairing houses, and making boats. This helps to keep them physically fit, gives them an under-

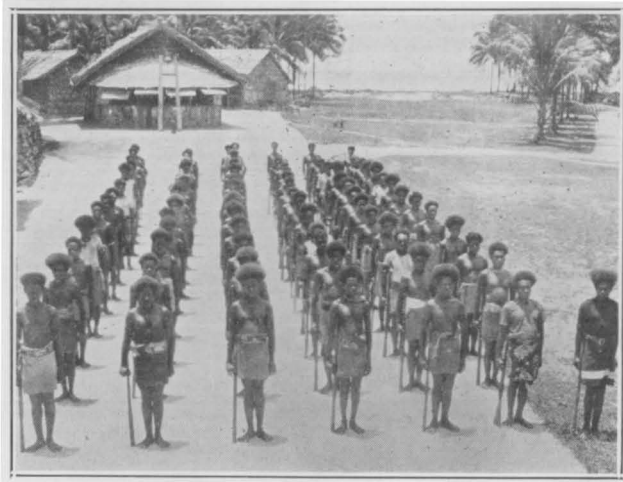


MISS JOAN DEOK AND NATIVES IN A CANOE OFF NONOSILA, A SMALL ISLAND NEAR MALAITA

standing of the use of tools, and inculcates the spirit of independence, helping to provide for their support while in training. They purchase their own Bibles and hymn books. All goes toward the building up of an independent church.

Teachers are not paid by the Mission so that our only hold over them is spiritual. The maintaining of a high standard of spirituality creates an atmosphere where spiritual decisions can be made and where God can make His will known.

When calls for teachers come from various parts of the Islands, these calls are laid before the trainees for prayer. Since the Mission accepts no responsibility for their support, the Holy Spirit is free to guide the trainees in their response. A man will come and say: "God, He speak strong 'long heart belong me about this thing—me go." On the next round of the Mission schooner, *The Evangel*, this man, with his wife



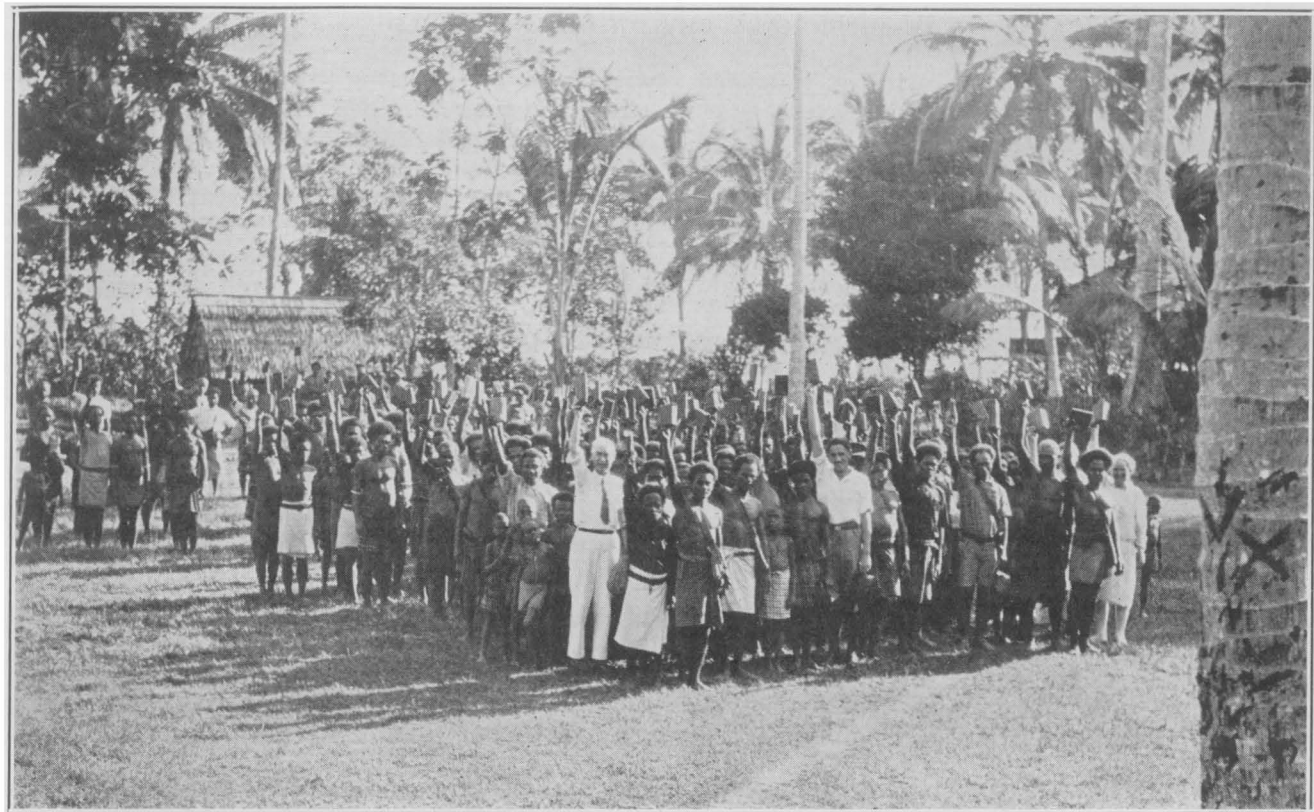
MISSION SCHOOLBOYS DRILLING IN SOLOMON ISLANDS

and family, will be landed on the beach of the island from which the Macedonian call has come, and will find their way back into the bush and there begin their new labors.

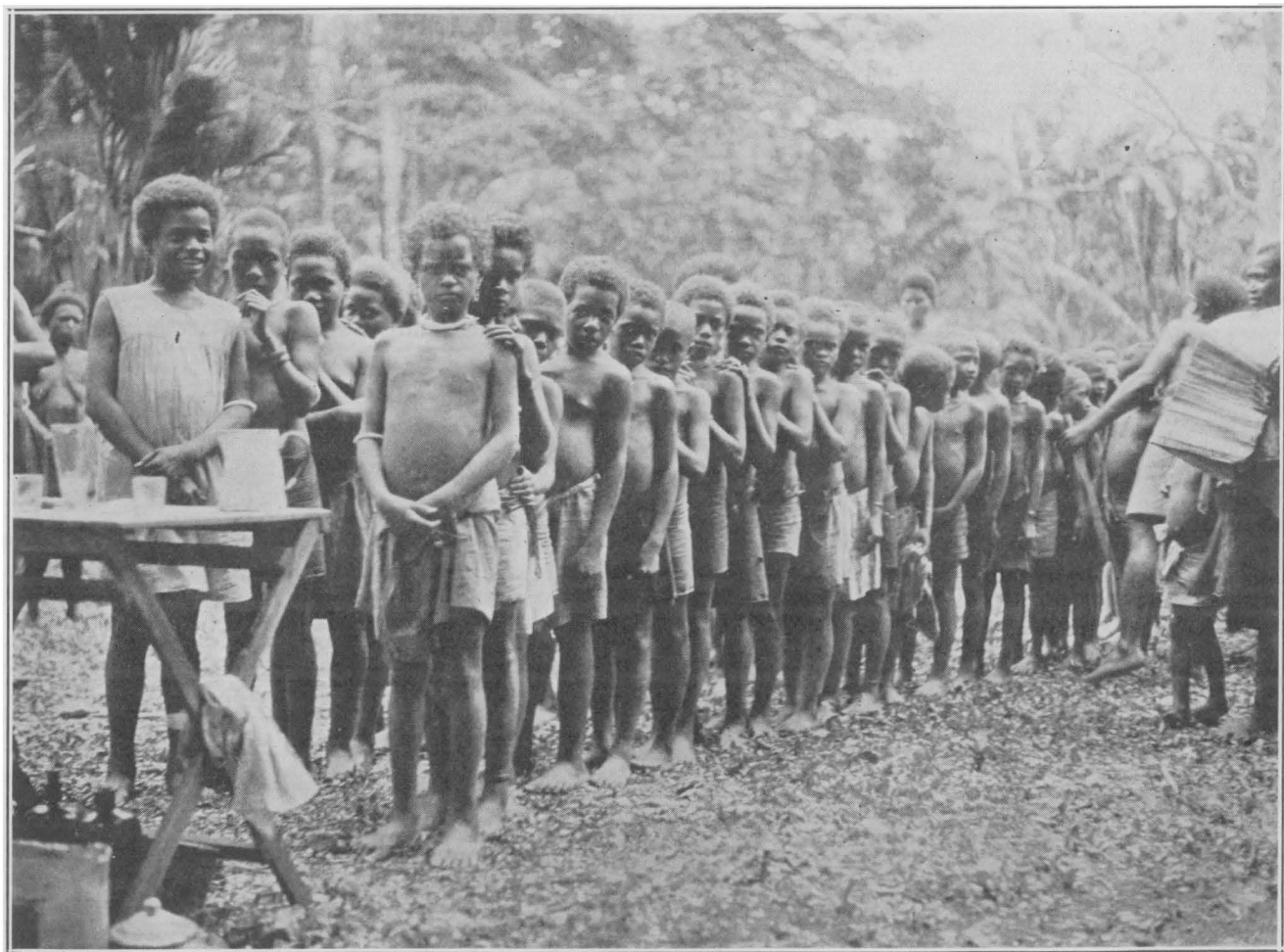
It is not easy work. Food is short at first; fever often lays hold of them; they are intensely lonely away from their own people. Great is the heroism of those native workers! This system produces spiritual leaders who are accepted by the people. They are encouraged to handle difficulties, examine converts, and to take over the burden of church affairs.

The chief work of the missionaries is to encourage native leadership and personal responsibility. Western money is not relied upon for the support and development of the native church. The adherence to this plan is sometimes difficult, but by prayer, and kindly explanation of the reason, we find that the church rises to meet this responsibility. At times it would be easier to supply the money from foreign funds but the other method





SOLOMON ISLAND NATIVES HOLDING UP THEIR BIBLES



SOME OF THE FOONDO CHILDREN COMING FOR INSPECTION

produces much better results, with an independent, aggressive, and happy people.

Native teachers, like the other Islanders, support themselves by cultivating gardens, while they give morning and evening to Bible teaching.

This plan for developing self-support needs constant watchfulness, lest financial help from outside, insignificant at first, shall produce fatal consequences.

Conventions for the deepening of spiritual life are conducted annually, with teaching of what is generally known as "Keswick teaching." It is remarkable to see how responsible these Islanders are to these messages. At one center 1,200 people gathered for three days, bringing their food

with them, and erecting little leaf huts for themselves and their families. The local church soon became too small for the crowds so that the people pooled their resources and spent weeks in erecting a new meeting place to seat 1,400 people. All this was contributed out of their great poverty, and in a district that has no resident missionary. The "big fella" church as they call it was planned and erected by themselves entirely of material gathered on the Island, and without any supervision from the missionaries. It is an indigenous, self-supporting church!

The Mission Headquarters is "South Sea," Newington Rd., Stanmore, Sydney, Australia. The Mission paper, *Not in Vain*, can be secured from the secretary at the above address for one shilling, six pence (50 cents) per annum.

## How They Preach in "Pidgin English"

THE following lesson was given by a Solomon Island native of about seventeen years of age, who, six months previously had been steeped in the darkness of heathenism.

\* \* \*

### Parable of the Rich Fool. Luke 12: 15-21

"Verse 15, the Lord Jesus say, 'Take heed and beware of covetousness.' This mean, Look out, watch, so you no put money, feast and garden more high long heart belong you. And so to make you me every one savey good fella long this thing, the Lord Jesus tell about one fella man.

"16. One fella rich man have big fella garden where he carry too much fruit.

"17. He think long heart belong him, 'Which way me do now? No more room he stop, yam house belong me full up finish. Where me putim yam, and fana, and altogether fruit belong garden belong me?'

"18. Now he say, 'Me savey what something me do. Me pull down yam house belong me, and me build one where he more big, and me put inside fruit belong me.'

"19. And by and by me say, 'Too much tucker belong me stop, for fitim plenty year; more better me laze now, me eat plenty, me have good time.'

"20. But God say long this fella man, 'You fool, tonight me ask you for soul belong you. Now everything belong you, who he takeim?'

"21. And everyone where he heap up everything long this ground for himself, and he no heapim up for God, he all same this man."

\* \* \*

"Now we think about meaning for heart belong you me long this lesson.

### RICHES

"1. Riches no savey give life. No matter man get every kind something long this ground, they can't give him eternal life. They can't give man blessing. You savey long this thing finish.

"2. We can't take riches go with us time we finish long this ground. Job say in Job 1: 21, 'Time me born long this ground, me come naked, no anything me takeim come with me; and time me die, me can't take anything go with me.'

"Riches belong to God; He want us to use them for Him. Haggai 2: 8.

### THE RICH MAN

"1. He work hard too much. This not wrong, because God been make garden belong him grow, but he sin because he keep everything for himself. He never think about giving to God—he never think to help nother man.

"2. He think he very wise; he think he savey more than nother man, but God say, 'you fool.'

### WHY HE WAS A FOOL

"1. Because he never think about God. He forget God been make garden belong him grow, and he talk all same man where he savey make something grow himself. He say, fruit belong me; yam house (barns) belong me; goods belong me; soul belong me. (vs. 17-19.)

"2. He was a fool because he think he stop long this ground plenty year, but God say, *this night* me wantim soul belong you. He think he need plenty yam house where they big fella too much, but he only need a small fella grave. You me no savey what time God He say long you me, 'This night me wantim soul belong you.' (v. 20.)

"3. This lesson teach us we not think about riches and everything long this ground, but we live so we rich in good works. (1 Tim. 6: 18.)"



# Youth's Need of Christ

By HARRY N. HOLMES, New York City  
*Field Secretary, World Alliance for International Friendship  
Through the Churches; President of New York  
State Christian Endeavor Union*

**C**ONFIDENCE has always been characteristic of Youth. Eager-hearted young life is conscious that in some way it can abolish the evils, eliminate the mistakes and build a world at once more beautiful and just.

It is exceedingly rare, however, for Youth in any period of history to be brought face to face with such demoralization as exists today. It is growing up to witness a colossal upheaval in the economic processes of the world. They certainly had no hand in creating the disastrous moral and financial heritage now passed on to them. Glittering promises were made to Youth for their sacrifices in the war—and they have been unfulfilled. The generation succeeding the Youth of the World War are plagued with postponed hopes, unsolved problems and life commercialized to an extent unknown in previous years. A straight, clear path for them seems impossible. They are a disillusioned army "clinging desperately," as one writer suggests, "to the fragments of their shattered dreams with a gnawing hurt of defeat and an increasing sense of futility."

Miss Margaret Bondfield, the first woman member of the British Cabinet, speaking recently in London, used words of discerning power in picturing this sad story: "There is one section of the community which needs our help more than any other—that large group of young unwanted life, those who have left school and have not found a place in the labor market." They are in danger of losing heart. It is small wonder that sometimes they are rebellious, scrapping compasses and charts and even unshipping the rudder. The shadow of great realities is constantly upon them, stable

bearings seem to have been lost; help, sympathy and understanding must be given if they are to find deliverance. A college president declared that in thirty years' experience in education no finer group of idealistic life had ever peopled the campuses of American universities. This is a great tribute but the youth of today need help.

*There is need, in the first instance, of a fixed moral base.* In the confusion and perplexities, Youth needs to be reminded of the abiding and permanent values of spiritual history. Superficial things may change but great realities live on unchanged. When the life of men and nations is hurled into a welter of chaotic strife a moral base is essential. There is increasing hunger and yearning for something that will not yield. This urge has led Youth in many lands to devote themselves to Nationalism as the thing that has not broken in their broken environment. Is there anywhere in the world a moral order that does not change? What is a sure thing on which to bank in a shaking world? Is there a light that never grows dim? When gold standards and moral standards are receiving terrible blows—what is *the* standard? Is there

**The future offers little hope unless the present-day Youth—the leaders of tomorrow—are won for Christ and prepare to carry out His program. The Youth of today are out of patience with the failures of yesterday which have caused the present tragedies. How can we correct these failures and prepare for a better world in which to live and work? The answer is a better Youth—more intelligent, more idealistic, more self-sacrificing, more virile. But Christians believe that this can be attained only as youth is brought into living fellowship with Christ, so that He can carry out His good purposes through them. Read what Dr. Holmes says of the present-day need of Youth and how to satisfy that need.**

a magnetic pole to correct the compass of life?

Nineteen hundred years of history point to the figure of One around whom all moral expedencies were focused and who survived every conflict and emerged the perfect and universal Redeemed. The verdict of the Jerusalem Conference deserves to be recalled, "Christ stands before men as plainly greater than western civilization, greater than the Christianity the world has come to know. Men who hitherto have not been won to His Church find in Him their hero and ideal."

When life is adrift from moorings and storms crash, faith runs low or hope grows dim, the experience of the centuries and of the present is that He holds steady and certain. He is an anchorage that has never failed. "He speaks the final word about God and redeems my disordered life," says Dr. James Black of Edinburgh. To commend the faith of the years to the mind and heart of Youth is the supreme contribution of maturity. Jean Paul Richter sums it up in a thrilling sentence, "Christ, who being holiest among the mighty and mightiest among the holy, lifted with His pierced hands empires off their hinges, turned the stream of centuries, and still governs the ages."

*There is need of a hero.* Youth always responds to a call that is heroic. It always needs a leader who is able to inspire. Youth always makes its hero its pilot. We agree with Principal Jacks that the greatest appeal to the heroic in history is the figure of Jesus Christ. The chivalric in Jesus is needed by Youth. Not to give Youth of our time this Christ is to rob them of the personality who when known personifies all their dreams of the heroic. It was an American boy who penned the demand, "Give us a virile Christ for these rough days."

*There is need of discovery.* Youth contacted with Christ finds life crashing forth in music and power. Only one illustration of this is necessary. Follow the long and weary trail of David Livingstone as it crossed and recrossed Africa and then stand in respectful silence before his grave in Westminster Abbey and repeat the immortal tribute of *Punch*:

Open the Abbey doors and bear him in  
To sleep with kings and statesmen, chief and sage;  
The missionary come of weaver kin,  
But great by work that brooks no lower wage.

He needs no epitaph to guard a name  
Which men shall prize while worthy work is done.  
He lived and died for good — be that his fame;  
Let marble crumble — this is Livingstone.

That superb eulogy and the character it enshrined was possible only because a youth discovered Christ. There is somewhere in the United States or elsewhere a youth who needs Christ that he may save our generation.

*There is need of Christ for guidance* in the larger relationships of life. He gave a flaming and vivid emphasis to the fact that God was our Father. The result of this interpretation was to disclose that all men are brothers. Life is to be hallowed by the filial spirit and become powerful in the consciousness of a universal fraternity. Brotherly love is instinctive with Him. He has set before the world enduring peace as a goal of history. There is no more important lesson Youth

can learn as it picks up the threads of world government than the blazing words of Christ, "They that live by the sword shall perish by the sword."

For the herculean task of making a brotherhood on this planet, Youth needs the assistance of Him who is called "The Prince of Peace."

It is unthinkable to imagine that the guidance of Christ cannot lead through the uncharted seas in front of Youth today. He is needed in 1933 as he was needed by that gallant band of Youth in the year 33. He did not fail them then. He will not fail us now. He brings conviction of ultimate victory. The verdict of history coincides with the verdict of experience that to know Him is the greatest need of the time—yes, of all time. To know Him is to find satisfying life and a blue print and a power for the service flowing out of that life.

### POWER THROUGH PRAYER

We kneel how weak, we rise how full of power.  
Why, therefore, should we do ourselves this wrong

Or others—that we are not always strong;

That we are ever overborne with care;

That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,

Such joy and strength and courage are with Thee?

\* \* \*

The invisible bond of union between God and man, which is freighted with such wonderful possibilities, and which brings to the suppliant such spiritual power, is what the Church needs today more than anything else, if it would accomplish its divine mission in the world.

\* \* \*

Power with men means first, power with God, and implies an intimacy of relationship only possible to those who often seek His presence, and confide to Him their joys and sorrows, their doubts and perplexities, their desires and their needs.

\* \* \*

If half our working time were spent in prayer, we might look for results more than double their present value. In the bustle and hurry of life, we might find it hard to drop our tasks and withdraw for a quiet hour in "the secret of His presence"; and yet we read that Luther, in the very busiest period of his busy life, said, "I have so much to do, that I cannot get on without three hours a day in prayer." Christ thought it not lost time to spend whole nights in prayer, and if prayer were necessary for Him, how much more is it for us?

# A Bible Society in Spain in the Sixteenth Century\*

By A. ARAUJO GARCIA

IT SEEMS quite natural that in England, a country well known for its love of the Bible, many Bible Societies should have originated. But could there have been in Spain a Biblical press, altruistic and generous, long before Bible Societies originated in other countries?

In Spain, we are forcibly impressed with the three centuries of religious darkness in which our native culture, the love for the Book of books and other good qualities of our race, perished almost completely.

Jumping over this ominous period, as Fray Luis de Leon used to jump over that of his incarceration, repeating his classic phrase, "Let us say . . . yesterday," we may link up the present work of the Bible Societies with some details given by Cipriano de Valera, in the Prologue of his edition of the "Reina Bible" of 1602. Here we meet the characteristic traits, on a small scale, of a modern Bible Society. Phrases of the illustrious reformer may serve us as texts for the different parts of a review of the work of today.

"Casiodoro de Reina, moved by a pious zeal to advance the glory of God and of doing an outstanding service to his nation, and coming into the land of liberty to speak and treat of the things of God, commenced to undertake the translation of the Bible which he finished."

With Reina, Encinas and Juan Pérez, we have the body of the translators of the embryonic Spanish Bible Society. Although Encinas and Juan Pérez showed an ardent faith in making their translations for Spain, it was a movement of "hope against hope," which induced Casiodoro de Reina to busy himself with so great a labor as the translation of the Bible after the principal *autos de fe* of Sevilla and Valladolid (in 1559 and 1560), which destroyed all likelihood of religious reform in Spain. His faith was more than repaid, not only in the use subsequently made of his translation, but in the thousands of copies which have been printed in modern times for the whole world of Castilian speech.

This purpose of realizing the impossible is the most salient trait of the work of translation in all times. From a Morrison in China, or a George Eliot among the Redskins, all translators have struggled with almost insurmountable difficulties. Hostile peoples, lack of dictionaries, unjust prejudices, ignorance and savagery, even to the point of forcing the translators to create an alphabet and to teach the people to read, all this was conquered by the same faith as was practised by Casiodoro de Reina. How happy he would be to see that one society today has on its lists 655 languages and dialects of which the Holy Scriptures have taken possession.

\* \* \*

They also had "revisions" in those times of our Spanish evangelical heroes. Cipriano de Valera was the very discreet reviser of Casiodoro's translation. To this he chiefly owes his imperishable fame, as editor and reviser of Reina's Bible. Editing and revising is not an easy job. Let us hear Valera:

"The labor which I have undergone in order to bring to light this work has been very great and has taken a long time. . . . I was fifty years old when I began this work and in this year 1602 in which God granted me to print it, I am seventy, an age in which the natural strength diminishes, memory grows sluggish and the eyes become dim. So that I have spent twenty years upon it. I consider this time and effort was well spent. My intention was to serve my God and to do good to my nation."

To print in a foreign tongue a voluminous work without any cooperation from a Spaniard at an advanced age, required patient and slow labor. How many times divine aid was absolutely necessary to complete some editions of the Bible which the public receives as achievements that might almost have been done of themselves! The name of Valera, as reviser, should be associated with the names of Lucena, Palmer, Jameson, Pratt, Rule, Cabrera, Tornos, Fliedner and others whose works adopt the form of new translations. All have contributed to the ideal Castilian version

\* Translated from *España Evangelica* by Dr. C. Theodore Benze, of Philadelphia.

whose original will ever be the work of our brethren of the sixteenth century. The Commission of South Americans and Spaniards, meeting in Puerto de Santa Maria and in Madrid, have given us the Spanish-American version of the New Testament, which is daily being more appreciated.

In Valera's Prologue we read: "Thus in the year 1569 he (Casiodoro de Reina) printed 2,600 copies, which by the grace of God, have been carried into many regions, so that today there are hardly any copies left, if anyone should wish to buy."

These 2,600 copies of the Bible, together with some thousands of copies of the Testaments of Juan Pérez and Reina, form the whole circulation of the Scriptures in Castilian for forty or fifty years. Today in the same country which drove out Reina and Valera by its intolerance there have been sold in one year alone (1932) 14,791 Bibles, 18,173 Testaments and 225,849 portions.

The data of the British and Foreign Bible Society raises the total number published to 1,889,000 complete Bibles, 2,000,000 New Testaments, and 11,000,000 portions, to a total of 15,000,000 copies in Castilian.

### A Colporteur and Martyr

There was also a colporteur, and what a colporteur! If we were to name a patron saint of colporteurs, it would be Saint Julian Hernandez, the martyr.

"Julian Hernandez, moved by the zeal of doing good to his nation, carried very many of these Testaments and distributed them in Seville in the year 1557."

All the characteristic traits of the ideal colporteur were found in him. Love for the Bible, patience, skill, genius, perseverance, heroism, self-abnegation even unto death. The cleric, who pretended to hear his confession, pronounced involuntarily the greatest praise of the brave Julian when he said, "O Spain, ruler and mistress of the nations, but in this moment perturbed on account of one single little man! Let him die! Let him die!" This cleric did not remember that of the Apostles too it was said, "They disturb the world."

Julianillo has some 20 successors in the Spanish Agency of the British and Foreign Bible Society, and perhaps as many others among the other persons and missions in Spain. Year by year the Spanish Agency publishes a leaflet telling of its adventures, struggles and victories.

Julianillo, whose capture by the Inquisition was due to his zeal for the extension of the Word, since he gave a New Testament to a blacksmith without the precaution then necessary, might understand what these figures of colportage rep-

resent. In 1932, the twenty colporteurs of the British Society sold 7,624 Bibles, 6,621 Testaments and 139,122 portions. The Society has some 1,000 colporteurs in the world. As the human heart is very much the same everywhere, we are sure that if these colporteurs could speak with each other without the barrier of language even the most distant countries could understand each other and find much in common as to their experiences.

\* \* \*

Likewise in the Prologue of Valera we meet the review of spiritual results, proper to the memories of a Bible Society. How great, how noble are the words of the reformer!

"In our Spain very many scholars, very many nobles and illustrious people have gone for the same reason to the *auto-da-fe*. There is no city, and no town nor place, there is no noble house in Spain which has not one or more whom God in His infinite mercy has enlightened with the light of the Gospel."

We feel compassion for those who suffered so much. Valera sees principally the privilege which they enjoyed from knowing the Word, the "infinite mercy" of God toward them.

At present the result of reading the Bible is great. To it the evangelical churches scattered over Spain owe their being. The Bible has entered in many places before the missionary, the evangelist, the pastor, the teacher. The Bible has remained in the hands of those who cannot keep with them either a pastor or any guide. But it has perhaps also the invisible fruits which are greater. How many in Spain have been consoled by the reading of God's Word! How many have seen a Christian faith strengthened which vacillated under the attacks of unbelief or under the censure of those called religious! How many have found moral strength to resist temptation, when they could find help nowhere else! Who knows if Spain has not escaped more promptly the leaning toward scepticism on account of the three million Biblical volumes circulated in the second half of the past century! The work of the Bible has been great among those who are not openly evangelical. The colporteurs have found many volumes in permanent use and preserved with a singular reverence.

### Enemies of the Bible

Valera also speaks of the enemies of the Bible. There have always been such, and always will be, since it is the Book of God.

"Our adversaries have done as much as they could to quench this light of the Gospel and have offended with deprivation of property, life and honor very much in Spain. It must be noted that the more they insult, the more they flog, the more

they dress up as penitents in the Inquisition, force to the galleys or into perpetual prison, or burn, so many more multiply, since the blood of the martyrs is the seed of the Church."

This paragraph is mysterious for having been written or published in 1602 when the groups of Reformed in Spain seem to have entirely disappeared. The last *auto-da-fe*, in which "Lutherans" appear, was in 1561, forty-one years before this paragraph appeared. Without doubt the evangelical movement was buried but not dead; and when the Reformed congregations disappeared in Spain, others, composed of migrated or fugitive Spaniards, formed in foreign lands. In 1622 and 1625 there were still published editions of the Bible or the New Testament for the use of the Reformed, and then came the great period of silence, hardly interrupted, by an edition in 1807 and not finished until well along in the nineteenth century.

In the Prologue we have also a passionate appeal to Spaniards to read the Bible.

"Do you see here, Spaniards, how our Spanish have kindled two torches of evangelical light? (the Polyglot Bible of Cisneros and its second edition produced by Benito Arias Montano). Now there is another of your Spaniard's lights, the third (the Bible of Casiodoro), which while it will not enlighten the whole world will at least enlighten our Spain. Therefore do not resist the Holy Spirit. Do not extinguish the light with which God wants to enlighten us. Make use of this work for the glory of God and the salvation of your souls."

In this same spirit the Bible Societies exert themselves today, not to do a foreign work, but to preserve to the Spanish their own version and to promote others which they themselves prepare. With announcements in the press, with special efforts in the Week of the Book, with splendid campaigns by the colporteurs, the Bible is recommended to our people as their greatest treasure, as the Light with which God wishes to enlighten them.

\* \* \*

The Prologue of Valera does not lack the part which is usually devoted to the material resources necessary for every work.

"This Bible was printed with the aid and assistance of pious people. I have stated this in order that the remembrance of them might be eternal, and that others following their example might be busy with similar works of piety."

Surely English and Flemish money was put into this undertaking, which we might name the Spanish and Foreign Bible Society, but a large part of the outlay came from Spaniards. We know that Juan Pérez and Casiodoro had help in

printing the Word of God. Others also collaborated. Today this want is reflected in the present evangelical Christians of Spain, who have contributed during the last few years about 10,000 pesetas annually to the Bible work.

Although it should not be so, since the Society works to the advantage of the most general Christian interests of the nation, there can be expected only from the Evangelicals today the sympathy and collaboration which such a work necessitates. The smallest gift of no one will be refused, if it is the evidence that it is given by him who loves the Word of God and desires it spread. God make us worthy of a past so evangelical and so glorious!

#### NOTE:

##### EARLY SPANISH TRANSLATIONS OF THE BIBLE

1. Castilian Version of 1543, by Paul de Enzinas. Has been printed by the British Bible Society.
2. Juan Perez, New Testament, 1556. The Old Testament translation was made by Jewish scholars and revised and published by Casiodoro de Reina in 1569.
3. The preceding revised by the Reformed theologian, Cyprian de Valera, 1602. This became the authoritative version for Spanish Protestants.
4. Felipe Scio de San Miguel. This was repeatedly printed by the British Society ever since 1828. It did not preface the one of Valera, which remained until a few years ago the most accepted version and was regularly printed by the British Society.
5. Revision of Valera, published in 1916 by the British Bible Society for the American Bible Society.
6. Revision by Spanish Protestants, mentioned in the article.

## FACTS ABOUT THE BIBLE

The first book printed from movable metal type was the Latin Bible in the year 1455.

The first Bible printed in America was in the Indian language in 1663 by John Eliot.

The first English Bible printed in America was in 1782.

The Bible is now printed in 900 different languages and dialects, representing the speech of nine-tenths of the population of the world.

In the thirteenth century a Bible cost as much as the earnings of a laboring man for fifteen years. Today the entire Bible may be obtained for sixteen cents, and the New Testament for six cents.

The Bible contains 3,536,489 letters, 773,093 words, 31,173 verses, 1,189 chapters, and 66 books. The 66 books were written by about 40 men during a period of about 1,600 years.

The 39 books of the Old Testament are classed as: Law, 5; History, 12; Poetry, 5; Prophecy, 17. The 27 books of the New Testament are classed as: History, 5; Epistles, 21; Prophecy, 1.

Ezra 7: 21 contains all the letters of the alphabet except "j."

The middle verse of the Bible is Psalm 97: 8.

About 30,000,000 copies of the Bible or New Testament are printed and distributed every year.

The Bible is a divine Book and from its pages God speaks to man.

Christ is the center of Scripture, its one central preeminent theme.—*Exchange*.

# Korean Zeal

By the REV. WALTER C. ERDMAN,  
Germantown, Pa.

CERTAINLY Pak Bright Stone was a Christian. Very clearly could be remember the first time when he heard the preaching of the "Jesus Doctrine" as he sat on the smooth wooden planks of the narrow shelf-like platform which served as a verandah in front of the visitors' room in the two-roomed thatched house of Kim the miller. Some foreigner from beyond the sea had told of the coming of a Saviour into the world. Peace had come into Bright Stone's heart as he listened and believed. He couldn't explain why, but it gave him peace to believe. So he went again to the miller's house on worship days—once in seven—and on the midweek Fourth Day too, even though the miller's house was in another village ten *li* from his own home.

Pak Bright Stone obeyed the teachings as he learned them. He kept the Lord's Day free from unnecessary work. He learned to sing from the Praise Book. He learned to pray. He tried to live a life of love and service. He was kind to a leper waif whom the village boys were pelting with turnip ends. He was eager to pass on the Word to others. The young man was only eighteen but his father and mother depended upon him for the future. He was an only son and dutiful as only sons were dutiful in the days before the tides of youthful independence swept around the world and weakened the bonds of filial piety even in Confucian communities. He was dutiful to his parents not merely because of Confucius' five rules of propriety but because "Honor thy parents" was a Christian teaching too. And yet Bright Stone was worried about one thing. His parents refused to join the growing group of Jesus' believers that met at Kim the miller's house. Exhortation failed; argument was useless; pleading brought no result. The old way had served them through the years, they said. Why should they change now?

Winter came with its frosty mornings. A sprinkle of snow was on the yellow thatch where the scarlet peppers had been drying. The pools in the rice fields were frozen and ice formed when water spilled on the flagstones around the mouth of the courtyard well. There was no curb to the well and its mouth was open and treacherous. Bright Stone's mother came in the early morning to draw water for the rice kettle. When she let

down the dipper, the rope of braided straw was stiff with frost and slipped from her fingers. Lurching forward to grasp it she slipped on the ice and slid feet forward into the well. It was not deep and the water reached only to her waist but it was cold and uncomfortable.

"Father of Bright Stone! Father of Bright Stone!" she yelled shrilly. "I have fallen into the water and am about to drown. Save me! Save me!"

Bright Stone's father dropped the fork with which he was mixing fodder-mash for the family ox and came running across the courtyard. He could not locate the cry at first.

"Where have you died?" he shouted.

"In the well. In the well. I shall die," came the muffled answer.

Bright Stone's father rushed to the well and peered down. Then he lay on the flagstones and leaned over the edge but suddenly losing his balance he slipped on the brink of the wide-mouthed well and splashed down into the water beside his wife. Thrashing about in the water he scrambled to his feet and tried to climb out but the stones were too slippery.

"Bright Stone! Bright Stone! You fellow! Where are you?" he shouted.

Bright Stone hearing the cry pushed open the door of the room and leaped into the courtyard. Finding a roll of straw rope in the ox shed he ran to the brink of the well to let it down. Then he paused and if you had judged merely by his words you might have thought that his filial piety had suddenly deserted him. Leaning carefully over the mouth of the well until he could see his parents' heads about six feet below the edge he called down, "If I pull you out will you become Jesus-believers?"

"You boy! What kind of business is this! You rascal. See your father drowning and your mother freezing to death and stop to preach! Since the world began was there anything like it? Pull us out you rascal!"

"You have fallen into a well and can't get out without help. It's the same way with sin. Only Jesus can get us out of it. Will you please believe?" said Bright Stone politely.

"Believe! Believe! If I could get my hands on you, you low fellow! You whelp without par-

ents!" roared the elder Pak, not intending to be literal and forgetting in his rage that under the circumstances the Korean phrase or vilification might seem to backfire!

"I am greatly ashamed of myself," said Bright Stone with becoming humility, "but it appears to me that you can understand now, that men do need to be saved sometimes. Will you go to church with me next Lord's Day? Hurry up and decide before I slip and fall in too."

His father gazed upward in amazement, suddenly realizing that the boy was in earnest.

"I will believe," he said sullenly.

"You too, mother," said Bright Stone, "will you go along with father?"

"If I don't drown and freeze first," she said through chattering teeth. "Now pull us out."

So Bright Stone pulled his parents from the well, and they kept to their agreement. This was the beginning of their Christian life, for they became true believers in Jesus' way.

\* \* \*

"I don't like your evangelistic methods," said a critic to a well-known preacher in America.

"I don't like them either," was the unexpected reply, "What methods do you use?"

"I have none," said the critic.

"Then I like mine better than yours," said the evangelist whose name might have been Bright Stone.

## Presenting Christ to the Jews

By the REV. DAN B. BRAVIN, Pittsburgh, Pa.

*Superintendent of the John Legum Memorial (Lutheran)*

THE Duke of Wellington was once asked as to the advisability of Christian missionary enterprise. Soldier-like, the Duke tersely replied: "What does your Marching Orders say?"

No one can read the New Testament without being impressed with the directness of the command of giving the Gospel to the Jews. In all the activities of the Master and His disciples the Jew came first. It took the disciples some time to discover that the Gospel was also for the Gentiles. With the Saviour born of a Jewish maiden, the Apostles men of the Jewish race, the Bible written by Jews, the sweet singers of the Psalms Jewish poets, and the Jew of today recklessly disinherited of all this precious heritage, how can there be any serious question as to what the Christian duty is to the Jew!

There are other reasons why the Gospel should be given to the Jews.

(1) *Loyalty to Christ.* No one has forced us to be His followers. We might have rejected Him; but we did not; we chose to be His followers. We even pretend to love Him. Loyalty, then, demands that we obey His command that we should make every effort to tell the Jews of the Good News, to win them to Christ. If that is proselytizing it is the glorious privilege of the Christian Church to teach and proselytize all nations. The work of the Church is not finished until that is done. Proselytism, rightly understood, is one of the most beautiful words in the Christian vocabulary. It is the glory of the Church, despite the statement of "liberal fanatics" to the contrary.

(2) *Moral Obligation.* The philosophy of ethics teaches that if one believes that he has light that another has not, he is under moral obligation to make that light known. He has no right to force his views on another, nor is the other under obligation to accept them, but he must place the information he claims to have at the disposal of his fellow men. On that principle, we are morally responsible to make the Gospel known to the Jews in our midst.

(3) *An All-Inclusive Gospel Must Be Devoid of Discrimination.* Who are we to limit our Master's Command? There is no spiritual or moral warrant for such action. There was a time when Christians excluded the Jews from God's redemption plan because they were considered too bad. Now there are some Christians who would exclude them because they are "as good as we are." So, the Jew suffers either way. The Christian way is to discriminate against none in the presentation of the Gospel.

(4) *The Jew Needs Christ.* As a Jew acquainted with the "inside" of Jewish life, I state unhesitatingly that the Jew today is in greater need of Christ than he is of Palestine or any other material advantage. His mental faculties have outraced his spiritual assets. He is clever, sharp, shrewd, but lacks the Christian grace that tempers mental shrewdness. And that causes the Jew inestimable suffering. He is shunned even by those who profit from his shrewdness. Judaism does not possess the spiritual power Christianity offers the Jew; it has lost its hold on the Jew. Judaism, as understood



by the masses of Jewry, is a relic of the past. The voice of its ancient rabbis has lost its clarity; it sounds to the modern Jew like the voice of an old heavily-used gramophone record. It is an anachronism.

Rabbi So-and-so and Mr. — may seem to be famous religious leaders in Jewry. Yes; there are a few, but they are the fruit of Christianity rather than Judaism. They are men who drank at the fountain of Christian civilization and environment. They have accepted the fruit of Christianity without accepting the Root.

(5) *The Church Needs the Jew.* If it is true that the Jew needs the Christ it is equally true that the Christ needs the Jew. The reason why after 1,900 years we still have the vast Mohammedan and heathen fields is because the Church changed the order "to the Jew first and also to the Gentile" to the Gentile first and also—sometimes only as an afterthought—to the Jew. The Church needs the zeal, the oriental mind, the persistence, the wealth, the solidarity of the Jew. This powerful group in our midst should be for us instead of having it against us. What a strength, what a blessing Israel can be, and yet will be, to humanity when it is touched with the Spirit of Jesus!

(6) *Some of the Greatest Converts to Christianity Are Jews.* We need not go back to the days of Saul of Tarsus who became the mighty Apostle to the Gentiles. We shall take for our example Jewish converts of the immediate past. (We advisedly avoid mentioning names of Jewish Christians still living.) Here are some giants of the Church who have made rich contributions to our Christian faith by their acceptance of Christ:

*Theologian and Author,* Alfred Edersheim. There is hardly a pastor's library without the books of Edersheim. Someone said, "If one were to own but one 'Life of Jesus,' it should be Edersheim's."

*Church Historian,* Johann Neander. Of him it is said that "He was the father of modern Church history, a child in spirit, a man in intellect, a giant in learning, and a saint in spirit."

*Composer of Sacred Music,* Felix Mendelssohn. When we enter our churches and the organist plays a prelude to prepare us for the atmosphere of worship, is there anything to equal Mendelssohn's works, his psalm, his Oratorios of St. Paul and Elijah?

*Painter of Biblical Subjects,* Edward Bende-mann. His "Three Wise Men," "Fall of Jerusalem," and "The Jews Led Into Captivity," are world famous.

*Missionary,* Isaac Schereschewsky. This man spent a lifetime in China. Translated the Bible into the Mandarin language, established a college and seminary in Shanghai and became Episcopal

Bishop of China. He was a remarkable Christian.

There is a whole galaxy of names that might be mentioned of preachers, teachers, authors, singers, missionaries. Men whose worth was recognized by their respective denominations by honoring them with moderatorships, bishoprics, to say nothing of honorary degrees. There is no other mission field that yields such rich fruitage as does the Jewish mission field.

(7) *Communal Responsibility.* As it is important for members of a family living under one roof to have similar standards of life, so it is for members of a community living under one flag. In a land where Jews and Gentiles have equal rights it is important that they also have an equal appreciation of the religious values. Where such values differ it often leads to misunderstanding, animosities and clashes. The Name of Jesus, holy to Christians, is unholy to Jews. The Sunday-Sabbath, cherished by orthodox Christians is profaned by orthodox Jews. Bible reading in schools, advocated by Protestant Christians is fought against by "protestant" Jews. Are the Jews bad citizens? No, indeed not! But they are non-Christian and often anti-Christian. And the solution to this problem is in evangelization of the Jews. When they receive an equal appreciation of our religious values they will become guardians over the things we cherish. Surely 500,000,000 adherents of Christ ought to have some influence over 4,500,000 Jews. If our Christianity is false, let us get rid of it; if it is true, let us propagate it.

As to how Christians should give the Gospel to the Jews, it is not easy to state. The best way is the natural way. Let each Christian witness to his Jewish friends and neighbors. Then invite them to church or Sunday school. Have a spiritual conversation with him concerning the claims of Christ. Present him with a New Testament and Christian literature if he does not already possess it. Prayerfully and persuasively they can be won for Christ and His Kingdom.

I especially urge churches to include the Jew in their program. The church is not a club of Christians; it is a spiritual hospital for the maimed and wounded and spiritually undernourished. The Jew in the parish comes under those categories. A special invitation and an evidence of welcome will bring him to church.

Lastly, there should be intensive and extensive work done through missions sponsored and directed by some accredited church body. The mission should have as its aim the presentation of Christ to the Jews in a dignified way. Buildings, staff and literature should be of such type as to command attention and respect from the Jews in the neighborhood. Where there is a will to do the work the way to do it will soon be discovered.

# Missionary Reactions to "Re-Thinking Missions"

*Quotations from Letters and Periodicals from the Foreign Mission Fields,  
Relating to the Laymen's Appraisal Report*

**H**UNDREDS of letters, reviews, articles and editorials are coming from the foreign mission fields, concerning the Report of the Laymen's Appraisal Commission. Some of these are even more valuable than the Report itself for they reveal the real heart of the missionaries, their ideals, their devotion to Christ and the actual results of the missionary enterprise. All of these missionary writers welcome the constructive suggestions and many of them point out the helpful recommendations. Among these are the following:

1. The need for closer cooperation among missionary agencies, for less emphasis on sectarian differences, and the elimination of overlapping and "overlooking."

2. The selection of the best possible men and women as missionaries. There is, however, a deference of view as to the most important qualifications.

3. The building up of stronger, more independent National Churches, with more equality between National Christians and missionaries.

4. The union of some educational and other institutional work, and centralization with a view to improved standards and better central training schools.

5. The further development of rural work, with industrial or other features that will minister to the needs of each community in the Spirit of Christ.

6. A larger use of Christian literature, with a better type of indigenous literature adapted to the needs of the people.

7. The need for a clearer understanding of the cultures and religions of the people among whom missionaries are working; also a strong united front against materialism, social evils and atheism.

On the other hand there has been a general chorus of disapproval of several features of the Report, especially in such points as:

1. The cultural aim of missions as contrasted with a definite and primary aim to present Christ and His

Gospel so as to lead all who will to accept and follow Him as Lord and Saviour.

2. Disregard for the finality of Christ as the revelation of God and the authority of the Christian message.

3. Departure from the Bible teachings as to sin and its results, the Cross, the atonement, and eternal life and death.

4. The omission of reference to the Holy Spirit and His relation to regeneration, guidance and power.

5. Approval of sympathetic fellowship with non-Christian religions in the search for truth.

6. Subordination of the evangelistic purpose in educational and medical work.

7. The organic union of missionary agencies at home into one great superboard.

This Appraisal Commission's Report has been so subsidized as to make it available to students in a 25-cent paper edition and to missionaries either free or at a greatly reduced price. Efforts are being made to present the findings to groups in all churches, educational institutions and missions. It has thus become a propaganda for the philosophy and missionary ideas presented by the Appraisers. Without this intensive promotion the Report would not be of sufficient

general interest to attract the attention of those not already deeply interested in foreign missions. It is therefore important to note what *real experts*, the missionaries, have to say about it. The following are extracts from letters and articles, some favorable but generally unfavorable to the basic ideas of Christian missions as presented in "Re-Thinking Missions."

## Some British Reactions

There are some phrases in this book which suggest that its title ought not to be "Re-Thinking

**It is worth while to read these varied missionary views of the Laymen's Report. Some few missionaries accept it almost as it stands; others are strongly opposed to its basic ideas as to the aim, message and methods of Christian missions. All welcome candid criticism, acknowledge many weaknesses and failures and pray for better results. It is wonderfully encouraging to note the general loyalty of the missionaries to Christ and the Bible as the heart and charter of Christian missions. Many pamphlets have appeared to show the fundamental weaknesses of "Re-Thinking Missions." These quotations will help make clear the issues.**

Missions," but rather "Re-Placing Christianity by a Sentimental Humanism."

REV. E. W. THOMPSON, of London. For over 20 years a missionary in India; now Chairman of the Methodist Missionary Society of Great Britain.

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The Laymen's Appraisal Report does not emphasize the one thing for which Christianity stands—the truth that God is seeking men and that in Christ He redeems man and reconciles him to Himself.

PRINCIPAL GARVIE—the *British Weekly*.

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ALEXANDER MCLEISH, editor of "The Indian Directory of Christian Missions," survey editor of the "World Dominion Movement," and formerly an active missionary, writes in the April *World Dominion*:

The Appraisers describe the content of the missionary message and the motive of the missionary enterprise in terms which are not those of the evangelical faith or of the New Testament. It is indeed "another" Gospel. . . . It is not without significance that for the most part the Report names the Son of God as Jesus, nowhere mentions the Holy Spirit, and only once uses the word "sin." In spite of a free use of familiar theological language its outlook is distinctly unitarian. Its description of Christian missions as an exhibition of love to men, altruism, and goodwill, point to a humanistic world-regarding philosophy rather than to a Christian outlook.

### Views of a Bishop in India

BISHOP BENTON T. BADLEY, of the Methodist Episcopal Church, Bombay, India, says in *The Indian Witness*:

The apparent broadmindedness and tolerance of a report, such as this Commission has made, must not be taken as evidence of a deeper interest in India's people than shown by those who lovingly seek to guide them to a place nearer God and more fully in line with His will. For the missionary, not Hinduism but the Hindu, not Islam but the Moslem, is the main concern.

The Report says that the Christian missionary should not "attack" the non-Christian systems of religion. My belief is that it is the duty of all Christ's true followers to oppose all systems of thought, philosophy or religion that are contrary to the Truth; but in doing this, there is no thought of belittling or attacking the people who hold them. Our concern, friendship and love are the only sufficient explanation of our being willing to reason with them, to run the risk of being misunderstood, to demonstrate the spiritual

truths proclaimed by living humbly, unselfishly, and even sacrificially; by bearing the Cross of Christ as well as teaching the necessity of it.

The Commission on landing in India seemed to have a very real fear that Christian missions and missionaries had made themselves "unpopular" with the people by proclaiming and standing for certain truths and principles which India's non-Christian people were not prepared to accept. Missionaries rather expect to be unpopular with radical proponents of Hinduism and Islam, because Christ's teachings are directly opposed to some of the fundamental teachings of these faiths. Ten years ago, Mahatma Gandhi, speaking before a missionary body, said: "Do not tone down your message." He is no longer saying that, but the missionary's attitude and activities are in no way dependent on a Mahatma's advice, or on the preferences of any man of any religion, anywhere in the world. . . .

Incidentally, it might be remarked that if a commission of experts from Cairo or even Mecca should come to India and advise the seventy millions of Mohammedans of this land to stop offering the Koran and Islamic brotherhood to people of other faiths, and cease to hold the motto, "Every Moslem a missionary," there would be such universal protest, and such immediate and complete repudiation of any such advice as to leave no one in India, or Egypt or Arabia, in doubt as to how Mohammedans feel about their religion, and what they intend to do to spread the Faith of the Prophet.

Let us not abate our zeal, but in the spirit of love and in the light of truth let us reason together about these deep things, and seek God. No reasonable man in India will misunderstand or resent that! No Hindu objected when, a decade ago, Mahatma Gandhi, drawing closer to "The Light of the World," exhorted Christian missionaries not to "tone down" the Gospel message; and today when, on the contrary, he says that unless the missionaries cease to do anything but "humanitarian" service, such as purely educational, medical and "uplift" work, he would ask us to withdraw from India, there is no great public sentiment back of him. When he first made the statement, in a much stronger way, public opinion in this land caused him to modify it twice over, and leave it as just quoted.

India is deeply religious, and despite even the menace of communistic atheism, the great religions of this land, including Christianity, will continue to press their claims upon the people. As long as this can be done in a spirit of fairness and tolerance, with freedom of conscience granted to every man to believe and worship as he is convinced is right, we have a good situation. In such a case, Christianity has nothing to fear: its

safety demands no new "alignment," no artificial buttresses, no modern wisdom of men, no counsels taken of our fears, no caution that cuts the roots of a holy daring for our Lord.

The missionary in India believes that Christ is to rule in India, as throughout the world. His Kingdom is coming, and we can see the signs of it. He is drawing, and "will draw all men" unto Himself. His cause may suffer temporarily through the lack of faith and timidity of men, but is in no danger of defeat or collapse. "He shall reign," "King of Kings and Lord of Lords," for He is "The Mighty God." *We follow not with fears*, but gladly herald His Evangel, and boldly claim for Him, in India and all the world, the throne.

### Not Valid as a Missionary Basis

The following is from the Rev. J. A. CURTIS, in the *Madras Mail*, and expresses the thoughts of many other American Baptist missionaries in India:

The significant passages in the Report . . . are not valid for any missionary enterprise based on the Great Commission of our Lord. . . . Missionaries reject with all their might the assumption that modernism is the prevailing religion of those that send us out. Ninety per cent or more are Bible-loving evangelical believers. Evangelism is the driving power of missionary effort, and the stimulus to the support of missions by the Christians of the West.

The progress of the Anglican Church in Tinnevely is a concrete example of the triumph of simple evangelism. The founders of the Church in Tinnevely did not seek, as the Appraisal Commission would have missionaries seek today, for a synthesis of all religions. They preached the Gospel pure and simple, obeying the instructions of the Great Teacher. Their harvest was a rich one. Today the diocese of Tinnevely, which sprang from humble beginnings, is one of the largest and most soundly constituted dioceses in India. It is not merely self-supporting, but also assists the work of the Church in other dioceses.

The point at issue is whether missionaries should be inspired evangelists or "well-trained minds" engaged in the work of "constructive interpretation." Is the Christian message to be delivered in the simple language of the parable or in the complicated phrases of the textbook? The great Schwartz of Palamcottah must have seemed an odd figure to the stranger passing through that town, but his name lives forever in the history of South India. The Salvation Army, which today occupies an unrivaled position, uses all sorts and conditions of men in its great work. It does not employ only the professionally efficient, or "vivid personalities endowed with social pas-

sion," yet it exercises unusual influence for good. . . .

The glorious, though incomplete, structure of Christianity must be completed on the original foundations by workmen following the original plan. The preaching of the Divine Message was the foundation of the original plan; it has been followed by all great missionaries, whether St. Xavier in Malabar, Christian Frederick Schwartz in Palamcottah, or St. Thomas in Madras.

### Ignores the Divine Message

The REV. J. P. EDWARDS, editor of *Dnyanodaya* (Poona), writes as follows:

We give place to no one in admiration for the ability with which the Appraisal Report is written and in gratitude for hosts of fruitful suggestions, yet the ideal and goal of Christian missions set forth by the Appraisers appear to us to be in a different climate from those set forth in that charter and textbook of missions, the New Testament. In the latter it is the Holy Spirit who is the Initiator, Energizer, Organizer and Director of Christian missions. . . . But from their published Report, which (let us gratefully emphasize) scintillates with constructive ideas, we should be led to infer that the Appraisers "never even heard of the existence" of the Holy Spirit, any more than did the twelve Ephesians. . . . Similarly absent are the Cross, the supernatural power of prayer and other vital Christian truths. Whom, then, shall present-day Christian missions and churches follow? . . . We must all of us be in favor of "re-thinking" the whole philosophy of Christian missions, but surely their biggest need is their reshaping and reenergizing by the Divine Power that initiated them. For important as are the philosophy and methods of Christian missions which need readjustment with every age in which missions work, still more important is it to remember that Christian missions are ordained of God to convey a Divine message and to transmit the Divine "life abundant," and what that message is and how that life is to be imparted we are shown in the missionary's New Testament charter, from which the Appraisers' Report appears to us to depart in certain essentials. . . .

In a thoughtful and most sympathetic review of "Re-Thinking Missions" in the *Indian Social Reformer* the editor concludes: "The attitude which Dr. Hocking and his colleagues are anxious for Christian missionaries to adopt is, in our opinion, the central teaching which Christian missionaries have drawn from Hinduism." If we rightly understand this sentence of Mr. Nataraajan, it serves to confirm our conclusion. That conclusion is: from the theological standpoint (the standpoint Dr. Hocking says is central to the whole) "Re-Thinking Missions" is a B. C.

book written in the A. D. era, and despite many useful suggestions on details it can afford no essential Christian help either to the Christian missionary or to the Indian minister or to those Indian theological students for whom the present writer has a peculiar responsibility.

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It is a remarkable document for its open honesty and candid criticism; for its depth of thought and inspiring reach of vision; for its compelling challenge and the excellent literary quality of its pages. . . .

I do not find it possible to accept the Commission's interpretation of the Christian message as an adequate basis either for launching or maintaining the missionary program. It lacks the ring of authority and insurance.

DR. MURRAY T. TITUS, Methodist Episcopal Mission, India, in *The Indian Witness*.

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The Report will be received differently by those whose interests in the missionary undertaking differ. For the most part the falling off in missionary support has come from those who have had merely a general interest in missions. It is not likely that this sort of interest will be stimulated by reading the book. . . . We do not believe that those who are vitally interested in Christian missions will be greatly disturbed by the criticisms for their interest rests upon something deeper than a demand for perfection in the missionary. Editorial in *The Indian Witness*.

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We missionaries do not object to being called "bone-heads," but we do object to giving up Calvary and the Resurrection. We must have more than a "grave under the barren Syrian sky," or there is no hope for sinners and for the world.

A. L. WILEY, American Presbyterian Mission, Ratnagiri, India.

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Candor compels us to say that the Commission's definition of the aim of Christian missions will not do. The search we pursue begins in the great discovery that God is revealed in Jesus Christ, who is the True and Living Way.

India—*National Christian Council Review*.

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This book, in spite of its limitations and omissions, opens the door to a wider field of service and Christian opportunity. It sounds an advance and not a retreat.

W. S. DEMING, American Board Mission, Ahmednagar, in *The Guardian* (Madras).

I deprecate the idea of syncretism found in the Report. The non-Christian religions have not the Word of Life. They can never take the place of Jesus Christ. The Report is very weak in its presentation of Christ. We believe that He has the sovereign redemptive word. . . . But it will be a tragedy if the good in the Appraisal Report is lost in controversy over some of its opinions.

DR. E. STANLEY JONES, Methodist Episcopal Mission, India.

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The REV. VICTOR HUGO SWORD of the American Baptist Mission in Assam writes:

The Laymen's Commission Report has enough truth in it to make it vicious and yet it is falsely based. All of us missionaries welcome constructive criticism, but we have to know the foundation material before we can do much building. The Commission had little time to devote to study of the actual conditions among the churches in this district, as these are after all the foundation upon which we have to build. I see no hope for Christianity if it has to be shrouded in a saffran robe or a fez in order to be accepted by the Oriental. . . . There is only one thing that could keep me in India and that is the Great Commission of Jesus Christ. I will preach in season and out of season, in bazaars, in villages, in churches that Jesus is the Christ, that He is the Door and the only true Way of salvation for all mankind.

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### What a China Missionary Thinks

I have read "Re-Thinking Missions" with amazement. The premises on which the Report considers mission work should be grounded are so utterly at variance with the New Testament, that we do not even talk the same language. The Creeds are "theories"; the Church nonexistent. The primary aim of missions should be social service not the founding of a Church. Missionaries should go about exuding sweetness and light. (Shades of Henry James!) We should be broad-minded, like a box with no ends or sides.

No wonder Protestantism is felt to be failing at home and in heathen lands. Their Christology is warped or undeveloped. Christ's humanity is stressed almost to the total exclusion of His Divinity. The salvation of men's souls (according to them) lies in the recognition that Jesus was the best of good men.

The Report says that we should not ram Christianity down the throats of the heathen. They fail to see that you cannot ram anything down the throats of the Chinese, much less a Christianity that is real belief, if they don't want it. Nor is salvation by good works alone.

Most of the good things that the Report recom-

mends we have been trying to do for years. Our schools and hospitals are the best in the land. But the primary aim is, and should be, evangelistic. All else is secondary—not in respect of efficiency but in respect of motive. When they cease to be run primarily for the winning of people to Christ, then they should be closed. Let those who wish to do so carry on only with social service.

For instance the story of the "one-man hospital." . . . Personally, I am firmly convinced that the one-man hospital, or glorified clinic, is what is needed most right now in many places. We have well equipped, well run and expensive hospitals (although none of them have million (gold) dollar roofs) to take care of bad cases, all within travel distance of most of our work. But a man who would be able to take care of ordinary cases in an expert way would go far towards helping build the Church.

REV. HOLLIS S. SMITH, American Episcopal Church, Changshu.

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### On Medical Missions

The China Medical Association, which is composed of Chinese and foreign medical workers, both non-missionary and missionary, has a Council on Medical Missions. After a careful consideration of the section on medical missions in the Laymen's Foreign Missions Inquiry, this Council unanimously adopted a report from which the following extracts are taken:

The Council heartily agrees to the necessity for a high professional standard in the work of mission hospitals and that no evangelistic fervor will excuse slipshod methods in the treatment of the patients. In China the Council is satisfied that there is little danger of this except possibly in one or two isolated cases. . . .

The Council approves the finding that compulsory attendance of patients at services in hospitals or undue pressure on the patients to alter their religious opinions is wholly undesirable but believes that such compulsion is rarely if ever found in mission hospitals in China.

The Council feels, however, that in its findings the Commission has failed to realize that the tendency of modern medicine is to stress the interrelation of physical, mental and spiritual, and is surprised to find it harking back to a view rapidly becoming discredited, that healing methods should in most cases be purely physical.

The Council desires to emphasize its conviction that the duty of a missionary physician to the patients under his care is a duty to the whole man and not merely to the physical side of his being; and it believes that he will feel it his duty and privilege to minister to the spiritual needs as well as the physical ailments of those under his charge.

The Council desires to express its conviction that the presentation of the full Gospel of the love of God as revealed in Jesus Christ to every patient in a mission hospital is part of the work of the missionary physician and that so far from imposing on the sick in doing this he is seeking to lead them to the Way of Life which contains in it the promise of both physical and spiritual health. . . .

Finally, the Council acknowledges that opinions may differ on many points of policy and it claims no infallibility for its own views, but it firmly holds that the essential motive in medical missions is the spiritual one dependent on personal relationships to Christ and that this should and must be the incentive behind all true missionary effort. It is greatly disappointed at failing to find any recognition of this as the one sufficient call to mission work. . . .

### Lack of Purpose and Power

The REV. EDMUND L. SOUDER, Priest-in-charge, Episcopal Church of St. John Baptist, Hankow, writes:

What a group of earnest Christian laymen have to say regarding missions should receive the respectful consideration of every missionary. . . . The Report gives expression to a conception of the meaning and method of Christian missions which I am convinced not many missionaries of the Church in the field nor the majority of devout Church people at home will accept. The viewpoint appears to be that of a Modernist, whose interpretation of the Gospel is so "broad" that it has lost most of its depth. The preaching of "the glorious Gospel of the blessed God" has become little more than a program of humanitarian endeavor, an emasculated thing over which a man is not likely to throw his hat in the air, or proclaim at the expense of getting cooked on a gridiron! It has very little "punch." . . .

The lesson of today, that rejection of Christian life follows hard on the rejection of Christian truth, has not been learned. Indeed, the Commission seems much less exercised that non-Christians should remain such than that mission hospitals and schools should be used as "bait" to draw the unwary into the net of the Church.

When the missionary goes to the ends of the earth, what should be his hope? To reveal, through love in action, by word and deed, Him who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me"? No! The Commission says, "The Christian will look forward, not to the destruction of these religions, but to their continued coexistence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth." This may be good theosophy, but to my

mind it is very poor Christianity! That the missionary should study sympathetically the religions and culture of the people to whom he would reveal God in Christ is profoundly true. . . . I know of no member of our mission who ridicules the faith of the non-Christian Chinese. It sounds as though the Commission were advocating some kind of syncretic faith in place of the Christian religion. . . .

The vague conception of missions as a mere civilizing agency is clearly shown when the Commission expresses itself regarding the function of mission schools. With reference to the general problem of Christian colleges in the Orient the Commission directs attention to "a grave danger—that of subordinating the educational to the religious objective, particularly in appointments to faculties." I have heard of mission institutions where religion was subordinated to education, but I had never supposed that that constituted a recommendation from the point of view of those at home who had contributed their dollars for missions! In a mission institution, of which I was a member of the faculty, we had one Modernist, with salary paid from mission funds, who publicly stated, "I am not a missionary; I'm an educationalist!" What I have thought of as a "horrible example" of the subordination of religion to education in a mission school is apparently to be commended as the ideal!

"We believe," the Commission says, "the time has come to set educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious or direct evangelization," and they make a recommendation "that where missions are conducting schools, the aim of these schools should be primarily education, not evangelization, and that teachers and administrators should be chosen with this standard in view."

I cannot believe that the great body of faithful laymen in the Church, who support mission work, would be willing to carry on mission schools on any such basis. No one questions the need for high academic standards in such schools. It is quite possible for Christian schools to have the highest educational standards combined with lofty devotional life.

The present world situation would seem to offer appalling evidence of what happens when you get education divorced from religion. Ours is an age of tremendous scientific achievement, but our conquest of self has lagged far behind our conquest of nature. The well-nigh godless education most Western children are receiving is beginning to produce some alarming results. Education without religion is as likely to invent a new poison gas as a new anesthetic.

Presumably every missionary is such "because he is a Christian," and humbly wants to serve his fellows on the basis of the "Inasmuch" principle; but since when has it been considered something to boast of that they do not "want to make Christians"? Imagine a disciple of Karl Marx doing agricultural work "because he was a Communist," but not "wanting to make Communists"! To be sure, mission doctors, teachers, rural workers, *et al.*, should be professionally qualified, but to treat medical and educational mission work as ends in themselves, rather than as being fundamentally aids in the Church's supreme task of revealing the Father of Love to all His children, seems to me inadequate.

Let the Christian give to the Red Cross contributions for the "disinterested relief of suffering" and leave to governments the handling of education that has been "set free" from responsibility for "conscious and direct evangelization," and let him save his missionary gifts for agencies which are Christian unashamed. The Gospel committed to us is not only for all people, but for the whole life of man. Body, mind, and spirit are all to share in the glorious salvation wrought by our Redeemer upon the Cross.

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#### From Jonathan Goforth, of Manchuria

*A personal letter to the editor of the "Sunday School Times" from the veteran missionary in China is a missionary document of importance.*

DR. GOFORTH, a missionary of the Presbyterian Church of Canada, says in part:

The Laymen's Foreign Missions Inquiry is sending abroad a misleading report over the world. The Gospel of the grace of God, which gained divine results this month, is the same that I have been preaching in China for forty-five years. I glance back over the years to find that fourteen of the men who became evangelists and pastors in Honan were opium sots. With the utmost emphasis we assured them that "neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved." Through faith in the Lord Jesus Christ as God the Son they were lifted out of "the horrible pit." . . .

The Appraisal Commission admits that the missionary motive which prevailed in the past came from the conviction that the souls of the heathen could only be saved from eternal death through the Gospel of Christ. However, they affirm that during the last century the theological outlook has changed. . . .

Sincere and aspiring seekers after God in other religions are not to be condemned, according to this Commission. For forty-five years I have had large opportunity to come into contact with these



"sincere and aspiring seekers after God," but I have not found one. . . .

Jesus Christ is the same yesterday and today and forever. His last act on earth was to issue His great Commission. . . . That urgency of mission motive at the beginning must hold the same paramount place today. And it does, with all loyal servants of Jesus Christ.

I believe with the utmost conviction, based on a wide knowledge, that the cause of Christ would be much farther advanced today had no "Modernist" ever reached these shores.

\* \* \*

The absence of any reference to prayer or to the Holy Spirit, in fact to anything which we can conceive as being the real heart and motive of Christian missions, is prominent in "Re-Thinking Missions." That we have a Divine Commission to "disciple all the nations," and that "neither is there salvation in any other" is naively ignored. I naturally take exception particularly to that part of the Report which deals with evangelism in medical missions. I am in charge of the largest Presbyterian hospital in China. We are doing our work with as high a medical and scientific standard as possible but I see no reason why good medical work should interfere with strong evangelistic work in the hospital. In fact I find more interest in the evangelistic message than ever before.

N. BERCOVITZ, M.D., Presbyterian Hospital, Hainan, China.

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I see in this whole investigation idea an effort on the part of the adversary to discredit the cause of world evangelism. But there is no need to fear, if only we are faithful, God can overrule every attack and make it work out to the furtherance of His own purposes.

J. E. SHOEMAKER, Yuyao, Chekiang, China.

For forty years an American Presbyterian missionary.

\* \* \*

From over thirty years' experience in China, I have had my faith confirmed in the Bible as being the Living Word of God.

I have found the Chinese readily admit that they know that they ought to do right but lack the power to do so. While they believe in a hell and have plans (vegetarianism, pilgrimages and purgatory payments) to escape it, they have no assurance that their plans are trustworthy. Hence they need to know Christ, the new and living Way, who is the propitiation for the sins of the world.

I have found missionary work to be a real conflict between the power of God and the powers of

darkness, and that prayer is absolutely essential to victory. Through prayer in the Name of the Lord Jesus I have seen opium sots set free in soul and body from the domination of Satan. The universal testimony is that those who use pills, etc., invariably go back to the drug.

The Laymen's Report should be met by a personal humbling on the part of all who love the Lord Jesus Christ in sincerity and with a renewed devotion to His great commission.

REV. MATTHEW B. BIRREL.

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The Report of the Inquiry issued by the Appraisers offers plenty of food for thought. We may agree or disagree with the Report, but we can hardly afford to ignore it. That mission work needs restudy and revaluation few can deny.

DR. CHENG CHING-YI, General Secretary of the National Christian Council, Shanghai.

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These laymen's conceptions are poles apart from those of the Apostle Paul, and their recommendation that Christian missionaries should suspend their work of evangelism and align themselves with non-Christian religionists in an effort to combat atheism is surely incompatible with loyalty to Christ and His great commission. Some of these laymen's conclusions, so far as China is concerned, find no support in the reports which reach us from our wide field. Had they spent less time in the educational centers and more in visiting some of the two million villages in which they tell us eighty per cent of the population of China live, I am persuaded their sweeping generalizations would have been modified. Hostility to all religion certainly does not characterize the attitude of the people generally; on the contrary there is almost everywhere among the common people an unprecedented readiness to give a respectful and interested hearing to the Gospel.

JAMES STARK, Secretary of the China Inland Mission Council, Shanghai.

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Those who look upon foreign missions largely as an international socializing agency cannot be expected to look sympathetically upon the work of a group who regard themselves primarily as preachers of Christ and Him crucified. Those who consider Christianity as merely one of many religions, all seeking the same end in ultimate truth, must be expected to seem somewhat impatient with those who look upon Christ as God Incarnate, and His Gospel as a Divine Revelation.

*The Bible for China.*

In reference to what the Commission says should be our "message" in the future, one is somewhat depressed and feels that the life and vitality which one needs as one approaches the non-Christian peoples has been almost smothered. Emphasis is laid mainly on spreading truth in the abstract rather than upon the bringing of a new life. One looks in vain for the fundamental living truth, "Ye must be born again." . . . Christianity is not only different in degree from other religions but in kind. . . . As the missionaries come to the Orient they believe that they are carrying a new message of life and grace through Jesus Christ.

GEO. W. SPARLING, United Church of  
Canada Mission, Chengtu, China.

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### **Thirteen Missionaries from Six Missions in Japan**

We regard the publication of "Re-Thinking Missions" as one of the most significant events in modern missionary history. We ourselves in our group study have been profoundly stirred by its sincerity, its courage, and its vision. . . .

The Commission showed a fine appreciation of the permanent values in the great cultures of Oriental peoples and a due concern about the danger of such values being lost as a result of the changes that are now taking place. . . .

We feel however that the Commission at times passes over too lightly the fundamental differences which exist between Christianity and the other religions of the Orient. . . . Such expressions as "Universal religion has not to be established, it exists," "the common ground of all religion," "this treasury of thought" (from which each religion makes its selection) and similar expressions are peculiarly misleading. They seem to imply that Christianity and other religions have at their core the essentials of this "universal and absolute religion"; and that they differ from each other only in the form in which they express this or in the degree of "clarity and certainty" which they achieve in their expression of this common element. . . . The fundamental differences (between Christianity and other religions) are not clearly defined. . . .

Christianity and the other religions are not sufficiently in agreement in their fundamental doctrines about God and human life. The non-Christian religion still stands for much which is a serious obstacle to all religion. . . . After all, Christianity has much more in common with the forces of our common world culture—science, modern education, the spirit of democracy, the passion for social justice—than it has with the

non-Christian religions, especially the superstitious religion of the masses. . . .

While we agree that the Church in any narrow sense is not an end in itself we still believe that it is the best means by which the fundamental aims of the mission can be carried out and to that extent the development of the ideal church must always be a primary aim of missions. While we recognize that preaching is not always the first way of making the Christian message known and that the living of a life is the first essential, we still feel that the Report tends to underestimate the importance of public expression of the faith that issues in life. In the matter of subsidies to churches, we heartily approve the principle of progressively decreasing support. The movement in this direction is already well advanced. We also cordially agree with the principle that "all new churches should, so far as humanly possible, be indigenous and self-supporting from the start" (p. 108). . . .

As a matter of fact, we cannot but feel that the Commission on Christian Education is much nearer to the actual situation than is the Laymen's Commission. This may be due to the fact that there was a majority of Japanese educators on the former Commission. . . .

\* \* \*

### **Japan Missionaries of the American Board**

DR. DWIGHT W. LEARNED, who perhaps is better acquainted with the Kumiai Church of Japan than any other living man, writes:

We are told that a profound transformation of the Church in the mission field of the Orient is needed, away from sectarianism toward unity and cooperation, and away from a religion focused upon doctrine toward a religion focused upon the vital issues of life, putting an end to sectarianism and denominational rivalry.

Our Japan Mission in no way controls or directs the Kumiai churches and has no power to transform them. When, many years ago, there was a hopeful movement toward union of the Kumiai body with another, most of the mission favored it but our Japanese brethren rejected it because it involved giving up a custom, not learned from the missionaries, which they regarded as important. Although there seems to be little prospect of organic unity there is hearty fellowship and cooperation between the various denominations.

\* \* \*

DR. A. D. WOODWORTH, of Tokyo, wrote:

To some of us it [the Report] is "another Gospel" which neither Jesus taught nor Paul preached. . . . It may be that some are seeking truth by the philosophic route, but we think we

have found it by faith in Jesus Christ. . . . If Jesus was the divine Son of God, as the Scriptures teach, then it is my business to be just as broad as He was and just as narrow.

\* \* \*

The REV. FRANK CARY, of Otaru, Hokkaido, Japan, writes:

The Laymen's Inquiry Report has been like a mustard gas or tear bomb to many of the missionaries. I can see that it is going to hurt giving to mission causes on the part of those of liberal mind (theologically) who have been waiting for an excuse. Perhaps most of them stopped giving before! But it is a great boon to missions to have a liberal statement flung out for everyone to read and mull over.

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REV. WILLIAM WOODARD, of the Japan Mission, but living in Korea, writes:

The Report is positively the most important event in missions in two decades, if not in the half century. . . . The thing that seems to have hurt most is that we have been measured by the ideal of perfection, and the shortcomings, instead of being presented quietly to the mission Boards, have been spread upon the daily news sheets for the unsympathetic to gloat upon.

\* \* \*

If ever the term "epoch making" was deserved by a book, "Re-Thinking Missions" should be that book. . . . If its principal recommendations are put into effect, it will cause a resurrection in the moribund Church both abroad and at home. . . . I cannot say that I agree with every statement in the book. . . .

But the Commission itself, being a super-efficient human agency, seems at some points to have forgotten that God should have anything to do with missions.

WM. M. VORIES, Omi Mission, Japan.

\* \* \*

We in Japan have been rather embarrassed because the advanced Report of the Commission's Findings was released to the press before it was published through proper official channels. As a result newspapers have attached news values to it with strong emphasis and sensational headlines.

The REV. A. KIRA EBISAWA, General Secretary of the National Christian Council of Japan.

### View of a Non-Christian Japanese

The American Christians represented by the Appraisers have forgotten the finality of Christianity. They have lost the sense of the supernatural, revealed religion, and have degraded

Christianity to a religion which is only relatively more adequate than others. . . . We, the Oriental religions, would prefer to struggle manfully to determine which is truth; we would prefer to decide the issue of the final truth in the combat of principle. . . . Now this group of American missionaries has declared an armistice in this battle of truth and is trying to open missionary work on such a so-called new principle with worldly methods. We cannot welcome them at all, not only that, but we express our regret for their elusive obscurity.

Editorial in a Japanese (non-Christian) newspaper, *Yomisura*.

\* \* \*

In view of the fact that there are still more than 60,000,000 non-Christians in Japan we are unwilling to consider any permanent retrenchment policy in our work, though we are not unmindful of the financial difficulties of our Boards. . . .

We appreciate the new interest of the home Church in Oriental history and religions and realize our responsibility to help interpret the thought of the East in so far as it contains those values such as Jesus said "He came not to destroy but to fulfill." At the same time we feel in the Oriental religions a distinct lack of (1) a clear idea of God, (2) an adequate concept of personality and its eternal values, (3) a redeeming power from a sinful life, and (4) a developed conscience regarding social responsibility—all of which the Christian message does supply.

The missionary needs, as never before, to present Jesus Christ without certain historical accretions which through centuries have gathered around him and which may not be adaptable to Japanese psychology, and to have an intelligent and definite and joyous assurance of what is essential in Christian faith and teaching and to demonstrate the simple Christian life in daily work and sacrificial living.

Resolution of the Federated Council of Japan.

\* \* \*

Close perusal shows the book to be distressing, disappointing, sadly lacking in initiative, and entirely devoid of any worthwhile information.

On the other side there is such alarming ignorance shown of conditions in this country that one wonders if what the Bishop of India said does not apply all round—"a visitors' book" he called it. We are sadly familiar with that class.

For an example of the incompetency of the Commission to judge conditions in Japan, read the Report under the heading "Rural Church" (especially on page 101) where New England and Massachusetts are given as examples to follow.

Think of Massachusetts with its wonderful organization of men and money, its comparative sparsely populated area; then turn to Japan with a rural population of forty millions raising two and three crops a year; people working twelve to fourteen hours a day; mothers with their babies on their back toiling with the husband from early morn to late evening; read again the advice about "productivity of the soil, etc." and you understand this Commission either did not study rural conditions in Japan, which indeed is so, or else the schoolboy could have done better. . . .

There is also a very dangerous side to the Report. Christianity must be boiled down, must be taught only as a means of world culture and its ability to attract the man in the street. There is no finality about the ideal religion, it must be synthetic. Christianity must cease its attempt to control, men of all faiths must unite in a common quest, and by implication the Incarnation, Resurrection, and Atonement must be thrown to the scrapheap. . . .

The REV. R. W. ANDREWS, of Tochigi Machi, Japan, in *The Living Church*.

\* \* \*

### Some Korean Mission Comments

If Christianity is anything it is distinctive and to throw it into the melting-pot with all other religions and take up and preach the resulting mixture would be to preach another gospel which would be no gospel at all. We would not be interested to proclaim such a religion. It takes all the power of the pure Gospel to pull men out of the pit into which they have fallen. A diluted mixture might have some cultural strength and promote international goodwill but the drawing power of the Cross of Christ would be enervated to the point of impotence.

C. F. BERNHEISEL, Presbyterian Mission, Pyengyang, Korea.

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The thing that has hurt us most out here is the releasing of the radical sections of the Report to foreign language newspapers in the Far East. One would hate to say that this was done with intention of discrediting missionaries in the eyes of governments and the general public of Eastern countries, but that was the natural result, if the Report was taken seriously, as it no doubt was by those out here who dislike all our evangelistic work. . . . We are not here merely to make living conditions better, though we are glad to do all we can, but we are here because we believe that men are desperately in need of the saving power of Jesus Christ, both for this life and the next.

DR. WM. M. BLAIR, Pyengyang, Korea.

### From Presbyterians in Other Fields

The results won by the life blood of missionaries who went forth in obedience to the Lord to whom they consecrated their lives, would never have been won by such men and women as the Appraisers recommend that we send forth today, because the Gospel they would have us teach is not the Gospel which is "the power of God unto salvation." . . . To have a volume published ("Re-Thinking Missions") to teach the Church how to carry on her divine mission, say that we must stop believing in "the superstition of prayer"—that is too much. . . . Any criticism of the methods and teachings of Christ should be thrown out of court.

PROF. R. F. LEMINGTON, Campinas, Brazil.

\* \* \*

The laymen have tried to be fair . . . they have revealed some sore spots, known to us all the time. . . . On the other hand, there are aspects of the Report which arouse decided protest. . . . One does not get a very clear impression as to just what the Appraisers regard as Christianity, but it is clear that they think it should not be presented as final and should fraternize with other faiths. . . . Such eclecticism has always been sterile. . . . One can appreciate the efforts of other religions to know God and still assert with confidence and without bigotry that Jesus Christ is the Way, the Truth and the Life and that no man cometh to the Father but by Him.

DR. PAUL BURGESS, Guatemala, C. A.

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I have just come from conducting a meeting at Massin Institute, an outgrowth of Silliman Institute (Philippine Islands). In the week I was there 52 stood up to confess their faith in Christ in a vital way. I take it from the Appraisal Report that I should not urge the Filipinos to definitely align themselves with Christ so that they may serve the Master in the finest and truest way.

DR. ROY H. BROWN, President of Silliman Institute, Dumaguete, P. I.

\* \* \*

Our endeavor is all too human on the mission fields, as elsewhere, but when the power of God in Christ Jesus our Lord is revealed on the foreign field, it is as effective as in the life of a "river rat" in New York. . . . I've seen and prescribed for more than 300,000 patients in Persia and have performed more than 20,000 surgical operations, but this effort is *worthless without Christ*, both in my life and in the lives of others.

H. P. PACKARD, M.D., F.A.C.S., Kermanshah, Persia.



SCENE IN KENGMA BAZAAR

Mr. Gowman, China Inland Mission, and Dorothy Buker stand in center. On the right are bamboo baskets, and baked earthen pots, much used in this country.

## Pictures of the Campaign in Burma

By the REV. R. B. BUKER,  
Loimwe, Kengtung State, Burma

*Missionary of the American Baptist Missionary Society*

MISSIONARY work may well be likened to a campaign that takes years and decades to complete. Those who take the lead gain valuable experiences for those who follow. Since I belong to the younger group I cannot speak as an experienced general. In the next two or three decades new ways of advance must be devised as many formerly effective methods have lost much of their effectiveness. Some hopeful suggestions have been weighed and found wanting. The underbrush has been cleared and we thank the unflinching laborers who have done pioneer work. We survey conditions, the lay of the land, the most likely lines of procedure. But we must be most careful to keep that Banner of the Gospel, which has waved so steadily in the hands of our fathers, unsullied by stains. "By faith they . . ."

My own work has fortunately been associated with one of the mass movements or the front line. I have also followed the surrounding work mainly in Burma and generally in China and India.

### Picture I

Here is a Lahu farmer, between forty and fifty years of age, and particularly well-to-do for a Lahu. Besides his rice fields he owns ten or a dozen water buffaloes. He has three brothers and one sister. One brother, who has returned from advanced work in Lower Burma, is now a teacher in our central school. Another brother is taking advanced work in lower Burma. The family is outstanding for their Christian witness among the Lahu. Last summer this elder brother developed some abdominal trouble and after two weeks of treatment the doctor held out hope of a slow recovery.

One day this Lahu farmer asked permission to return home to sell a buffalo or two to provide the funds for the prolonged medical treatment. A few weeks later I received this report: The Lahu man went home and talked with some heathen Kaws who persuaded him to try some of their "evil spirit ways" to cure his trouble. He seemed

to feel a slight improvement and was persuaded to call in a Shan witch doctor. This "doctor's" first prescription was "Throw away all your new Christian doctrines and put up a nat altar; perform all the old heathen witcheries that I prescribe."

The sick man followed directions. "If any of my relatives come to stop me from doing this, I shall shoot them with poisoned arrows," said the Lahu man as he shook his cross-bow.

Why did not this Lahu farmer have sufficient faith in Christ to uphold him in the hour of trial?

### Picture II

A Shan public-works official, about thirty years of age, because of exceptional educational attainments has risen to a high position in government employ. He is a Buddhist, and has carefully studied the claims of Christianity.

As we sat before my open fire he said, "I believe in Jesus Christ; I believe He is the Son of God; I believe He saves men from sin."

As he rose to go I said, "When will you step out and publicly take Christ for your Saviour. When will you give up Buddhism?"

"Wait a little," he replied, "I want to think about it a little more."

If I were swimming in a sea of destruction and daily found myself getting weaker, what would keep me from grasping at the first opportunity for deliverance? There must be something under the surface that holds this man.

A few days later a group of us went to this man's home for a chat before dinner. His Buddhist wife, a relative of the Shan royalty, was a gracious hostess though she could not speak a word of English. I was the only one in the party who did not participate in the whiskeys and sodas. Aside from our host we were all "Christians." On little things like this depends this Buddhist's present position in society and in his official position. How could I present the Gospel in such a way as to make this Shan man happy to cut the ties that bind him to Buddhism, brave the ridicule, and follow Christ?

### Picture III

A group of Wa boys in their teens were working for me on the Lahu Central School Compound. When Sunday came they did not attend church though they were all Christians from the Wa Mass Movement.

"Why do you not come to church?" was the word sent by a trusted messenger.

"Our hair is not cut and we are ashamed to come," was the reply.

School boys are very particular about the neat appearance of their heads. That afternoon some of the Wa boys were at church.

The next Sunday came but no Wa boys were in church.

"Why do you not come to church?" I asked.

"There are no places for us to sit where we will be inconspicuous," was the reply.

That these boys did not attend the Christian service did not worry me so much as did their evident lack of a desire to worship. Why was not the Gospel which they professed sufficient to outweigh superficial reasonings and bring them to church for the love and joy of it? Why was not the Gospel which the Lahu school boys professed sufficient to insure a welcome to workers with hair unkempt, boys of another race? Is not the Gospel of Christ a sufficient bond to make all Christians happy and at home together?

### Picture IV

A Chinese who could read and write, and was far and above the average Chinese of this area in training and ability, became a Christian. A year later he had to be urged each Sunday to attend church worship. We noticed that deceit and lies were common in his life. "Why did you become a Christian?" we asked.

"The Christian way is very good," he replied, "I want very good way, so I glad to be Christian."

If he were speaking with a New Testament background this might seem to be a fine testimony. But alas, he has been brought up in Confucianism. Christianity to him is merely a few sets of rules and ideas to add to his vast store. How can I cause him to see the vitality in the Way of Christ?

### Picture V

A Hindu Punjab trader between forty and fifty years of age, is a most enthusiastic salesman. "By all means, fair or foul make a sale, make money" is his short creed of life. Once at the cost of his standing among his friends, and with threats against his life, he entertained Sadhu Sundar Singh. Now he is out on the frontiers of civilization, and for some months has been spending an hour each morning with the Bible. It has its effect. He has become an able colporteur for the Word of God among his friends. One woman has been accepted and baptized through the influence he has set up with his Bible work. He is the only qualified worker for the increasing numbers of Indians in the vicinity. He comes and asks for baptism. He is most regular at the services, and begs to be taken into the membership. Our reply is:

"We want to do this but what about your liquor selling business?"

"Yes, I know," he answers, "but a man must live and this is the only business that keeps my head above water. Besides Christians (the offi-



cials) buy this liquor and in Europe Christians sell it. Why cannot I?"

Why does not our Christian Gospel so impress this Chinese that he is willing to abandon all else in order that he might possess this priceless Treasure, whatever the cost?

### Picture VI

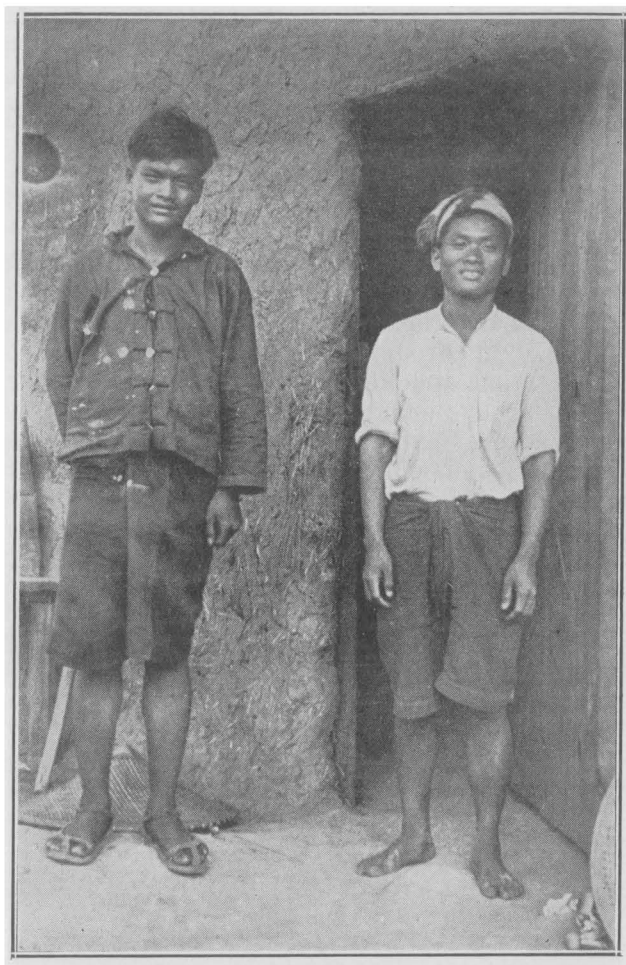
A Lahu young man over twenty years of age was my friend and companion. For three years I have worked, traveled, played with him, and loved him. A steadier character, more reliable in carrying out his duties, I have not met in Lahu land. We have plans for his future training. Then the ubiquitous problem of the need of a wife took possession of his imagination. It did not work in what we would consider a rational way. He slipped his leash as it were. So far as the girl was concerned his liberties were mild, but his views of life became colored and warped. No longer does he desire to prepare for a life of exceptional service. He is ready to turn back to the leeks and garlic of Egypt. Why, Oh why, could not this glorious Gospel of Jesus Christ be a rudder and an anchor to this brother's soul in this storm that beats on every young man?

\* \* \*

As we look at these six pictures many will say, "These cases are exceptions to the general conditions among our native Christians." But these experiences were all in the last month. Every month of every year throws pictures like this on the screen of my life. We cannot call these cases "exceptional."

Someone may say, "Yes, we have the same kind of problems in America." True, but that is to beg the question. Whether in America or in Asia, if the problem exists, it should be solved. Mission problems among these other races are after all the same as among Christians at home. Human nature and temptations and trials are the same the world over. But praise God, so is He under whose banner we are serving.

What are we going to do about it? The Message that we present is very important. But by the time one has learned a new language, and has come into contact with new modes of thought any message must first be boiled down into very simple statements. Modernistic statements — when boiled down to a subject, verb, and object—are not a convincing Gospel. Those who lack conviction concerning the Gospel of Christ and His atonement soon find themselves swallowed up in committee work and social service. The Message given on these frontier lines must ring true to the Bible, and must be presented in a way that will bring its life-giving power to these thirsty, needy folks.



NATIVE BOYS

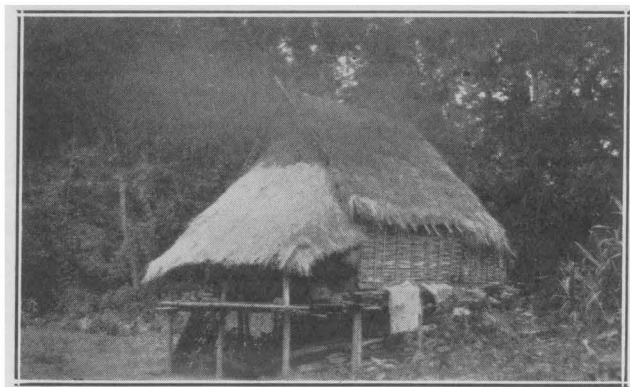
Many missionaries today share the Gospel with the folks of the country where they are working, as a messenger might give the news that a new king had been proclaimed over the land. We do not make real the significance of the Message by living before the people the life the new king would have his subjects live.

Consider two definite phases of this missionary's relation to the folk of the land.

Look at the pictures of the two houses printed here. The one is the missionary's home, the other is the house of a villager on this frontier. When the missionary goes to call on one of his parishioners, he nearly falls off and through the precarious steps of the native house. He mashes his solar-topee into one of the rafters. When he removes his topee he gets a smart crack on the top of the head as he passes through the low door. In the dusky interior he looks for a place to sit. Around the fire are some two inch high "seats" but when he tries to sit he loses his balance. Finally, all out of gear mentally, he endeavors to carry on a coherent conversation. So one might go on; in every detail of the visit the new mission-

ary feels, looks and acts out of joint. The inmates of the house sit oddly silent while he is present though he heard a lot of friendly jabbering before he arrived. Bumping and slipping he returns to the outside world.

Turn the picture around. The native parishioner decides to pay a call on the missionary. He reaches the house and the stone steps cause a feeling of awe at the grandeur of the place. As he slowly mounts these steps his head comes on a level with the glass window. It is closed but he can see right through it. Such a marvel demands investigation and he touches it with his finger, leaving a huge smudge. Then the visitor creeps slowly across the porch, wondering if he has gone as far as he should. The missionary comes outside and discovers him waiting patiently; invites him to come in through the mysterious door and stands or sits quickly on the edge of the room. It is almost unheard of for one person to have the



A HOME OF A NATIVE OF KENG TUNG STATE, BURMA

courage to come alone from his or her village home to the dwelling place of the missionary.

The missionary waits for the guest to tell his business but is met by complete silence. The visitor is too engrossed in looking at the pictures on the wall, the chairs, tables, couches, etc. Table runners, couch covers are gingerly fingered by admiring hands. Varnished wood work is caressed with incoherent expressions. He seems to be thinking, "This man tells of a place called heaven where everything is wonderful and now he is bringing a part of heaven down here to show us about it."

Great chasms and terrible barriers exist between the missionary and his would-be learner. How many, many times has the missionary been through this ordeal with a heart burning to explain the Love, the Suffering, the Joy, the Victory of a life with Christ. Barriers such as these prevent our voice from being heard.

Let me describe two more pictures to illustrate the same point.

A missionary is ready to set out on tour in the jungle. On his head is a solar-topee, the cheapest costing the wages of a man for ten days in Kengtung State; better topees cost a month's wages. Kahki shirt, kahki coat, kahki trousers cost about two months' wages. Those leather puttees, a never ending source of wonder to the villages, cost about twenty days' labor, and good hiking shoes would take another month of which to buy. Beside the missionary we see a pony, the price of which is six months of work, and two months' wages more for the saddle.

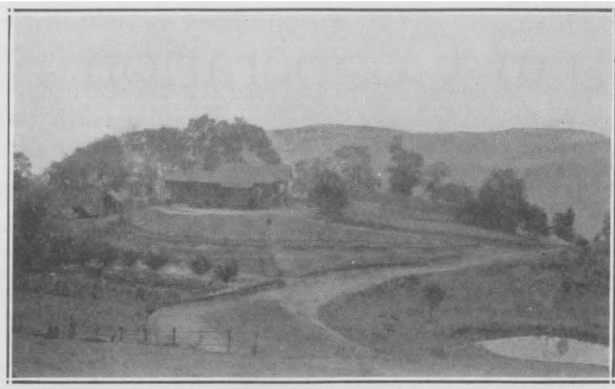
Is it to be wondered at that the villager, who sees this man with his personal traveling equipment equal to a year's wages for the better class villager, thinks that the missionary has one hand in a river of gold? Moreover, the bundles and boxes in the background contain the traveler's blankets, enough to keep a hill-family of six warm in the coldest weather; a bed, actually carried around and put up each night for him; a pony load of special food for this one man to eat; another box or two of books; spare clothes, and what not. Then consider the servants, a pony boy, a cook, and a private carrier to help with making camp. Then a tent is put up each night for this man to sleep in.

Another picture is that of a villager ready to start on a journey of two weeks or more. On his head is a dilapidated slouch hat or a cloth turban. A jacket of blue home-spun, and trousers of the same cloth, cover his body. Usually he has nothing on his feet, unless he is fortunate enough to have a pair of cloth sandals. Over one shoulder is swung a *dah*, or long knife, and on one end of a pole over his shoulder is a cloth bag which holds a couple of quarts of uncooked rice, a few vegetables and two small cooking utensils. On the other end of the pole is one blanket, a change of clothing and any other odds and ends. The whole equipment has a value that does not exceed one month's labor.

Is it any wonder that after a night's visit at a village, as the missionary pushes on, he wonders if this village will understand the love of God any better for his visit. To be sure the old men agreed after the service to all that was said, but no "conviction" was written on their faces.

Our modes of living and traveling are barriers too many, too forboding for us to have heart fellowship. We want to share, we need to share, we must share this Gospel with them. But such physical barriers prevent the simple humble minds of these unprivileged folks from understanding what we are striving to do? Do we hinder the Holy Spirit by our sophistication?

Our marvelous mission institutions, buttressed by hospitals and schools and wonderful buildings,



HOME OF A MISSIONARY IN KENG TUNG STATE, BURMA

have done much good. But this good has been for the most part in proportion as individuals have risen toward our standards of life. Our native teachers and preachers, because of superior training and circumstances often tend to develop a new type of caste which makes it difficult to share the Gospel in all its contents with the rest of the folks. This is probably due to their inherent oriental nature, and to their desire to follow in our footsteps.

How are we going to share the Gospel with those of the six pictures given in the first of this article? These people belong to the groups who cannot hope fully to adopt our ways and modes of living. What can we do to vindicate the fact that the Gospel of Jesus Christ is sufficient to act as the rudder, the hope, the power to meet any and every trouble, doubt and need of life?

I can only suggest possibilities. These suggestions have been tried out and found workable.

First, we occidentals must become within reasonable limits, orientals along material lines. In some places it will be most desirable to dress in the costumes of the country. In some places our homes should be similar to their homes. We must try to approximate living conditions of the groups for whom we work. In this way the bridge of approach for social intercourse back and forth will be made. At present we have to jump across, there is no bridge.

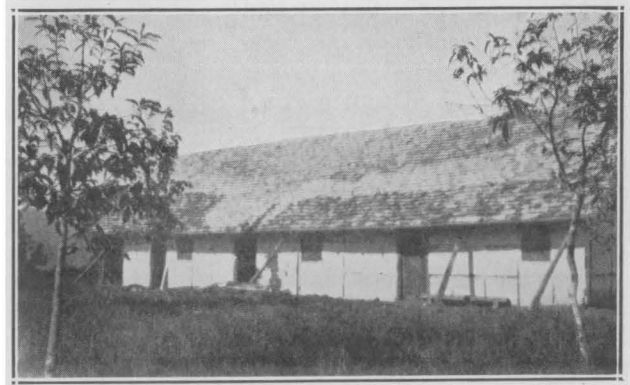
Second, we must live a life of love and joy that of itself invites sharing. Traveling, at home, in public, in meetings, in private, we must live as though we honestly believed that our Way of Life is the only true Way and a gloriously happy, lovely, victorious Way. Group evangelism, like the Gospel Teams, is a very good illustration of a very successful method. Groups radiating this joy of Christian life help to strengthen the weaker souls already in the walk of Life, and to bring forward those who decide to follow the new Way.

The main cornerstone of all this radiation of the Gospel of Joy and Love in Christ Jesus is

prayer, unending prayer. The groups of a dozen or more are the easiest to use, but a group of two can do this with the proper amount of prayer and with the help of the Holy Spirit. This Life is "caught and not taught." Our work has been far too much along the teaching ways, regardless whether or not the Life had been caught. After Life has been "caught" then we must "teach." Our mistake has been in supposing that those who mentally learn these things had received "salvation." Once they catch the real Life in this Gospel, the abiding presence of Christ Himself, then indeed the anchor, the guide, the hope is assured.

Third, keep every Christian, new and old, at work. He or she must be radiating this joy and love of Christ to others. Gospel Teams provide a universal opportunity such as no other method so far has demonstrated. After a Christian has been with the Gospel Teams, giving his or her testimony a few times, the habit of evangelism should have been started and then at or under every condition, witnessing for Christ will be a habit.

These three suggestions check with the approved methods of science and psychology. But



SCHOOL BUILDING

Three rooms, made under supervision of Mr. Buker, 60 feet by 24 feet; tile roof; lime plaster walls on bamboo

best of all they check with the words and life of Christ and the early apostles. They fulfil the last command of Jesus, "*Go and make disciples.*"

The story is told of Gordon Maxwell, missionary to India, that he went to a Hindu Pundit and asked him if he would teach him the language. The Hindu replied:

"No, Sahib, I will not teach you my language. You would make me a Christian."

Gordon Maxwell replied: "You misunderstand me. I am simply asking you to teach me your language."

The Hindu replied again: "No, Sahib, I will not teach you. No man can live with you and not become a Christian."



# A Venture in Christian Cooperation

*The Story of Achievement in Boulder City*

By the REV. E. D. KOHLSTEDT, D.D., Philadelphia  
*Secretary of the Board of Home Missions and Church Extension,  
Methodist Episcopal Church*

WASHINGTON'S Birthday, February 22, 1933, witnessed an interdenominational achievement of far-reaching significance to Home Missions: a convincing exhibit of possibilities in Christian cooperation. With Secretary W. R. King of the Home Missions Council, Pastor Thomas E. Stevenson and several local denominational representatives it was my priceless privilege, that memorable day, to participate in the dedication of our attractive Grace Community church in Boulder City, Nevada, most of whose 6,000 people are directly or indirectly identified with the Hoover Dam project. Despite the efforts of extremist groups to secure a foothold that would have created competitive conditions, Boulder City has only three other churches: as might be expected, a Roman Catholic church; also, a modest Mormon church; and a struggling little Episcopal church, thrust into that situation by an individualistic administrator over the joint protest of several denominational home missionary secretaries, who had hoped for the establishment of a United Protestantism in Boulder.

*Grace Community church* is a well equipped, fully financed interdenominational project, representing a \$10,000 property investment of which \$3,000 was contributed by Boulder City people, sponsored and maintained by the following seven home missionary agencies: Baptist, Congregational, Disciples of Christ, Methodist Episcopal, Presbyterian U. S. A., United Presbyterian and United Brethren. Launched less than three years ago, located in the heart of a typical twentieth century city, the future of this "going concern," with a charter

church membership of 130 and a church school enrollment of 322, is practically assured.

A Cooperative Religious and Social Center Committee was organized in Boulder City on March 2, 1931. By October 1, general plans and policies had been agreed upon, definite procedures outlined, a \$3,900 budget for all purposes adopted,

an interdenominational pastor secured, and the work was under way with the good will and sympathetic support of all concerned. During the first year, inadequate social service facilities and unsatisfactory housing provisions for worship and church school exercises, hampered the pastor's program. However, notwithstanding the characteristic handicaps that hinder the stabilization of pioneer projects, essential adaptations ensured measurable progress: Sunday services were held in one corner of the Anderson Mess Hall, a courtesy that was graciously granted; a varied schedule of helpful social and boy scout activities was fostered in accessible dormitories and homes, as well as out under starry skies.



"PARSON TOM"

*The Rev. Thomas E. Stevenson*, affectionately known as "Parson Tom" throughout Boulder City's social strata, has become a confidential counselor to all classes, from the "graveyard shift" muck worker to prominent officials of the six companies that have contracted with the Federal Government to build Hoover Dam. Girls and boys bring their personal problems to this big-hearted bachelor brother. During a brief period of fellowship in his modest bungalow home on dedication day, some children actually called with a stray cat they had found, soliciting the advice of "Parson Tom" con-

cerning its disposition and finally urged him to adopt the forlorn kitten. With his background of World War religious work, plus a ten-year fruitful pastorate in Burbank, California, where he specialized in youthful activities, it is safe to assume that under this man's constructive lead-

the practice of infant baptism, there was no criticism of those who do and availed themselves of the opportunity to dedicate their children to Christ.

An Easter Cantata, entitled "Victory," rendered by our chorus under the leadership of Mr. O. G. Patch, made a memorable evening service. A capacity audience of 429 crowded the church and many more, unable to get in, clustered around the building. Every department of work is prospering. The challenge of this great group, many of them children, makes me very thoughtful.

Seven Christian agencies and six commercial companies are engaged in an unprecedented, tremendously significant twofold task at Hoover Dam and in Boulder City: the conservation of natural resources and the enrichment of human life. Both groups are positively committed to a cooperative program in the achievement of destiny determining objectives; interlocking interests are being capitalized to the decided advantage of related organizational units. The implications are prophetic of future service possibilities in industry, as well as in the realm of religion, where interdenominational

home missionary activities are increasing with remarkable rapidity. This Boulder City and Hoover Dam dual experiment in Christian and commercial cooperation will be watched with interest by thoughtful observers, and deserves to be studied by Christian leaders and statesmen.

Church comity pronouncements and practices are much more effective and continuous than partially informed critics of Home Missions can conceive. Denominational board secretaries, with



BOULDER CITY, NEVADA  
The capital of the Builders of the Hoover Dam

ership our Boulder City Interdenominational Project, with its current budget of \$3,200, will become self-supporting in a few years.

A *Recent Boulder City Pastoral Report* shows substantial progress in the development of our Grace Community church program. The following items, culled from the Rev. Thomas E. Stevenson's April 19, 1933, summary statement, are suggestive:

A Christian Endeavor Society, with an enrollment of twenty-seven, was organized among our high school age young people three weeks ago. The meetings are well attended.

Our Women's Bible Class overcrowded the church kitchen, so it was divided and we organized a Young Matron's Bible Class, with a membership of forty interested women.

Passion Week was featured by the Sacrament of the Lord's Supper on Thursday evening, an impressive service with one hundred participants. Several young people joined the church and three of my finest "Comrade Club" boys were baptized.

The Easter Sunrise Service (5:30 a.m.) was a community matter. Only the Episcopalian church was unable to cooperate. The Roman Catholic church was represented by a layman who read the Scripture lesson. A Later Day Saints' octette furnished special music and Elder Wortley spoke. The Rev. Sumner Reynolds of the Las Vegas Methodist Episcopal church, brought the Easter message.

Twenty-four children were baptized at the Easter Sunday forenoon service. I know of nothing that more effectively revealed the fine spirit of this church. While many of our people do not personally approve



GRACE COMMUNITY CHURCH, BOULDER CITY, NEVADA

very few exceptions, whole-heartedly endorse the principle and practice of Christian cooperation. Pending proposals contemplate numerous interdenominational project and personnel readjustments in the interest of economy and efficiency; scores of merger possibilities are under consider-

ation; and aggressive advances on organized Christianity's entire administrative and cultural front are planned. Unflinching faith in the reality of moral and spiritual values, utter consecration to the task of developing a truly Christian

nation, readiness to recognize and appreciate the spiritual assets of kindred agencies, and a supreme purpose to "seek first the Kingdom of God and His righteousness" constitute unalterable imperatives to genuine Christian progress.

# Presbyterian Foreign Missions

## *Important Action at the General Assembly*

INTENSE interest centered about the report of the standing Committee on Foreign Missions at the 145th General Assembly of the Presbyterian Church, U. S. A., held in Columbus, Ohio (May 25-29), of which Dr. John McDowell was elected Moderator. The question of the attitude of the Presbyterian Church towards the Laymen's Inquiry and related matters appeared to be the one debatable issue.

Commissioners, as well as the pastors, in general, had been provided with copies of a publication which contained an extended criticism of the Board of Foreign Missions, its policies and its personnel. Some criticisms completely overshot the mark and produced a reaction of protest. The Presbytery of Philadelphia overtured the Assembly to elect only "orthodox" persons to membership and to insure "unswerving faithfulness" in its candidates for missionary services and warned of the "danger that lurks in union enterprises." The larger majority of presbyteries, however, commended the Board for its pronouncements and expressed warm confidence in its secretaries. The standing Committee on Foreign Missions, of which the Reverend Herbert Booth Smith, pastor of the Emmanuel church, Los Angeles, was the chairman, presented a report which read (in part) as follows:

After careful consideration of the Overtures presented, we submit the following recommendations as the actions which we believe should be taken by this General Assembly:

### *1. Doctrinal Statement*

The General Assembly reaffirms its loyal and complete adherence to the doctrinal standards of the Presbyterian Church. We declare our belief that while certain truths may be found in other religions, complete and final truth is to be found in Jesus Christ alone through the religion of which He is the center. We recognize the necessity laid upon the Church as His visible representative upon earth to bring His full Gospel to the whole world as the final hope of men.

The Assembly lays upon the Presbyteries the duty of the most careful consideration of the doctrinal position of candidates ordained and presented to the Board for missionary service, and at the same time instructs

the Board to inquire carefully into the special fitness of all such candidates for their peculiar responsibility.

### *2. Estimate of the Board of Foreign Missions*

The General Assembly is convinced that the work of Dr. Robert E. Speer, our Senior Secretary, and his associates, and also the work of the missionaries in the various foreign fields as a whole, deserves the whole-hearted, unequivocal, enthusiastic and affectionate commendation of the church at large. We know that Dr. Speer stands absolutely true to the historic doctrinal position of the Presbyterian Church, and we would be remiss if we did not testify to our recognition that his entire life bears testimony to his supreme effort to extend the Gospel to humanity across the world.

The Assembly also expresses its thorough confidence in the members of the Board of Foreign Missions and its belief that they have steadfastly endeavored, and are endeavoring by every means within their power, to support the secretaries and the missionaries of the Board in the Gospel enterprise.

### *3. The "Commission of Appraisal" of the "Laymen's Inquiry After One Hundred Years"*

The General Assembly recognizes the profound interest in the foreign missions enterprise which is evidenced in the painstaking and far-reaching enquiry, the results of which are stated in the volume entitled "Re-Thinking Missions." The practical suggestions incorporated in that volume have been considered by the Board of Foreign Missions. The General Assembly is content to leave the application of these suggestions with the Board. The Assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church. The Assembly cannot see its way clear to approve a complete centralized administration of Protestant foreign mission work.

### *4. Method of Expressing Criticism*

The General Assembly recognizes the right of any and all individuals in the Church to present criticisms of the program and work of any and all individuals or agencies which represent the Church in her various enterprises. The Assembly, however, deplors the dissemination of propaganda calculated to break down faith in the sincerity of such representatives.

The Assembly would remind every constituent of



the Church that there are orderly methods of procedure whereby through the established church courts all such representations ought to be made. The Assembly disapproves all methods of approach which would contravene such orderly methods, but would remind the Church that both in the common law of the land and certainly in Christian charity, a man must be held innocent until he is proven guilty of any charge; and that suspicion of motives is not adequate evidence against any man and certainly ought not to be used in the Christian Church.

#### 5. *The Church's Responsibility Today*

The General Assembly recognizes that the need of the world is supremely great and that the general unrest and flux of conditions demands supreme effort. The Assembly is highly gratified to have received many earnest and whole-hearted commendations of the work of the Board, these commendations coming from practically every section of the Church. We, therefore, appeal with all the power at our command for a loyal sacrificial support of the work of foreign missions as carried on by our Presbyterian Board.

The passages referring to the secretaries, the confidence of the Church in the Board, and the deliverances of the Board with reference to the Laymen's Inquiry were vigorously applauded by the Assembly. It was obvious that a minority report, reiterating criticism and offering nominees for the Board had very slight support. The majority report was carried overwhelmingly. When Dr. Robert E. Speer rose to present the interpretation of the year's work, the applause developed

into an ovation, the Assembly spontaneously rising to its feet and singing the hymn, "Blest Be the Tie That Binds." Dr. Speer's address strongly stirred the Assembly.

The irreconcilable editor of the periodical which published the main attack on the Foreign Board afterwards issued a statement announcing the formation of an independent Board of Foreign Missions, "by Bible believing Christians to promote truly Biblical and truly Presbyterian Mission work." This new Board seems to be intended to be a distributing agency for designated gifts to be sent only to "sound missionaries now in the field." The question arose whether the setting up of such an independent organization by pastors in the Church might not violate their ordination vows to seek the peace and unity of the Church. Without doubt, while there may be some few Presbyterian missionaries who do not now stand four-square for the teachings of the Bible as accepted and interpreted by the Presbyterian Church, nevertheless their number is small and the missionaries as a whole stand firmly for the full authority and inspiration of the Scriptures and the necessity of belief in the atoning work of Christ for personal salvation. The work of Presbyterian missions is remarkable and reveals the stamp of God's approval, as is witnessed by the spiritual ingatherings and development of the Church in Korea, West Africa, Miraj (India), North China, Persia and other missions.

## At the United Brethren Conference

By DR. S. G. ZIEGLER

*General Secretary, Foreign Mission Society*

THE quadrennial General Conference of the United Brethren in Christ met in Akron, Ohio, May 9-17. Growth in membership was reported as two and a half per cent, with a net gain of sixty-seven per cent in the past three decades. During that same period the average contribution per member has grown from \$8.56 to \$15.58 for local expenses and benevolences, with 21,541 tithers.

The Home and Foreign Mission Departments yet carry almost a full staff of workers, but present financial conditions threaten the detention of missionaries now home on furlough.

At a stirring missionary rally some thirty representatives from the home and foreign fields appeared on the platform. One field reported a sixteen per cent growth in its work and several showed large progress in self-support.

The conference made the following declarations:

We stand for equal rights and complete justice for all men in all stations of life.

For the protection of the family by the single standard of purity, uniform marriage and divorce laws, and adequate housing.

For the abolition of child labor.

For the distribution of the products of industry as to eliminate extreme poverty and extreme wealth.

For social and economic planning that shall alleviate and tend to eliminate unemployment.

For economic justice to the farmer that will provide for farm families and communities security and cultural opportunities.

For the building of an economic order that is not founded on the acquisitive instinct and the profit motive, but on the service motive and the instinct of love.

For the changing of the hearts of men to fit them to become citizens of this new Christian economic order.

We believe that war is contrary to the spirit of Christ and the Gospel of Love and Brotherhood which we profess. . . . . We hold, therefore, that a citizen's loyalty to his country should not be based upon his willingness to bear arms contrary to his conscience or to take part in war as a combatant contrary to his moral convictions.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## OUR METHODS KALEIDOSCOPE

It is the aim of this department to provide usable, attested plans for every line of church missionary activity. Turn our kaleidoscope this month and see how many suggestions you can find to meet your need for a more effective activation of the Great Commission.

### Laying the Foundations with the Children

BY FLORENCE GORDON

*Grove Reformed Church,  
New Durham, N. J.*

For a year past a group of girls with a difficult age-range—from seven to seventeen—has been meeting voluntarily for almost three hours each Friday afternoon, winter and summer, becoming acquainted with folk all over the world and truly enjoying the process. In a deliberate attempt to create in youth those friendly attitudes that will mean interested, informed members of adult missionary groups later on, the content and presentation of subject matter at the weekly gatherings has had to be modified to suit the ages of the children, methods of enlisting their interest opening up as the children themselves pointed the way. Experience has shown the prime value of physical activity, constant variety, indirect instruction through purposeful play, a certain amount of dignified, formal ceremonial, and free participation of all in a concerted, self-directed program.

The wide age-range presented a problem; but since it was a condition and not a theory, it was made to serve the total ob-

jective—full Christian training for each child. At the first meeting half the children were given bits torn from American newspapers and the other half bits in foreign tongues. Each was told to read aloud her clipping, whether she could or not, and in this way the “foreign” and “domestic” groups located their members, each group retiring to a different corner of the room, which became its “field” thereafter. In each group two of the oldest girls were chosen to be respectively “guide” and “assistant guide.” The guide was made responsible for attendance, attention and a certain amount of supervised instruction in her group, as well as passing on the announcements, gathering up the opinions and desires, etc. Thus she acquires leadership experience, and the smaller girls—who look up to those of high school age—have the benefit of her helpfulness and assistance. A Christian family atmosphere of older and younger sister cooperation is the result.

During the past year the domestic group paid especial attention to the American Indian and the foreign to the Chinese; but each group was also interested in the other's projects and all united in imaginary trips to other fields at home and abroad. When friendly competition was employed in missionary games, etc., it was never between individuals, as stars, but always between groups.

### A MISSIONARY CLUB

The boy wants his bunch or gang: to the girl there is magic in the very word club; so this is termed a missionary club. It has a club song, “All the World”

(Farrington-Peery), and a club picture, Copping's “Hope of the World,” a postcard size copy of this painting being the membership card and a large framed copy the center of interest in the room. This club room is a special delight and affords opportunity not only for decoration with home touches such as curtains and plants, but with pictures, posters (affixed with clamps to wires strung along the walls so they may be readily changed from time to time), and shelves holding a museum of missionary curios—objects from all over the world, many of which come to us by way of the five- and ten-cent stores. The home mission group decorated one-half of our room and the foreign the other. Flags of all lands add color, the Christian flag in a prominent place being saluted at each meeting. The club room was formally dedicated in one of those simple, impressive ceremonies so dear to children, to bring light, warmth and refreshment to all who enter.

The club pin is only the five-cent button provided by the denomination, but it is cherished because it was formally conferred at an induction ceremony, after a member had attended at least three meetings and had come to appreciate the significance of the watchword, “Others,” and the club promise: “I am Number Three. I will try to put Christ first in my life and other people second, and to think of myself last of all.” As the guide brings forward the candidate to make her promise and receive her pin, those already inducted, standing in the form of a cross, renew their own promise, and then all join hands to

sing, "Blest Be the Tie That Binds."

Music, pictures, dramatics, poetry, etc., are used to enrich the program. Eyegate is so important that newspapers and magazines must be searched constantly for appropriate pictures to be mounted on construction paper and displayed prominently through the meeting. For a Negro program, a spiritual may be learned, or an old English ballad for one on the Kentucky Mountaineers. Reading aloud in school is a chore; but in a club meeting girls volunteer eagerly to read brief poems or clippings. Above all do they welcome "illustrated" stories, paper dolls or other objects visualizing the action and stories that they may act out themselves. Memorizing is not needed, a few typewritten lines suggesting the speeches.

Much instruction and all review is given in game form. Handwork is popular—building foreign homes and villages, coloring pictures, pasting posters of all lands, making paper dolls in foreign costumes. The older girls do the more difficult tasks and help the smaller ones. This handwork serves two purposes; for not only do the girls develop a world feeling as they work, but the finished products are placed in the kindergarten sand table or used to help decorate for the Sunday school entertainment or sent to the tots in day nurseries and hospital wards, thus teaching the essence of missions—sharing.

The offering is related to the topic studied, even the collection plate being varied each time. If the offering is to help a little Indian girl in school, an Indian basket, a paper tepee or a small Indian cradle may stand under the Christian flag. A Chinese tray or a straw shoe suggests a Chinese object. An empty milk bottle is mute evidence that hungry children wait for pennies and nickels from the more fortunate.

When a missionary hymn, a new offertory prayer or a benediction is to be learned, the guides are furnished with copies of the words and teach their

girls, one of the latter serving as pianist. The motto of the leader in a children's group should be never to do anything herself which she can teach one of the children to do.

All-day meetings were held during the summer. Inexpensive trips were taken in the mornings and a box luncheon eaten out of doors, with the regular meeting in the church in the afternoon. Some outings were purely recreational; others were trips to an Indian museum, etc. All through the year attempt was made to enlarge the horizons of the girls by tying up their groups to the work of other organizations with world purposes. Thus the girls joined in the current project of the Committee on World Friendship among Children, sending a portfolio to China. On the World Day of Prayer the special service for children was used and plans are now laid for a peace observance on World Goodwill Day.

#### NECESSARY INGREDIENTS

Something to do, something to look at, something to sing—these are necessary ingredients of children's meetings. No one type of activity may be maintained too long. Change to another before the child is quite willing; for by the time he is willing, he is weary. At each meeting the aim is, "something new," nothing "blue"; and for the "something old," the simple rituals gone through regularly will give familiarity that adds precious weight to a meaningful ceremony. The pledge of loyalty to the Christian flag, the marching with song into various significant formations to recite the watchword, purpose, policy and promise, the world-friendship symbolic circle in which the closing benediction is said—these set the tone for the more informal parts of the afternoon and are the parts the club members would last relinquish.

#### Missionary for One Night— a Plan for Pastors

How to arouse and keep alive the missionary interest of the

church perplexed and troubled us. Finally we concluded that most of those who lacked interest in missions were indifferent because they were uninformed upon the subject (despite missionary sermons and Sunday school lessons) and made very little effort to inform themselves. With this in mind we decided to present a series of programs that would make these indifferent members see the vital, human elements in mission work.

The plan we used was easy and proved very effective. The prayer-meeting hour each week, during the month of January, was our best time for the presentation of these programs. Early in December, 30 of the young people of high school age were called together. The purpose of the meeting was explained, then each one present was asked to impersonate a definite missionary, a native worker or some other character from one of our mission fields. Each was then given a brief outline of the life of the person he or she was to represent and a few facts descriptive of the country or place where his prototype had lived and worked. This information he was asked to learn so that he could tell it in his own words and in the first person. Usually one rehearsal was all that was required. Five or more of these characters were used each week. They were grouped according to the mission field or enterprise which they represented. Each was dressed in costume and told his story in five minutes or less.

Some of the programs were presented in an informal manner, the characters sitting around among the people and each in a conversational manner giving his experience, just as a visitor in one's home might tell of his work or travels. There was always special music to suit the occasion.

Another year the plan was varied somewhat. We made arrangements with our missionary headquarters to send us a missionary speaker for each of the four meetings during the month. This speaker was to bring a

message along human interest and inspirational lines, and was in no way to discuss the money side of missions. However, in order that the financial side of the question should not be overlooked, we planned as a part of each program a ten-minute pageant. This was given before the speaker delivered his address and dealt with the financing of the particular field to be discussed. The preparation of the pageants gave us further opportunity to enlist and hold the interest of the young people. The programs attracted wide attention, had a splendid effect upon those taking part, and without doubt stimulated a general interest in missions throughout the church.\*

### Plans for the Young People

*A Missionary Treasure Hunt.* Mrs. C. E. Timberlake of Shady-side, Ohio, tells how, on a pleasant summer evening, the following clues were posted and followed out, beginning at the church, the plan being adapted from that used by Boy Scouts. (The clues, herein adapted from the original, may be arranged to suit any local conditions.)

#### TREASURES FOR THE SOUL

Where the road runs west and the lights hang low,  
Stand three white houses all in a row.  
In the middle one an elder looks  
For this group to enter with its papers and books.

(Devotions.)

#### TREASURES FOR THE MIND

Go to the left a hundred paces;  
Follow the path as its way it traces;  
Enter a cottage where an elm hangs low;  
Turn on the light — your hostess you know.

(Study Books.)

#### TREASURES FROM LANDS FAR AWAY

Leaving this home, go four blocks east,  
To a house where awaits you the program feast.

(Topical Program.)

#### TREASURES FOR BODY AND SOUL

Turn south as you leave this friendly door  
And go to the place where the ——'s lived of yore.  
Turn to your left and enter a gate,

Where rewards at the end of your journey await.

(Business and Refreshments.)

*Scrap Book Contest.* Mrs. A. T. Mac Donel, of Lima, Ohio, tells of the interest aroused by running a contest on scrap books covering Indian pictures, items, etc., the judges being selected from outside the church (from the staff of the public library) and the points being as follows:

1. Most interesting.
2. Neatest.
3. Greatest number of clippings.
4. Best illustrations.
5. Best arrangement.

The first prize given as an award was an Indian picture from Alaska, the second a vase from Mexico, the third an idol and the fourth a little tray from a mission field.

The contest having been held among guild girls, the books are to be taken to the World Wide Guild State Convention and later sent to the general convention. Mrs. Mac Donel adds: "The plan went over big and will probably be repeated next year."

*Summer Blossoms that Turn into Christmas Fruit.* Not only young folk but their elders may profitably forget the heat of mid-summer while they celebrate an early Christmas in the way of the decoration of a growing tree on lawn or in woodland, using durable articles of ascertained need for any definite mission field or fields. Hang the gifts on the tree or pile underneath: give a program of Christmas celebrations on fields all around the world: render Christmas music and, if feasible, close with a suitable pageant. Packing the gifts attractively may well end the delightful afternoon. This makes an ideal project for a Sunday school picnic.

### For the Women's Society

A plan for a Missionary Clinic was given at a Methodist Woman's Foreign Missionary Society meeting at Lakeside, Ohio, this purporting to give all the latest "inside information" about the workings of that society. Despite the prejudice against vivisection, the Women's Foreign

Mission Society of the World was laid out in imagination upon a table, a section cut off for the portion of it in this country, this divided into branches (the demonstration being given by the Cincinnati Branch), and the branches into auxiliaries functioning in individual churches. The part played by each branch is so small that it might have to be put under the microscope to become visible; but even one germ-infested part or one small non-functioning organ — how it will affect the vital activity of the whole body!

We will now listen to Dr. A — (the vice-president of the organization) tell how many members (termed corpuscles) there are in the blood stream of the W. F. M. S., how many are ill and in need of special treatment, how many are in need of a tonic, etc.....

Next we will hear the special surgeons of Stewardship tell what treatment or operations are necessary to bring in all the uninterested members.....

Dr. B — will next read the report of the last clinic (secretary's report) and give suggestions for improving the patient.....

Dr. C — will now speak with the authority of a Dr. of Literature (literature secretary).....

Dr. D — (the treasurer) knows more about heartbeats than any other, since money lies nearest the heart of many. She will tell us what to do to bring up the subnormal temperature of the patient.

Similarly the extension secretary talks about absent treatment and dosage; the program committee explains whether ether is needed before administering worthwhile programs, and shows how programs may aid digestion, etc.

The membership chairman, as Dr. H —, offers suggestions for treatment of malnutrition, etc.

The clinic finally adjourns after a prescription is written for daily doses of Bible reading, prayer, missionary literature and the like. A diagram will greatly aid in working up this project.

\* From *Church Business*, Duplex Envelope Co., Richmond, Va. Copyrighted.

# BULLETIN OF The Council of Women for Home Missions

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

## A REVEALING FORESIGHT

"And he showed me a river of water of life bright as crystal.....

And on this side of the river and on that was the tree of life.....

And the leaves of the tree were for the healing of the nations.

And there shall be no more anything accursed....."

—*John in Revelation.*

\* \* \*

## ANOTHER SEER

"And 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."

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

—*The Prophet Isaiah.*

\* \* \*

## PRAYER

Dear Lord of all mankind and our Father, cause us too to see the river of water of life in our street. Help us all to recognize the tree of life and find the leaves which will bring healing to the nations so that in our day in accordance with thy Will, we shall fulfill the seer's vision that a child shall be in the midst of the wolves and lambs and not be hurt or destroyed. Use each of us to hasten the day when common sense and thy Will shall prevail over all the earth. Increase our faith, we pray. Amen.

## A NATION'S FREEDOM

Where the mind is without fear and the head is held high;

Where knowledge is free; Where the World has not been broken up into fragments by narrow domestic walls;

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection;

Where the clear stream of reason has not lost its way into the dreary sand of dead habit;

Where the mind is led forward by Thee into ever-widening thought and action— Into that heaven of freedom, my Father, let my country awake.

—*Rabindranath Tagore.*

The prayer for "A Nation's Freedom" by the poet beloved by his people not only for his art but also for his service to them, may well be the prayer of patriotic citizens of every nation.

At the present writing, in the poet's land there is another great citizen who for the sake of his people (some of whom despise him) is enduring what the *Christian Century* (May 17) calls "Gandhi's Ordeal." The editorial points out that "perhaps it may again prove that victory for a human ideal is most surely achieved by one who carries that ideal to the very borders of death..... For the Christian mind Gandhi's ordeal strongly suggests the cross of Christ."

You who read this may object to the comparison between Gandhi and Jesus. Yet it may in all seriousness of mind and

purpose be asked by each of us, What am I doing today to set our nation free from fear, from ignorance, from false ideas, ideals? Have we today one conviction about life and its meaning which we against all hindrances would carry "to the very borders of death" and beyond?

## A CHALLENGE TO THE YOUTH OF AMERICA

The time is at hand for determined as well as intelligent peace action on the part of ourselves as Christian leaders. The Young People's Committee of the Council is cooperating with the Department of International Justice and Goodwill of the Federal Council of Churches to bring about a determined will-to-peace on the part of the young people of our churches and of our communities.

"Shall guns destroy men or shall men conquer guns?" is asked by Miss Woolley in the first sentence of the Foreword to a booklet "Men Conquer Guns." The Foreword was written May 1, 1933. The booklet contains thirteen brief chapters of graphic accurate material useful in securing intelligent participation of young people. The plan includes "Two Minute Interview on Disarmament" to be secured by young people and then summarized thoughtfully by themselves. Both the booklet (20 cents apiece or 15 cents in lots of ten or more) and additional interview cards and "A Challenge to the Youth of America" (free with payment of postage) can be secured from the Department of International Justice and Goodwill at above address, or through our office.



## STATEMENT

BY JOHN COLLIER

*Commissioner of Indian Affairs*

In taking office, April 21, 1933, Mr. Collier stated his policy, of which the following sentences are excerpts:

"I conceive that our task is to bring about liberty and positive opportunity for the Indians within an undiminished responsibility by the United States for their welfare.

"The years ahead are going to be peculiarly difficult. The conditions which will create difficulty can also, I believe, be made favorable to needed reorganizations and to the emancipation and social betterment of the Indians.

"The social, educational and health services of the States and counties can be made available to the Indians, supplementing the Federal services, through contracts between the Federal Government and the States, while preserving intact the guardianship which the United States owes to the Indians.

"I strongly believe that the responsibility of the United States, as guardian of the Indians, ought to be continued. Federal responsibility for the propertyless or so-called non-ward Indians should be reasserted. Within the continuing guardianship it is possible to establish a framework of Indian rights and responsibilities, and of Indian self-help. Administrative reorganizations, and new legislation, will be required to this end.

"The constitutional guarantees, with all that they imply, can be made a reality for the Indians without any curtailment of the Federal responsibility for Indian welfare. The method which has come to be known as

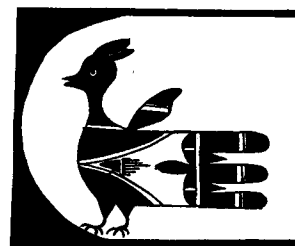
'indirect administration,' which in old times succeeded with the Cherokee Tribe and with the Pueblos, and which is now succeeding among dependent peoples as widely distributed as Asia, Africa, Canada and Mexico, can be made effective in our Government's Indian work.

"The Indian task of the years ahead is a task of cooperation between the Government's officers and the Indians of every tribe, and the many welfare associations serving the Indian cause. The attitude of Congress in Indian matters has been increasingly generous and just across recent years. But the paramount responsibility is with the Indians themselves. Within the limits of a protecting guardianship, the power should be theirs. The race to be run is their race. I shall try to be useful to them."

## THE INDIANS ARE NOT 'FORGOTTEN MEN'

A government project for the relief of unemployment through reforestation is under way. Reforestation, in the sense used by the Forestry Division of the Government, will cover actual planting of trees, work on roads for fire protection, the conservation of water, protection from erosion, and the like. The Indian Office has asked Dr. Jay B. Nash, Professor of Education of New York University, to take charge of this work. Associated with him will be the head of the forestry, employment, and health divisions of the Indian Bureau. The present plan is to set up these camps in small units, several on some of the larger reservations in order that there will be not more than a hundred to the camp. This work must be on tribal land and must come under the term "reforestation." The Indians needing work may have to be transported to neighboring reservations where such work is possible. There will probably be about two hundred of these camps.

Dr. Nash is not only interested in giving employment to the Indians, many of them young men



who are going out from the larger schools this summer, but he is primarily concerned with what can be done to make these camps such as will contribute to the whole welfare and future life and training of the people. The Joint Indian Committee of the Home Missions Council and Council of Women for Home Missions is now planning ways and means of cooperating with the government in this enterprise. In a later Bulletin the project will be described more fully.

## THE AMERICAN INDIAN AND CHRISTIAN MISSIONS

BY GEORGE WARREN HINMAN

The Honorable Samuel A. Eliot, chairman of the United States Board of Indian Commissioners, writes in the Introduction to this book:

"This book should bring to Americans the fact that within our own borders there are these considerable groups of peculiarly interesting people who need the help of Christian citizens. It should diffuse information, arouse sympathy, stimulate generosity. It should reassure the mission boards, and their representatives in the field, of the significance and importance of their work. It should cause the churches to see to it that their missionaries are furnished with a more adequate training for the special field of service to which they are commissioned; that they are given the equipment necessary for efficient work, and the facilities for establishing friendly personal relations with the people they want to help."

Published by Fleming H. Revell Company at \$1.50 a copy. Orders for ten copies to one address for ten dollars can be secured through Dr. Hinman, care of Commission on Missions, 287 Fourth Avenue, New York City.



# Our World-wide Outlook

A Missionary Newspaper of Current Events

## NORTH AMERICA

### Perils to Children

Grace Abbott, Chief of the Children's Bureau of the Department of Labor, says in her Annual Report:

Child welfare workers everywhere look to the coming year with much anxiety. Multitudes of children today are underfed, poorly clothed and badly housed. This means that their physical resistance is low and they are subjected to many temptations to obtain what they need by unlawful means. Poverty of parents also deprives the children of other privileges in education and healthful amusements. Boys, whose homes are broken up take to "the road" and fall in with evil companions. The Children's Aid Society reports that 2,000 boys from the East sought shelter and food in Los Angeles last year and over 5,000 boys came to New York City in search of employment. The Church, the State and social agencies must work out some plan to prevent the demoralization of the youth.

### Salvation Army Relief Work

The annual yearbook of the Salvation Army, recently issued, shows that during 1932, the Army provided 12,147,299 beds for the homeless and served 36,670,115 meals to the hungry. Temporary or permanent work was provided for 340,839, and 286,082 persons were placed through the employment bureaus. Never before, in the Army's activities, covering more than 50 years, has this organization occupied such an outstanding place in helping those in distress. It ranks with the Red Cross in relief work. There is real need of spiritual relief work also and the Army continues its ministry to the souls of those who have need of Christ.

### Church Helps Unemployed

The *Christian Advocate* tells the story of relief work directed by Dr. Mecklenburg, pastor of the Wesley church, Minneapolis,

which stands in a congested section with 70,000 people inside of seven minutes' walk—American people, once prosperous, and now in need. Dr. Mecklenburg over the radio first begged clothes, and helped to clothe 4,000 people. Then he appealed to the farmers and received eighteen truck loads of surplus vegetables which he distributed. In August, 1932, he had three thousand unemployed men ready to offer work to farmers and others in exchange for farm products. Farmers within thirty miles of Minneapolis had plenty of work to do but were unable to pay. They were glad to trade their products for help. So men went out to paint buildings, fix fences, dig potatoes, pick apples. The Organized Unemployed paid these men in scrip; the farmer hauled in produce he was unable to sell. This was stored until there were 100,000 bushels of eatables. The fuel problem was tackled in the same way. Unemployed were sent out to the farms to chop and clear land. Gasoline companies have donated gasoline to pay for transport. At the time of writing the Organized Unemployed have a thousand men in thirty-five wood camps, and the commissary is able to feed them on thirty cents a day. From small beginnings has grown a great system of cooperative living in which 17,000 families cooperate, and 7,000 people actually receive their sustenance through this system of relief.

### Youth Peace Program

To aid youth in the development of a public opinion against war, the Federal Council is launching a Three-Point Peace Project. Young people are invited to do three things: to study the peace and war problem; to interview their friends and neighbors re-

garding the cause and cure of war; to write an analysis of not more than 800 words of the answers given.

To be efficient peace crusaders, young people must know the facts regarding world problems. These facts, presented in a unique and readable style, are now available in a new ninety-six-page pamphlet, entitled "Men Conquer Guns," issued by the Federal Council of Churches. This pamphlet deals with such questions as disarmament, the Japan-China controversy, the new German situation, the League of Nations, the traffic in arms, the relations of the United States to the world's peace machinery, international security, and the stake of Christianity in the peace movement. Young people are invited to organize study groups for a discussion of these vital world issues. These study groups can be formed in young people's societies, schools, colleges and elsewhere.

### Youth Interest Grows

The *Congregational Yearbook* reports a gain in eleven years of 70,000 in the membership of young people's societies. Harry Stock comments:

It is significant that there has been a gain each successive year and in almost every state. This 70 per cent increase cannot be explained away; it at least shows a one-way trend free from downward dips. Anyone acquainted with the field will grant that this represents a healthy, normal growth which has been free from contests and other artificial stimuli. It is due to summer conferences, an increasing number of aggressive state and district secretaries, the establishment of a Young People's Department in the Education Society, and the improvement in materials available to local leaders. It is significant that in a depression year, such as 1932, our forty summer conferences maintained their high peak of total enrolment.

### Plans for Evangelism

The National Convention of Evangelists and Christian Workers, recently held at Indianapolis, was attended by 100,000 people during its eight days' session. Reports from every part of the United States indicates that pastors and churches are preparing for new emphasis on evangelism and are arranging for revivals during the year. Many of these evangelists are engaged for months ahead and some for over a year. More than 2,000 decisions for Christ were reported by the pastors of Indianapolis and surrounding towns through work of the evangelists in the various churches during the convention.

—*United Presbyterian.*

### Missionary Education at Blirstown

For thirty years the Missionary Education Movement has held missionary conferences at Silver Bay, N. Y., to study missionary work in its ideals, program, and methods. Missionary education is a vital part of the program of the Church, and these are days when there is great need for a higher type of leadership for the Church.

This summer the missionary education conference is to be transferred to Blirstown, N. J., where it will be connected with the School of Methods of the New Jersey Council of Religious Education (July 3-14).

The buildings of Blair Academy for Boys are well equipped for housing the conference, which is open, at a moderate cost, to all over seventeen years of age in the area of New York, New Jersey, New England, Pennsylvania, Delaware, Maryland, Washington, D. C. Full information can be secured from Council of Women for Home Missions, 105 East 22d St., New York.

### American Tract Society

At its 108th annual meeting, May 3, the American Tract Society reported that it had, since its organization in 1825, pub-

lished and distributed Christian literature in 181 languages. Up to the present time, 849,000,000 pieces of Christian literature have been circulated by the Society. In 1932 the Society printed and distributed over 5,000,000 pieces of literature in forty languages. Two-thirds of this number were supplied free to meet the needs of groups that have suffered severe financial losses. The records of the Society show that its colporteurs have, during its entire history, visited two and one-half million homes and conducted 650,000 religious meetings, and that they and the various agencies of the Society have sold 18,000,000 religious books. Fifteen colporteurs are now working in Greater New York and vicinity, and others are laboring in various parts of the country among neglected groups of all nationalities. The Society makes a specialty of Americanization work.

### Cooperation in San Francisco

Few American communities enjoy such a wide range of choice in the matter of religious interpretation and expression as San Francisco's Chinatown, a compact area with some 20,000 Chinese. The Presbyterians operate two plants under the men's and women's boards, the Methodists the same. One establishment each is maintained by the Episcopalians, Baptists, Disciples and Cumberland Presbyterians. Several of these groups conduct educational and social service activities in addition to strictly religious propaganda. There is also a large Y. M. C. A. The Roman Catholics maintain a large school and church. For many years home mission executives have sought to coordinate all this work, but the net result so far is only the Hip Wah school in which the parent boards of the Methodists, Presbyterians and Congregationalists have united.

—*Christian Century.*

### Trends in World's Religions

Representatives of the six great religions of the world will

meet July 25-28 at the University of Chicago, under the auspices of the Haskell Foundation Institute, to consider the general theme, "Modern Trends in World Religions," which will be concerned with a critical survey of the impact of modern social and intellectual forces upon religions. Among the speakers will be Dr. Hu Shi, a leader in educational reforms; Mr. K. Natarajan, editor of the *Indian Social Reformer*; Prof. Mordecai Kaplan, of the Jewish Theological Seminary of America; Prof. Lewis Hodous, Hartford Seminary; Bishop Francis J. McConnell and others. They will together seek solutions to such problems as Poverty-Amidst-Plenty, Unemployment, Racial and Religious Persecution, Fear, Prejudice, Disarmament, War.

### Pennsylvania Federation

Here are a few achievements of Church Federation in Pennsylvania:

It has practically united the Protestant churches of the State. There are 2,800,000 Protestant church members. Of these, 1,685,000 are officially connected with the Pennsylvania Council of Churches and more than 250,000 others are affiliated.

Denominations are united in a cooperative church program, including Comity and Missions, Religious Education, Social Service, International Relations, with evangelism as the prevailing motive.

It has made possible a statewide survey to show where are overchurching and underchurching.

It has been cooperating with the Pennsylvania State Sabbath School Association in the sphere of religious education and has been successful in helping to coordinate most of the more prominent organizations of the State which are doing work among the young people of our day, through a Committee known as the Unified Staff.

It has stood firmly for prohibition and law enforcement, and has not neglected to use

every opportunity in supporting and strengthening movements for a better observance of the Lord's Day.

### Negro Church Members

Five million American Negroes are communicant church members, with more than 2,000,000 Sunday-school scholars. They have thousands of well organized parishes. It is impressive to visit the Abyssinian Baptist church in Harlem with a congregation filling not only its huge auditorium upstairs, but its rooms below which are served by amplifiers; or St. Mark's or Mother Zion church with several thousand worshippers on Sunday. St. Philip's Episcopal church has every kind of organization for each age and sex. The Olivet Baptist church in Chicago has a membership of ten thousand, probably the largest in the country, and a budget of \$50,000. One of the best proofs of the genuine Christianity of the Negro Church in America is the active missionary work it is carrying on in the home country and Canada, in the West Indies, in South America and in most parts of Africa, spending yearly \$550,000.

—*The Living Church.*

### Famous Christian Daily

The *Toronto Globe* is now nearing a century of service. This daily of large circulation and powerful influence is unique among metropolitan newspapers because of its uncompromising Christian testimony. Not only does it give special attention to church affairs and Christian activities, but for many years it has published every Wednesday on its editorial page a Christian message of true evangelical character. The *Globe's* "Wednesday Sermon," as many affectionately term it, has been a landmark in daily newspaper journalism for many years, and continues without interruption.

The president of the company is a brother of R. A. Jaffray, one of the leading missionary statesmen in the world today, having

represented the Christian and Missionary Alliance in China, Borneo and Bali, for many years. —*S. S. Times.*

## LATIN AMERICA

### Young Cuban Christians

Dr. McCall, a Baptist missionary in Cuba, says that it is unusual to find a young man in that island who is a faithful church member without a copy of the New Testament in his pocket. Dr. McCall further says, "We could name any number of young fellows from whom you could ask a Testament any time anywhere and not be disappointed." They not only carry their New Testaments but they use them when they find an opportunity to discuss the Word of God with their associates in school, in business, on the streets,—wherever they happen to be. —*World Comrades.*

### Interest in Guatemala

Dr. L. P. Sullenberger, pastor of Guatemala City church, reports a noticeable growth of spiritual interest during the year. "Never have there been so many professed conversions, nor so much interest among older believers. Sunday-school attendance has maintained an average of above 450; cottage meetings have multiplied to five each week, with requests for two more; Bible classes and workers' training classes have been established by the young people and there are requests for more. Several series of evangelistic meetings have been held with good results, a great deal of personal work is being done and the city is becoming more and more evangelized. In the out-fields there has been good progress also. Native men in the Presbytery are taking more responsibility and initiative. In three fields there has been commendable growth—El Progreso, Sanarte and Cabañas. In El Rancho, El Progreso and Sanarate there are new properties and new chapels have been constructed at the first two places." —*Guatemala News.*

### Alliance Missions in S. A.

The Christian and Missionary Alliance has missionary interests in five of the South American Republics,—Argentina, Chile, Peru, Ecuador and Colombia. The total staff of missionaries on these fields is 74, exclusive of a large native ministry. In Argentina and Chile there are thriving native churches, self-governing but not wholly self-supporting. A Bible school has been opened in Peru. Work among jungle Indians is being conducted in Peru and Ecuador, and an encouraging number have accepted Christ. In Ecuador, Alliance work is in three sections,—the Coastal Provinces, the Quichua Indians of the Sierras and those of the jungle. —*Alliance Weekly.*

### Pushing Forward in Brazil

Southern Presbyterians report that their most conspicuous advance of the year has been in North Brazil, where evangelistic work was begun in a hitherto unreached section of vast proportions in the far interior of the states of Pernambuco, Parahyba and Ceara, under the direction of Rev. Langton Henderlite. Associating with himself five evangelists and one colporteur, and selecting a number of strategic centers along the frontier several hundred miles inland, he has opened a work that has gone forward with an abundant fruitfulness reminiscent of apostolic days. He has found a population spiritually starved, hungry for the Gospel's message of hope and salvation, out of which there have already been 149 conversions, despite the fact that the work is only a year old.

Brazil is one of the most flourishing mission fields in the world. —*Christian Observer.*

### Among Primitive Indians

William M. Strong, of the Soldiers' Gospel Mission in Chile, writes of the opportunity to present the Gospel to groups of Indians who were alarmed over reports that the end of the world was near. Some of the chiefs

become so concerned that they decided to call their people together to see what ought to be done about it. The movement at first had nothing of a religious nature, but recognizing this as an opportunity a messenger was dispatched to tell them that someone was coming to town who knew quite a bit about the subject of the end of the world, and also what to do about it; and inviting them to gather at a certain large warehouse, prepared with seats for their accommodation. On the day appointed for the meeting they began to arrive long before the appointed time, and when the hour for the meeting came it was found that seven different localities were represented. The message was simply given, the effort being to show them how to prepare for the coming of the King of kings.

—*Moody Institute Monthly.*

### Baptisms Increase

The number of baptisms reported by the churches in the six Latin-American Baptist Mission fields, totaling 1,797, has not been exceeded in any previous year. In 1930 the churches reported 1,772 baptisms. A comparative table covering the past three years follows:

|                 | 1930-31 | 1931-32 | 1932-33 |
|-----------------|---------|---------|---------|
| Mexico . . . .  | 246     | 254     | 326     |
| Cuba . . . . .  | 434     | 307     | 587     |
| Puerto Rico . . | 548     | 367     | 378     |
| Salvador . . .  | 55      | 78      | 68      |
| Nicaragua . . . | 64      | 50      | 93      |
| Haiti . . . . . | 188     | 260     | 345     |
|                 | 1,535   | 1,316   | 1,797   |

—*Watchman-Examiner.*

## EUROPE

### Glory to God Only

The *Soli Deo Gloria* Movement in Hungary means "Glory to God Alone," and is a youth movement to the end that all activity shall be to the glory of God.

Herr Soos, one of the leaders, states their leading principle thus: "In the place of *our* thoughts *about* Christ, the central point of our evangelism must be the living *power* of

Christ. . . . Christianity is neither a Sunday dress in which one forgets the sorrows of life, nor a narcotic against suffering, but on the contrary a power which in all difficulties of everyday life helps us to achieve victory."

The movement is mainly among students of colleges and secondary schools. There are now 2,200 members in sixty-five groups. There are Bible discussions, talks on vital problems and class work for the younger groups. The watchword for boys is "Purity, Temperance, Honesty," and for girls "Purity, Loyalty, Service."

—*Christian Irishman.*

### The Bible in Spain

Since the Spanish Republic declared for religious freedom, Spaniards have taken to reading the Bible (says Reuter's Madrid Correspondent).

So many packets of Bibles now reach Madrid from Britain that the small hand-cart in which they were carried from the local station to the offices of the Bible Society has had to be replaced by a motor-van. The figures of 190,554 Bibles and New Testaments sold in 1931 as compared with 130,554 sold in 1930 clearly shows the considerable increase in sales.

Two of Spain's present Cabinet Ministers, it seems, were educated in Protestant schools, and the Republican Government is more favorable towards spreading the use of the Bible.

Learning that the film "Ben-Hur" was being shown in Mollet, a colporteur rushed to the village with a big stock of Bibles and took his stand outside the door of the local cinema. Every one of his copies was sold.

—*Evangelical-Messenger.*

### Suicide Epidemic in Germany

No fewer than 17,880 persons committed suicide in Germany during the year 1930. Germany, with these figures, attains the highest death rate from suicide in Europe. Whether this already high figure has increased since the national revolution, re-

mains to be seen. The Thüringen Christian Press Bureau states that the loss of religious belief at comparatively trifling causes lead to suicide and that the example of others seems so infectious that it has become a veritable epidemic.

### Opportunities in Poland

The Rev. Gaither P. Warfield in the *World Outlook* reviews the solid, encouraging growth of the Polish Mission and then strikingly describes the need and opportunity for the Gospel in that land:

Volumes could be written on the opportunities for Christ in Poland. Under the influence of modern social trends the masses are turning away from formalistic religion and clericalism. Dissatisfied with the old formulae, they are unconsciously looking for an answer to their spiritual hunger. Every Polish town or city contains a group of those seekers who eagerly welcome and accept the unadulterated message of the Gospels. When we turn to professional and educational circles, we find an even greater contempt for all forms of petrified religion. As a young psychologist said to me recently: "In Warsaw and most Polish cities over eight per cent of all educated Poles are totally indifferent to religion as presented by the established churches." Yet these same individuals are intensely interested in life and all ethical and moral problems devolving from it. We have found from experience that their hearts are open to any message that rings true. What rich possibilities among them the future holds for us! In a wide measure it depends on the church at home whether we shall fulfil the task set before us.

### Soviet Atheism

A report published in *Das Evangelische Deutschland* indicates the determination of Soviet Russia to wipe out religion. The Lutheran News Bulletin translates this report:

The objective of the periodical, *The Godless*, is to lay hold on the entire mass of laborers in factories and collective centers. Religion is the strongest brake to the building up of socialism, it is the weapon of the counter-revolutionary fight of the kulaks (farmers) and of world capitalism. "The fighting Godless," through the development of their anti-religious works, are striking a blow against the enemy of the classes, against religious festivals, against individualism and against selfishness which is being protected by all shades of religion. The

banner cry is "the quickest possible transformation of believing workers into fighting Godless." To this battle cry belongs also the watchword given by Jaroslawski, the leader of the Russian *Godless*, that every effort be made to complete the extermination of religion in Soviet Russia by the year 1937.

The latest edition is devoted to the special obligation resting on "the fighting Godless" in connection with the execution of the second five-year plan. "The fighting Godless," quoting verbatim, will devote their full strength to this front in the fight to carry out the second five-year plan. The annihilation of the causes which create class differences and profiteering is identical with the annihilation of the causes which create and nourish faith in God.

### Tyndale's Bible in Belgium

A reproduction of the Bibles in use in William Tyndale's time displayed in the shop window of the Flemish Methodist Church in Antwerp, has resulted in the sale of many new editions of Bibles and New Testaments in French, Flemish and other languages. The reproduction, chained to the pulpit, as was the custom in the old days, attracts special attention in Antwerp, because it was in Belgium that Tyndale was treacherously arrested and imprisoned for his Protestant faith; at Vilvorde, twenty-three miles from Antwerp, he was strangled and burned as a heretic, August 6, 1536. After nearly 400 years his prophecy has been fulfilled that the day would come when "every ploughboy would have the Word of God."

—*Alliance Weekly*.

## AFRICA

### Christianity in Egypt

Sheikh Metry S. Dewairy, Egyptian Secretary for the World's Sunday School Association, sends the following striking incident:

A few days ago one of the little girls returned from school and heard a woman with whom her own mother had been quarreling constantly, calling her little girl. The first little one said, "I will go and call her, auntie," which she did. When she reached home her mother beat her and said, "Don't you know that that woman and I fight all the time? Why do you disgrace me by doing her a favor?"

The little girl answered, "Well,

why do you send me to a Christian school? The Christians teach us to do good to our enemies, and I might as well stop school if you are not going to let me do as they teach us there." The mother relented. The child stayed in school. The effect on the neighborhood was very pronounced.

—*World Wide Sunday School News*.

### Christian Chinese in Cairo

Cairo has a group of about thirty Christian Chinese, under the leadership of one who keeps a small shop for the sale of lace and various Chinese products. Twenty of them can read and write their own language. They go about the city and country, carrying their products for sale. One of their number became ill and died, and the others wished a Christian funeral. The Eastern custom of an intermediary was observed and a young Moslem business man acted as go-between to secure the help of the American Mission. The incident led to inquiries as to church connection and it was found that they know so little of any language but their own, that they have never identified themselves with any Christian organization in Egypt. However, they have the Bible in the Wenli Chinese dialect, and meet occasionally to read and pray among themselves. They indicated that they would be glad if services in very simple English could be held for them, and expressed their love for the Bible.

### A Responsive Moslem Patient

Ishmael was a typical Moslem living not far from Shebeen Hospital, Egypt General Mission. When he became ill, and found the uselessness of native remedies, he sought admittance to the out-patients' department. He first of all had to give a few particulars about himself which were written on a card, to be brought with him each time he came for treatment. On turning the card over he read: "Christ Jesus came into the world to save sinners," also; "The wages of sin is death, but the gift of God is Eternal Life through Jesus Christ our Lord."

Pondering over these words he was shown into the waiting room where he found the very walls bore messages of hope, including the invitation which invariably goes to the heart of a Moslem, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Soon the evangelist appears and Ishmael and the others are listening to the old, old Story. Medical examination revealed that he needed the aid of surgery, and while lying between unaccustomed sheets, stared at the opposite wall where once again some Gospel truth met his eye. Just before the operation a voice was lifted in prayer for his recovery. Health restored, the time came for him to leave the hospital, but before doing so he had a long talk with a missionary about the Lord Jesus; and professed his love for and belief in Him as his own Saviour. Weekly meetings are now held in his home.

—*Egypt General Mission News*.

### Nubas Calling

Changes are taking place among the Nubas as contacts with the outside world increase. They are no longer isolated tribes hidden in the hills. The former trend toward Islam has been checked by something like a Nuba renaissance, a new appreciation of tribal customs and of the tribe as a unit. With these movements there has come a demand for education; up to now no scheme of education has been developed for these pagan tribes. All the chiefs of tribes now require clerks who can read and write for purposes of communication and administration, and they are unable to employ the sons of their own people because there are no schools where they can acquire the most simple vernacular education. The government is therefore asking the C. M. S. to open schools. No restrictions are to be placed upon religious teaching. It is proposed to seize this opportunity by opening three schools, and it is hoped that some form of med-

ical service may be started. The government is offering liberal grants for the project.

—*C. M. S. Outlook.*

### A Missionary Exhibit

Sierra Leone was first occupied as a C. M. S. Mission in 1816, and the church which has grown up there has long been sending its own missionaries to the interior. In 1908 most of the white missionaries were withdrawn for work elsewhere, and Africans were put in charge of stations in the interior. In order to obtain adequate support for this missionary effort, a missionary exhibition was put on to stimulate the people's interest in the needs of their own field. Three district organizers gathered information and material, others planned a bazaar; schoolboys prepared a play and the college a pageant to illustrate the history of the Sierra Leone church and its missionary work.

Large crowds attended during the three days of the exhibition and about £80 was realized for missions, although no special appeal was made for money.

—*C. M. S. Outlook.*

### A Busy Missionary

At Kribi, West Africa, steamers discharge passengers and cargo for stations of the West Africa Mission. As there is no hotel in Kribi, Mrs. Albert G. Adams, missionary, opens her home to travelers on the way into the interior. Passing traders and missionaries of all denominations are also accommodated. Mrs. Adams is assistant treasurer of the West Africa Presbyterian Mission, the treasurer being Mr. Adams. She is also engaged as evangelist among the women.

Mrs. Adams says:

As we have had no resident missionary pastor, the oversight of our 38 outposts with evangelists and village school-teachers, and the directing of the local school at Batanga, has consumed no small part of my time. Men, women and children with their family troubles or physical ailments came daily to our door for advice and ministrations, there being no doctor available.

—*Presbyterian Advance.*

### Gold in Kavirondo

The gold fields of Kavirondo are a challenge to Christian effort. Today, activities of the gold diggers extend over 700 square miles and larger areas are to be thrown open. A town, complete with hotels and cinemas is planned and partly built. The "benefits" which gold mining has brought are thus described in the *Daily Express*:

Before the settlers came, these tribesmen were little removed from savages, living in a state of nakedness. Now the young men swagger about in gaudy-colored shirts and shorts. Women of the tribe, used to scanty covering of sacking, are now strutting about in gay petticoats. I have not seen natives so fat, so truculent, and so prosperous as the savages who swagger about the high street of the newly-built gold town of Kakamega.

The Christian Church is the only agency to show him the true way.—*C. M. S. Outlook.*

### For West Africa Lepers

The government of French West Africa is now organizing a system for fighting leprosy along the lines of humane, scientific treatment, rather than forcible detention. The new code provides for the examination of suspects, and their classification into cases whose liberty is not restricted while undergoing treatment, and those with open lesions who require hospitalization.

A leper "at liberty" must present himself weekly to a dispensary for treatment and observation; live in separate quarters, and use separate dishes and utensils; and inform the administration if he desires to leave the region.

A leper with open lesions must reside in the leper ward of a hospital close to his town or at the Central Leprosy Institute at Bakamo, which provides group housing where the patients may live in the manner of their own country and will be grouped according to race. A home for well children and a research laboratory will also be maintained. A specialist in leprosy will be in charge of the Institute and of

the entire organization for the prevention of leprosy in French Occidental Africa.

—*Without the Camp.*

### WESTERN ASIA

#### Mosques Reclassified

A new law of the Turkish Republic limits the number of mosques within its boundaries in the following ways:

1. The classification of mosques will take place in each village and town under the direction of an official of religious affairs or a high civil official.

2. It will be considered whether the mosque is in the market place and whether there is an adequate attendance.

3. The picturesque or grotesque appearance of the Mosque, the form of its minaret, its historical value and its present structural condition will be taken into account.

4. There must be a distance not less than 500 meters between every two mosques.

5. It must be a flourishing mosque.

6. It must not be an obstacle to the plan of the town prepared by the municipality.

—*Turkish Translation Service.*

### Changing Turkey

A writer in *Jarin*, published in Thrace, dares to predict that in ten or fifteen years the new Turkish generation will be perfectly free from Islam and the teaching of the Koran. E. Max Hoppe says that the Turkish Press a few years ago violently attacked him for sending Christian literature to Turkish schoolmasters. Recently, however, the editor gave him the names of all his subscribers in order to send them literature. Following this, other editors have done similar service, one writing with his own hand eight hundred addresses, for which service he asked the gift of a Turkish family Bible and "Pilgrim's Progress." A development of this has been the sending of Christian literature to Mohammedan schools, of which there are two thousand throughout Bulgaria.

### Union in the Near East

The opening of the Near East School of Theology at Beirut, Syria, with thirty students from



Syria, Turkey, Greece, and Egypt, represents a merger of the facilities of the Presbyterian Board and the American Board in the field of religious training. Prof. Lootfy Levonian said: "We Eastern peoples are strongly religious, but this has not always been a blessing to us. Our strong religiosity has often been the chief cause of hatred, factions and antagonisms among us. The future of the peoples of the Near East will be determined by whether they can bring forth a fresh and living conception of religion which will appeal to the minds of men, and which will provide the basis for a new social order of peace and reconciliation. Here lies the justification for a School of Theology in the Near East."

### Aleppo College, Syria

This "indigenous," interdenominational and interracial Christian college, established in 1872 under the auspices of the American Board, is the only college conducting work of college grade in the interior of Syria. It has American backing but the college management is representative of the native constituency and with a native Board of Managers since 1928. The college is a part of the local educational system and in this way helps to establish and strengthen the whole school system. It is supported in part by trust funds and contributions from America and in part by student fees and local gifts. Any student without financial resources can earn his way as a part of college activities. The purpose of the college is to strengthen the cultural and spiritual life of the country and people and to this end the regular curriculum includes not only the usual academic studies but also courses in Bible, Life of Christ, Origins of Christianity, History of Religions and the Development of Christian Thought. Dr. John E. Merrill is the President.

### Activity in Persia

Presbyterian missionaries in Persia report that in order to

discourage all foreign influence the Persian government has forbidden the propagation of anything political or religious, and that this has meant a decrease in missionary itineration. However, this situation has led to a marked increase in Persian itineration and leadership along evangelistic lines. A missionary in Teheran writes of splendid work being done by Persian church members. Some of these evangelists maintain that they never have had such a wide open field of opportunities for personal work as they have had the last two years.

—*The Presbyterian.*

### Palestine Prospers

It is reported that strife-ridden Palestine of three religious faiths is the one country in the world now enjoying an abounding prosperity. It is said that it is the one country not suffering from depression—having no unemployment, no dole, no income tax and no deficit. Jewish immigrants are reported as having taken \$200,000,000 of new capital into the country—quite a considerable amount for a country of that size—which has been invested in vineyards and citrus fruit groves, all equipped in a modern way and having a good market for their products.

—*Presbyterian Advance.*

### INDIA—BURMA—CEYLON

#### Evangelistic Week in Moradabad

A week of special evangelistic effort was observed in Moradabad, March 1-8, in which all denominations, the S. P. G. and Salvation Army cooperated. During the week a special service of prayer was held each morning for Christians only. These meetings were well attended and helpful. A prayer meeting was also held in the afternoon for Christian workers, after which bazaar preaching was conducted for non-Christians in the evening. Bands of workers went out each evening to different Christian and non-Christian *mohallas*. A spe-

cial subject and leader were appointed for each day. That leader was responsible for that day's program. Some of the topics used were: Father Love, Call for Repentance, Christ's Sacrifice, His Resurrection, His Teachings and Example, Christ in Daily Life. The following are some of the results:

1. The Gospel of Christ was preached to thousands of eager listeners.

2. The Christian life of hundreds of nominal Christians was strengthened.

3. The spiritual life of all Christian workers was improved.

4. Some 500 portions were sold in addition to one full Bible and one New Testament, and several thousand tracts were distributed.

5. A large number of Christian laymen, especially those not connected with the missions, helped in this effort.

6. Although no baptisms took place during the week, a number of enquirers have been seeking more light.

—*Indian Witness.*

### As India Sees Jesus

In the *Cultural World*, Swami Dhivananda sets forth non-Christian India's attitude toward Jesus.

The majority among the intelligentsia of India take Jesus as a man who developed himself from point to point through his own religious initiative and through the guidance of the Great Spirit until he reached the highest spiritual perfection. They believe that he was an incarnation of the Spirit and potentially perfect, but that he reached actual perfection only through intense inner struggle. India has always stressed renunciation, seeking God by leaving the luxuries of mind and body. So the picture of Jesus preaching God, wandering from place to place, knowing no fixed shelter, caring not about food and drink, a gentle, serene soul, a beggar and giver of love, a healer of minds, a rest to troubled hearts—that picture is stimulating to the Indian imagination. Jesus was a breaker of forms and a restorer of meanings. The social code of the Sermon on the Mount is reconciliation with the opponent, combating evil with good, loving where hate is the usual reaction. The religion of Jesus seeks spiritual values before material values. That is why she honors him and claims him as one of the great incarnators of the Spirit. India accepts Christ and the New Testament, but finds grounds for criticism of Christianity, Christian evangelism and Christian interpretation of the New Testament. The greatness of Jesus does not lie in his powers but in his life. He was im-

mersed in the life of God, was at the center of reality, and whatever he said or did proceeded from that center.

—*Congregationalist*.

### Fellowship in Mandalay

There has been a "Fellowship Group" in Mandalay for about two years. It includes not only preachers and Bible women, but teachers and students. The group meets frequently, remembering especially Acts 1:14, praying together, planning together, working together, sharing experiences together, "all with one mind."

A young man from Myo-bingyi who had been in prison heard of Christ while a prisoner, and when released asked the group to come to his village. The team which went included three schoolboys, one schoolgirl, two experienced teachers, one lady clerk, a pastor and a missionary. The nine divided into three groups; two groups visited the homes, in some of which there was opportunity for prayer. The third group remained behind and played games with the children. They also taught these children to sing who had never sung before, and told them stories. The first night about 290 people came to the meeting, and listened attentively to the end. Many times Maung Shein, the young prisoner, proclaimed his allegiance to Christ and said, "I am so happy."

—*Koinonia*.

### "Ten Virgins"

One day's work in the village—the women saw us coming and ran out to meet us. We salaamed to them, but they said to us, "You honor us by coming; let us salaam you first." As we walked with them through their village street, a narrow lane with high mud walls on either side, each one asked us to come in and sit on the bed in front of her house. It was thrilling to hear these thirty non-Christian women singing Christian hymns. We had them sing with us and without us. I am sure they go about their work singing these Christian songs. We showed

them the picture of the Ten Virgins, the story having been taught to them before. It was a joy to have them begin immediately to tell the story and end it up by emphasizing the fact that Jesus is coming again and that we must be ready to meet Him.

—*The Presbyterian Mission at Saharanpur*.

### A Christian Sweeper

Rev. J. J. Lucas, D.D., of the American Presbyterian Mission at Saharanpur, writes in the *Indian Standard*:

A few months ago I arrived at a railway station at ten o'clock at night. I heard, behind an enclosure at the end of the platform, a voice, singing a Christian *Bhajan* (Gospel song). I found the singer stretched on his back on the floor. Under the dim light of a lamp above him he held a book from which he was spelling out and singing the Gospel songs. My heart was touched to find at that hour of the night this poor sweeper singing the praises of the Lord. He told me that he was a Christian, belonged to "Padre Buck's Mission." Among other questions I asked him, "Where is the Lord Jesus?" and at once he replied, putting his hand to his heart, "Why he is here in my heart," and as he said it, a look such as is born of the Holy Spirit, I verily believe, suffused his face. That conversation of a few minutes was sufficient evidence to me that within was the spark of life, and I would not have hesitated to baptize him had he been an enquirer.

### Lee Memorial in Calcutta

This interdenominational mission was founded in 1894 by Rev. and Mrs. D. H. Lee. It was first called "Bengali Mission," but after the six children of Mr. and Mrs. Lee were killed in Darjeeling landslide in 1899, the name was changed to Lee Memorial.

There is a Girls' Boarding School, with classrooms and dormitories for 200 girls, and a day school with an enrolment of 70. Two miles from this center is a Boys' School and Community Playground of three acres. This is the home of 50 boys. The mission also carries on a Bible woman's work in Calcutta and villages. Temple children are rescued. The workers also seek to reach the pilgrims at Hindu festivals.

### Ceylon Baptist Council

The new Ceylon Baptist Council is now caring for all the work hitherto directed by the B. M. S., the Ceylon Baptist Union and the Lanka Mission. Much readjustment has been necessary, but the work is going forward. Some schools have had to close and those retained have increased their enrolment. Over 4,500 pupils are under instruction. Fees paid by parents and government grants have enabled the three boarding schools for girls in Colombo, Ratnapura and Matale, and the one boarding school for boys in Colombo, to carry on with little help from the Council.

Evangelistic work has been vigorously maintained, in Singalese chiefly, but also in Tamil and in English. Open-air preaching services have been unhindered, women evangelists have been able to visit the village homesteads regularly, and magic-lantern services have proved a never-failing attraction. Large numbers of Scripture portions have been sold. There are 15 pastors and evangelists altogether supported by Church funds, and there are 14 honorary lay preachers.

—*Missionary Herald*.

### Church Growth in Indo-China

The Christian and Missionary Alliance reports encouraging growth in Indo-China:

|  | 1930  | 1932  |
|--|-------|-------|
| Districts occupied by missionaries .....                         | 17    | 22    |
| Self-supporting churches under Native Church Government .....    | 19    | 36    |
| (Many nonself-supporting churches are under Mission government.) |       |       |
| Workers wholly supported by churches .....                       | 20    | 34    |
| Workers partially supported by Mission ...                       | 59    | 79    |
| Outstations .....  | 85    | 83    |
| Baptisms .....   | 1,247 | 1,462 |
| Church Members .....   | 5,592 | 7,508 |
| Ordained Native Pastors  | 21    | 28    |

### Need Among Burmese Moslems

A Christian tract, translated into Burmese, is being distributed among Burmese Moslems,

of whom there are said to be 400,000. So far as known, nothing has previously been published in Burmese, intended for Moslems. It is also planned to have this tract translated into Chinese for use among Chinese Moslems of Yunnan. Chinese Moslems along the border of Yunnan are as unevangelized as if they lived in Tibet.

### Buddhism in Siam

Mr. Paul Gunther, of Eastern Siam, calls attention to the latest Siamese census, which records 16,000 Buddhist temples, 132,893 priests, with 77,483 novices of student priests, making a total of 210,376 Buddhist priests in that country. The total population numbers eleven and one-half millions. There are approximately 10,000 Protestant Christians in Siam.

—*Alliance Weekly*.

## CHINA

### Work That Counts

Kong Lao-teh, member of the C. I. M., at Kaifeng, Honan, manufactures a tape for wrapping parcels. He lives by faith in that he looks to God alone in times of crisis. For example, having claims to meet—wages to pay, perhaps—and no money, after prayer a remarkable sale of his goods is made. For six or more weeks he held nightly preaching services in a room about thirty feet by fourteen, which was crowded night after night and many standing about the door.

The son-in-law of the widely known Pastor Ting Li-mei is the head of a Government Tax Bureau in Kaifeng. He has started a service for his staff on Sunday mornings at 9:30 in the office. He is out to win these men. One of them is a devout Buddhist.

Dr. Sung cast his American diplomas into the Pacific when coming home to China lest he be tempted to forget God's call to him to preach. He preached for two years without a conversion. At last he made up his mind to find out the reason. He ago-

nized in prayer about it and it was revealed that he was not preaching about *sin*. Straightway he began and continued, and since then souls have always been saved. Every sermon deals with *sin*.

These are only a few of the outstanding Chinese evangelists who are "bringing in the sheaves." —*China's Millions*.

### Prayers for China

Dr. T. T. Yew has prepared a ritual for the "Service of National Humiliation" in China. Of two prayers for this service, the following is quoted in part:

*In Time of National Sorrow...* We ignorant people fail to observe Thy laws in ordinary times.... Only when sufferings come upon us do we begin to turn to Thee for guidance. We deeply feel our own unworthiness.... We earnestly beseech Thee to grant us Thy Holy Spirit that we may have intelligence and wisdom, ability and resourcefulness, knowledge and piety and the constant realization that to love and fear Thee is our supreme joy. Thus, we can form right judgment when we face difficulties, endure hardship when we face suffering; we will not blindly follow partial views; we will not be downcast and we will not be filled with panic by unwarranted fears. We pray that through every trial we may reach fullness of life, and that through us Thy will may be completely fulfilled.

*For the Unity of the Church.*—O Lord of Heaven and Earth, who with wisdom ineffable hast founded Thy Holy Church throughout the world, bestow Thy blessing upon her that she may ever be holy, catholic and faithful. Hasten the day when Thy broken body may be healed and all those who love Thee may be truly one. So that in this world of strife, division, hatred and selfishness, Thy church may with the authority conferred upon her by Thee, effectively proclaim the message of universal love and successfully fulfill the task of reconciliation among all men. Through Jesus Christ our Lord, Amen.

—*Missionary Link*.

### Preaching and Practicing

In an effort to bring home the dignity of manual labor to his students, Principal Yang Sheng-wu of the T'ung Jen Middle School, Paotingfu, North China, personally helps the students repair the public roads near the school. In addition, he conducts weekly visits to factories and public utility works. Boys and

girls who come into the school from the country where there is little or nothing modern thus see these new and strange sights in company with one who can explain them helpfully. Although the school is lighted with electricity, the dormitories, wash-rooms and heating facilities are kept close to the country conditions from which the students come. The buildings are typically Chinese in design, but have ample windows, giving light and ventilation.

—*Missionary Herald*.

### Leprosy Program

The first National Conference of the Chinese Mission to lepers was held last year. It marked the beginning of scientific interest in the leper problem in China. Some outstanding conclusions of the conference were:

1. That uniform, modern, human laws should be made for the supervision and treatment of lepers in all parts of the republic.

2. That the Chinese Mission to Lepers and other organized bodies be encouraged to continue their activities toward the eradication of leprosy, and that the government be petitioned to lend its support to these ends.

3. That central leprosy institutions should be established in all affected provinces, and that existing institutions might be used and developed for this purpose.

4. That uniformity be the aim in methods of treatment and of education of the public.

5. That the aim should be toward three types of institutions:

- (a) Settlements for advanced, disfigured and "burnt-out" cases.
- (b) Hospitals for cases at an infective stage and where reasonable hope for a cure exists.
- (c) Dispensaries for early, non-infective cases and where hospitalization is impossible.

—*Without the Camp*.

### Giving Out of Poverty

Last year, in spite of dire poverty and heavy taxes, gifts from one Chinese congregation for "foreign missions" amounted to \$3,600. Another church followed a novel plan for raising money. A large map was displayed, portraying in white the sections where Christian missionaries were working and

Borneo, the one neglected place, in black. A basket was placed in front of the last. Nearly the entire membership of 700 marched past the basket and dropped in an offering for this needy field. When the contributions were counted they were found to amount to \$546.59.

—*United Presbyterian.*

### **"Renewal of Vows" Movement**

Robert E. Chandler, Congregational missionary in Tientsin, writes of a hopeful form of church effort, called a "Renewal of Vows" movement, which has been tried in two churches.

One was in the country and the other was the Hsiku Church in Tientsin. The method was one of thinking back to the solemn vows taken at baptism, thinking down to the loyalties that moved one then and which should hold one now. The reminding was not done through big meetings and much oratory, but just calling. The aim was to look up every member of the church who could be found. One or two invited guests from outside, along with the pastor and lay leaders of the church, did the calling. We were not given any cold shoulders; rather it was a joyful time. At the end of two weeks of concentrated effort it headed up with a most reverent Renewal of Vows worship service. After the members have thus pulled together and vowed together, there is plenty of church work ahead for them.

—*Congregationalist.*

### **Literature Promotion Fund**

For many years Dr. John R. Mott has felt an urgent need for a wider distribution of Christian literature in China. He has therefore proposed the formation of an independent body for this purpose, responsible only to givers. As a test of the soundness of the plan he offered from sources at his disposal a gift of \$62,500, Shanghai currency, to be placed in the hands of a small group of trustees, to be administered in the interests of the production, distribution and use of Christian literature in China. The name of the new organization is: Literature Promotion Fund in China. The use of the money given through Dr. Mott is to be spread over a period of three years; the trustees have voted to limit their spending

budget for 1933 to approximately \$10,000. The larger part of the amount to be used this year is to be applied to the expenses of two conferences: of writers and others interested in a literature for the educated classes; and of leaders producing a more adequate literature for use in the training of preachers. Other projects which will be helped by small grants include a Christian paper for farmers, enlarging the usefulness of Dr. Timothy Lew's magazine of worship, known as "The Amethyst," and some special literature for women.

### **North China Industrial Service Union**

Under the leadership of Dr. Chang Po-ling and Dr. J. Leighton Stuart, Presidents of Nankai and Yenching Universities respectively, a group of persons interested in China's pressing economic problems organized an association with the above name. Their action was taken in harmony with the desire of the National Christian Council to see a group formed both to study what can be done along industrial lines to help the farmers in North China economically, and to promote experiments in rural industry, believing that herein is a field for constructive Christian service. The Union will have a coordinating center through which experience can be pooled and a common program pursued. The first step will be the organizing of industries and serving them in business ways until the organizations so created are strong enough to function without such aid.

### **JAPAN—CHOSEN**

#### **Unselfish Christians**

In addition to a reduction of 10 per cent in salary the Japan missionaries of the Reformed Church in the U. S., of their own accord, voted to contribute their December salary towards the deficit of 1932. It is also most deserving of note that the Japanese associates volunteered

to contribute from 12 to 15 per cent of their salaries. There is said to be untold suffering on the part of farmers and fishermen in this field. Economic conditions in the extreme north are acute. All values have been falling steadily for years and unemployment is increasing. Under these conditions it is proof of the influence of Christianity that the Christians, few as they are, have raised many thousands of *yen* to help feed the hungry and clothe the shivering. One of the hopeful indications is the increasing desire of the churches to become self-supporting. There are now 21 stations, operated by the independent churches, the contributions of which amounted last year to \$14,398.44. A Ten-Year Plan has also been put into operation, almost entirely of Japanese origin, looking towards the self-support of twenty other congregations.

—*Outlook of Missions.*

### **Temperance Film**

Tokyo authorities have just ordered Kagawa's film, "A Grain of Barley," to be shown in every primary school in Tokyo. This is the story of the conversion of a village youth and the mill girl to whom he is engaged, and the consequent great change in the home which the father has dragged down through drink, and the whole village. This Christian film will reach thousands where the mission reaches one—working people, who are mostly Buddhists.

—*Missionary Link.*

### **Anti-Prostitution Drives**

Owing to the miserable conditions of farming communities, especially in the Tohoku and Hokkaido, the selling of girls to licensed quarters and to geisha houses continues on a large scale. To combat this evil the Woman's Patriotic League has set aside 16,000 *yen* to be used as loans to save such girls,—a sum entirely inadequate since the sale of girls last year reached a total of nearly 5,000, about 33 times the average num-

ber. Buddhism has gone on record as favoring the abolition of this evil. Twenty-three priests of the Shingon Sect signed a memorial to the Home Department calling for an end of licensed prostitution. Petition drives have been made in Tokyo and a number of the prefectures.

—*Japan Christian Quarterly.*

### Christian Women Speak

"We, the Tokyo Christian Women's Federation, are today uniting in prayer for love, peace and goodwill between our countries."

Such was the message cabled to Shanghai by the Tokyo Christian Women's Federation on March 3. It was also unanimously voted that a delegation be sent from the meeting to protest against the radio being used to broadcast war news every evening.

On March 6 the following memorandum was sent to the Japanese Premier:

We, the Christian women of Tokyo are praying for those who are responsible for the welfare of the country, and extend our hearty thanks for all your efforts in looking after national and international affairs at this critical time when all the world seems to be in confusion. We fully appreciate the fact that you have been carrying a heavy burden through these troublesome months which culminated in our country's retiring from the League of Nations. On March 3d, over 250 women representing about 180 churches in this city gathered together and prayed specially for those who are in responsible positions that they may have clear guidance. We know that what has been going on since September 18, 1931, is inevitable, yet we sincerely hope and pray that the strife in Manchuria will soon be ended, because we believe that the day has come when all nations should resort to peaceful means to settle all international troubles. We pray that Your Excellency, as well as all the members of the Cabinet, may enjoy special guidance and help from Heaven.

—*The Presbyterian.*

### A Demon Worshipper Converted

In the "Five Fundamental Virtues" village, in Korea, a man bought a Gospel from the colporteur but with no intention of becoming a Christian. Some

time later, obliged to keep watch over his crop of millet to guard against the depredations of wild boar, and having nothing to do, he remembered the little Gospel so far untouched. An ardent demon worshipper, he was struck by the fact of the power of Jesus Christ over demons, in the Gospel of Mark. A consciousness of sin came over him and he exclaimed, "What a sinner I have been to worship the devil! I must learn about this One who has conquered him." He went on from that beginning and seems fairly out on the way now, lifted out of the bondage of a slave of Satan to the glorious liberty of a son of God. Five members of his household, all but the old father, have followed him into the Kingdom of God.

—MARY HILL.

### Medical Work in Korea

From Alexander Hospital in Soonchun comes the report that notwithstanding the fact that the country is in a worse financial condition than it has been for years, the medical work has prospered and grown, because the germ is no respecter of depressions. The year 1931-1932 was the hospital's best in the number of patients treated and in the quality of work they have been able to do. Of the 5,031 dispensary cases, 495 were charity patients. No charity case is ever turned away for lack of funds, although sometimes there has not been enough on hand to run for two or more days. The money always comes from somewhere, but usually not from the mission, as only about 2,500 *yen* of the total expenses of 32,215 *yen* come from that source.

—*Christian Observer.*

### A Transformed Life

Miss Pak Hak Joon is the head teacher in the leper Sunday school at Taiku. She became a Christian in the Taiku Leper Hospital and is now a very earnest believer. At five years of age she had developed the dread malady from which her mother died. The outlook

was dark and the child became despondent and when she was fifteen years old she tried to end her misery by hanging herself from the branch of a tree, but was saved. A year later she tried to drown herself, but met an old man who cheered her with the thought that there was hope of a cure. She heard of the Taiku Leper Hospital, was examined and admitted and cured. Do you wonder that in her Sunday-school teaching gratitude and thankfulness are frequently her theme?

### ISLANDS OF THE PACIFIC

#### Large Offerings from Small Incomes

In spite of small incomes, a number of churches in Tayabas, Philippine Islands, have received substantial offerings, amounting to 66 per cent of normal contributions. One member presented the congregation with 20 additional hymn books and a pulpit Bible. Another paid his subscription for a year and then added another five per cent for "good measure." A former deaconess, and now a pastor's wife, was gravely ill. Church members made up a purse so that she might be brought to the mission hospital, where she was cured. A certain old lady gave her mite. She is a widow and a member of the new congregation at Candelaria. With her savings of five years the woman bought a lot on which the church may erect a chapel.

—*Presbyterian Advance.*

### A Reborn Papuan

Bokamani is a Papuan, convicted of sin and born again after attending a Gospel meeting. Returning to his own village, where there was not a single Christian, his first thought was to tell his neighbors this great news. As he was praying about it, the Holy Spirit guided him to say nothing, for at least a fortnight, but to live as nearly like Christ as he could. An old man lived in his village whose joints were painfully set and whose only means of getting

about was on his hands and knees. Bokamani carried this old man on his shoulders to the river to bathe every morning and evening. He also visited the sick (who are often turned out of their houses and shamefully neglected) and in many others ways he "went about doing good." Before the end of the fortnight people began to question him—all this was so foreign to them. The whole village seemed to have been blessed since his return—what did it all mean? Bokamani's time had come to testify. He gathered the villagers together and told them how his own burden of sin had been lifted, and how the love of God had come into his heart. He told them of the new Power over evil which he had experienced. Because of this man's witness and the testimony of his life many came to know the Lord. Fortunately Bokamani can read a little and now this small group of Christians gather together to pray and read their Suau Gospels.

—MARY ABEL, of Kwato.

### Temperance Education

The Malaya Woman's Christian Temperance Union sponsors temperance education through contests in oratorical, essay, story and poster competition. Eleven silver medals have been awarded first prize winners. In Methodist schools, the harmful effects of intoxicants upon the human body are taught in the physiology and hygiene classes as well as through posters, pamphlets and lectures. Pupils themselves sometimes arrange temperance programs. Both alcohol and opium are also studied from the standpoint of their disastrous economic and social effects upon human society. —*Malaysia Message*.

### Quaker Centenary, Tasmania

One of the largest gatherings of Friends ever assembled met at Hobart, Tasmania, early this year, marking the centenary of Quakerism in Australia. Delegates were present from New Zealand, England, South Africa and America.

It is 101 years since James Backhouse and George Washington Walker landed in Tasmania. Their chief objective was to investigate conditions of the convict settlement, administering such spiritual comfort as was open to them. They traveled all over Tasmania, and visited New South Wales, especially prisoners and gangs of workers. They formed meetings of Friends in Hobart and Sydney, whose chief aim should be to continue the work after they left. The first of these was formed in Hobart in 1833, that at Sydney two years later. They were also the pioneers of the temperance movement. The subject of peace and war, traditional with Friends, occupied a large portion of the time at this assembly, and a strong protest was made against the proposal to reintroduce compulsory military training in Australia.

—*Christian Century*.

## GENERAL

### Where the Money Goes

The Church Missionary Society issues a pamphlet, "How the Money Is Spent." In the Near East the Society maintains some four-fifths of the entire Anglican work among Moslems in that area, and plans to expend upon it in 1933 £40,519. The Society's share of the work in Tropical Africa for 1933 is estimated at £66,085, in India £124,490, and in the Far East £54,786. These sums, together with £15,000 belonging to special trust funds, show a total of £300,880 to be expended *in the field*. Home payments amounting to £101,937 are applied to the training of missionaries, outfits and passages, pensions to retired missionaries, interest on loans, and the administration of overseas work.

—*C. M. S. Outlook*.

### Protestant Mission Directory

The International Missionary Council has published a Directory of all the Protestant missionary societies of the world. It contains not only the name

and address of the organization, but the names of executive officers, budget, official periodical, fields of work, and in many cases an historical note. It shows the growth in indigenous Christian organizations in the various mission fields. In some cases, statistics of field situations are given; for example, China, Japan, Korea and India. Under each mission field is also given a list of all the foreign organizations that work there. This directory was compiled at the request of the Protestant missionary societies which support the International Missionary Council, and is obtainable from the offices of the Council.

—*Presbyterian Advance*.

### Thirty Million Bibles a Year

Impressive are the figures which show the number of volumes of Scripture being annually issued by the Protestant Bible Societies of America and Europe.

|  | 1931<br>Volumes |
|--|-----------------|
| AMERICA                                      |                 |
| American Bible Society                       | 9,745,356       |
| GREAT BRITAIN                                |                 |
| British and Foreign Bible Society (1804) .   | 10,552,284      |
| National Bible Society of Scotland (1861) .  | 4,615,109       |
| Scripture Gift Mission .                     | 2,185,043       |
| GERMANY                                      |                 |
| Baden Bible Society, Karlsruhe . . . . .     | 20,500          |
| Bavarian (or Central) Bible Society (1823) . | 10,951          |
| Bergische Bible Society (1814) . . . . .     | 74,270          |
| Prussian Bible Society (1806) . . . . .      | 86,727          |
| Saxony Bible Society (1814) . . . . .        | 23,291          |
| Württemberg Bible Institution (1812) . . . . | 606,100         |
| FRANCE                                       |                 |
| Bible Society of France (1864) . . . . .     | 3,313           |
| Bible Society of Paris (1818) . . . . .      | 7,016           |
| DENMARK                                      |                 |
| Danish Bible Society . .                     | 50,249          |
| HOLLAND                                      |                 |
| Netherlands Bible Society (1815) . . . . .   | 148,691         |
| NORWAY                                       |                 |
| Norwegian Bible Society (1816) . . . . .     | 76,071          |
| SWEDEN                                       |                 |
| Swedish Bible Society (1809) . . . . .       | 25,098          |



Added to this are the volumes issued by commercial firms and by Roman Catholics, bringing the total number of Scriptures supplied to the world in one year to 30,000,000.

—*Malaysia Message.*

### Cinemas for Mission Lands

The International Institute of Educational Cinemography, which was established in 1928 to make motion pictures educational and uplifting rather than degrading, is endeavoring to circulate the better class of films through the abolition of tariffs on such productions only. The Bureau, which is affiliated with the League of Nations, is preparing an international cata-

logue of educational films—scientific, geographical, social and dramatic.

This work has a very important bearing on missionary work, not only in the elimination of immoral films, but in helping missionaries teach hygiene, sanitation, international friendship, better race relations, history, geography and science. The Institute publishes a monthly bulletin at Geneva.

### "Toned Down Religion"

Dr. E. Stanley Jones, who is at present in this country, is quoted as saying: "Several years ago when I asked Mahatma Gandhi what we should

do to naturalize Christianity in India he answered, among other things: 'You must practice your religion without adulterating it or toning it down.' Rather remarkable that Dr. Hu Shih, the father of the renaissance movement and the greatest brain in China at the present time, should have said the same thing to a group of Christians: 'Don't tone down your religion.' The two outstanding non-Christians in the East give us the same counsel. Dr. Hu Shih, who calls himself an agnostic, said to a group of missionaries, 'I do not believe what you believe, but if I believed half of what you say you believe, I would be more earnest than you are.'"

—*Watchman-Examiner.*



Used by courtesy of "China's Millions"

### A PART OF THE GREAT WALL OF CHINA, DIVIDING MANCHURIA FROM CHINA PROPER

This wall extends from Shanhaikwan, on the Gulf of Liaotung, 1,400 miles to the western border of Mongolia. It was begun over 2,000 years ago by the Emperor Chin Shih Huang Ti and is a masterpiece of engineering. It crosses high mountains and valleys, steep slopes, deserts, river beds and great chasms. In some places the wall is thirty feet wide and observation towers are built in the wall at distances approximately a third of a mile apart. It was built to protect China from invasion from the north.

Recently the wall has proved ineffective against the inroads of the Japanese, with the aid of huge guns, tanks and bombing airplanes. As one of the wonders of the world this wall should be preserved.

# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

**The Christ of the Christian Faith.**  
By Dr. Douglas Mackenzie. 304 pp. \$2.00. Macmillan. New York.

This is a noble book. It sets forth the historic faith of the Church in the Deity of Christ with eloquence and learning, with a full knowledge of the critical questions of the New Testament literature and of modern psychology, and at the same time with full and assured faith in the real Deity of our Lord. "Modern critical scholarship," says Dr. Mackenzie, "by its very failures has proved that the true story of Jesus of Nazareth cannot be told by an unbeliever. The effort of the psychology of religion to account for the nature of the Christian life, without accepting the Gospel story as essentially true, is also a manifest failure." There are no doubt points in this book where we would diverge from or qualify the view expressed, but the central thesis and the thorough and competent explanation and defense of it are a rich contribution, one of the very richest, to our present-day Christian apologetics. The book is especially valuable for its study of the consciousness of Jesus as evidence of the truth of the New Testament narrative and of the unique and divine personality of our Lord.

ROBERT E. SPEER.

**The Finality of Jesus Christ.** By Robert E. Speer. 386 pp. \$3.00. Fleming H. Revell Co. New York. 1932.

This is a book that was urgently needed. It goes straight to the heart of present-day religious thinking. "What think ye of Christ?" is a question as crucial now as it was nineteen centuries ago. "We are facing today, in the Christian Church

at home and therefore of course in the missionary enterprise abroad, the fundamental questions of the meaning and value of Christ and of the nature of Christianity. Is He only man with divinity not qualitatively different from that to which we aspire, or is He man and God in a sense wholly unique? Are we to think of Him as a great human leader classified with other great religious teachers, or as the only personality of His kind, the Messiah of God promised in the Old Testament, the Saviour whose death atoned for sin and who actually arose from the dead and lives as the risen Lord and whose salvation must be offered to every man? And is the faith of Christ essentially the faith about Christ and wholly different from other faiths, with a unique and universal mission, so that its business is not to reach a synthesis and adjustment with other religions but to conquer and possess the earth in Christ's name and to set Him in the sole and supreme place?"

Dr. Speer's answer to these questions is "unhesitating and unqualified." He holds that Jesus Christ is unique, final, absolute and universal, the world's only Saviour and Redeemer, God and the only Son of God. He maintains this thesis with cogency of argument, and a wealth of documentary proof of the historic faith of the Church from the Apostolic Age down to the present time. The author does not view Christianity as the result of a human search for God or a quest for spiritual reality, but as God coming down to men, a supernatural revelation incarnated in Jesus Christ. This central fact, once accepted, settles a whole brood of subsidiary

questions—the relation of Christianity to non-Christian religions, the motive and aim of foreign missions, the proper place of evangelistic effort in missionary work, and the duty of the Church and its individual members.

The Stone Lectures at Princeton which form the basis of this book, were prepared some time before the publication of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. But the reader cannot fail to note that the conception of Christ here presented so clearly and powerfully is radically different from that which subtly pervades "Re-Thinking Missions." Everyone who has read the latter volume should read Dr. Speer's scholarly and truly Christian presentation of the unique character and mission of Jesus Christ.

We believe that this is the ablest, clearest, most decisive and convincing statement of the evangelical view of Christ that has recently appeared. It is a tonic to faith. If every minister and layman would read it carefully, much of the current doubt, uncertainty and confused thinking would be dispelled.

A. J. B.

**Out of My Life and Thought—An Autobiography.** By Albert Schweitzer. 288 pp. \$2.50. Holt & Co. New York.

Dr. Schweitzer is one of the remarkable personalities of this generation. His range of accomplishments is amazing. Theologian, philosopher, physician, scientist, musician, author, lecturer and missionary, he is eminent in every department. He is the world's foremost interpreter of Bach, and

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

his organ recitals have delighted fastidious audiences in many countries, while some of his books on ethics, civilization, Paul, the historical Jesus, the Kingdom of God, the primeval forest, missionary work, and other subjects, are just regarded as classics. The facts regarding this extraordinary man are now well known. The world was thrilled when it was learned that this gifted man had left a great European university to found and conduct a Christian hospital for sick and suffering tribesmen in an equatorial forest in Africa. He did this unhesitatingly and joyously for the poor and ignorant people for whom Christ died. He tells the story in this book, tells it modestly and with no other purpose but to bear his testimony that "the essential element in Christianity as it was preached by Jesus and as it is comprehended by those who believe, that it is only through love that we can attain to communion with God; all living knowledge of God rests upon this foundation: that we experience Him in our lives as will to love."

This book comes as a current of cool, fresh air amid the murk and heat of much of the current religious discussion of our day. Here is a man who knows whom he believes, that He is able to save unto the uttermost, and that He calls His followers to a life of self-sacrificing service which, after all, is the only life worth living.

A. J. B.

**Christian Unity in Practice and Prophecy.** By Charles S. Macfarland. 396 pp. \$2.75. The Macmillan Company. New York.

While theologians and ecclesiastical lawyers are debating organic union, many of the churches are steadily moving closer together in practical work. Dr. Macfarland deals with the latter movement. He has had exceptional opportunities to observe it for he was for twenty years the general secretary of the largest and most successful of the cooperative movements of Protestantism—the Federal Council of the Churches of Christ in Amer-

ica. Beginning with the principles of unity in the teachings of Jesus, he describes its vicissitudes in the Ecumenical Councils and the Reformation and post-Reformation periods, its gradual growth in the nineteenth century as expressed in the Evangelical Alliance and other bodies, and its more highly developed forms as exemplified in the Federal Council, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, and the Stockholm Universal Christian Conference on Life and Work. While the volume is mainly historical, it also attempts to be prophetic and constructive so far as present conditions indicate present trends and tendencies. It is a notable contribution to the literature of the subject, comprehensive in its historical survey, progressive in outlook and suggestions, and yet sympathetic in its recognition of denominational values. An excellent index makes its rich store of material readily available for reference. The author has rendered a service to the cause of unity in this thoughtful study.

A. J. B.

**Religion in Our Times.** By Gaius Glenn Atkins. 330 pp. \$3.00. Round Table Press. New York.

The author, who left the pastorate a few years ago for a professorship in Auburn Theological Seminary, has already won a high place in religious literature by his former volumes—"The Making of the Christian Mind," "Procession of the Gods," "Modern Religious Cults and Movements," and "The Life of Cardinal Newman." In the present volume Dr. Atkins describes the changes that have taken place in the life of the churches during the forty years from 1892 to 1932, the new methods that have been introduced into religious work, and the conflict of new forces and old ideas in religious thinking. Many of the outstanding preachers of the period are characterized and the narrative is enriched by personal reminiscences and illustrative incidents.

The book has the literary charm of the author's former works and gives a vivid cross section of recent movements in religion. It is carefully documented and indexed.

A. J. B.

**My Life in the Moslem East.** By Emma Cochran Ponafidine. 320 pp. \$3.50. Bobbs-Merrill. Indianapolis. 1933.

This beautifully illustrated autobiographical book of travel and of venture gives the story of Madame Ponafidine until she went to Russia. She is the daughter of the well-known Presbyterian missionary, Dr. Joseph P. Cochrane of Persia. Her later life and the tragedy of the Revolution is told in her other book, "Russia My Home." Many years ago I met the author in Baghdad at the British Residency, where all were charmed by her unusual insight and sympathetic judgment of life in the Moslem East. She was born in Persia during a Kurdish raid. As a young woman she married a Russian diplomat, himself a student of Moslem affairs and for more than twenty years she shared the hazards and hardships of life in the Near East and traveled to its outposts. The picture of her childhood in the mountains of Persia, the romance of her marriage in London, the journey to Baghdad, and the descriptions of this ancient city holds the attention of the reader. Here we have Baghdad as it was thirty years ago, inconceivably hot in summertime with no modern conveniences, where pest and plague wrought havoc and sudden flames of fanaticism arose among the people. The description of Moslem life, etiquette, and religion is accurate. The changes that have come since the World War have left a sense of tragedy which the author expresses as follows: "Whether it is approaching old age, or sentiment, I am not sure, but a strange lonely feeling often comes over me as I let my mind roam about the past. I find with regret so few spots in all the countries in which we have lived that would be recognizable and where my thoughts can rest as

on something still existing. Our dear old home in Urumia (the very name now changed to Rizieh) has little left after the terrible massacres and revolutions that followed the Bolshevik catastrophies in Russia. Our Baghdad home has been turned into a hotel."

SAMUEL M. ZWEMER.

**The People Next Door.** By D. M. H. 8 vo. 40 pp. 3d. Highway Press. London. 1933.

This racy little story is a skillful bit of missionary enlightenment and inspiration by indirection. It is more natural in style and structure than most productions of the sort; in narrative form down to date it introduces adroitly material on India and Africa and stimulates the missionary impulse toward "sharing" with racial neighbors the world over. Through true-to-life incidents narrated in six chapters—each appealing to a different interest or type of personality—it reveals the shocking social conditions in non-Christian lands, the evils and abuses of unchristianized commercialism, the world-wide sources of supply for our indispensable commodities, our dependence on overseas labor and the close interrelationship of all members of God's widely dispersed family.

A missionary pull, upon the basis of simple human interests, is made on parents, agriculturists, business folk and social workers. In the course of the story, an effective reply is made to its initial inquiry as to whether a talented, well-educated person is making the best worth-while life-investment in foreign missionary service. There is also an appeal to the spirit of fair play: "Don't you think it is up to us to see that more of them hear of Him? It seems to me we are not playing the game if we take all that they do for us without troubling to share our good things with them in return." Spiritual dynamite is employed in the last chapter to blast Christian people out of their indifference:

"It seems to me that we here had all of us got into a nice, comfortable

rut, interested just in our own concerns and thinking our own country was the only part of the world that really mattered. And it took a lot to shake me out of my rut; but," with a glance around the room, "I think we're coming out nicely now."

The story affords good program material as a reading, a narrative or a homemade dramatization, to which last-named use the chapters easily lend themselves.

ESTELLA S. AITCHISON.

**Things to Make: Some Suggestions on Handwork for Boys and Girls.** Compiled by Margaret La Trobe Martin. 8 vo. 62 pp. 1s. Illus. Church Missionary Society. London. 1933.

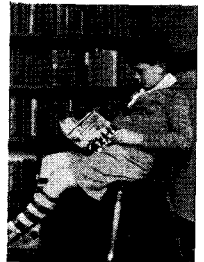
Well-informed leaders among young people are awake to the value of handwork as a medium for mental and spiritual culture, as well as an expression of developing initiative. The puzzling question is, where to get grist for the mill, namely, fresh plans and materials. To such workers this book is calculated to prove a mine of wealth, especially in these days of financial stress; it utilizes the greatest variety of waste material and remnants—tin cans, meat skewers, old broom handles, fish bones and the like, to make really charming things. The possibilities of its range may be judged from its Table of Contents: "Inexpensive Work for Boys and Girls; Inexpensive Work for Boys; Needlework; Raffia Work; Raffia and Canvas Work; Raffia and Cork Mats; Designing with Colored Paper; Leatherwork; Twisted Sea Grass Seating; Cane Chair Seating; Copper and Brass Foil Work; Beaten Metal Work; Ways of Decorating; Household Recipes; Gifts for Mission Schools and Hospitals; Ways of Earning Money.

A more ready reference handbook could scarcely be compiled. The materials used are classified alphabetically—American Cloth, Blotting Paper, Cans, Fir Cones, etc.—referring to the pages on which each article is exploited. In each chapter the successive paragraphs are headed in bold type and deal with distinct items. The illustrations are

numerous and very explanatory. The recipes (not omitting the toothsome English preserves and jams) are appetizing. The suggestions for money-raising are as available in America as in England.

The plans submitted have been tried out on one and another group of children "and the results have been saleable things," though the commercial intent was only incidental, as the primary object has been to

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ESTELLA S. AITCHISON.

**Salting the Earth.** A Story of Rural Reconstruction. By H. and H. F. Topping. Paper. 38 pp. 20 cents. Published by the Author. Tokyo.

The order of Friends of Jesus, founded by Kagawa, enrolls 1,300 members who advocate peace and brotherhood as essential elements of Christianity. The authors of this booklet express the hope that their account of one of the members may help Americans to realize that many of the common people of Japan desire peace and should have the sympathy of lovers of peace in other lands. The story is excellent material for mission study classes and missionary societies.

A. J. B.

**Mystik Und Glaube: im Zusammenhang mit der Mission auf Java.** By Dr. B. M. Schuurman. 125 pp. 3 Guilders. Martinus Nijhoff, Publishers. Hague, Netherlands.

The missionaries in Java have made notable contributions to the science of missions. Some years ago Dr. Bakker wrote a thesis on the subject of Polygamy in the native church which deserved a much larger circulation than it received. In the study of Islam there have been several remarkable books. The present treatise is for the specialist working among Mohammedans, rather than for the general reader. It deals with the relationship of Islamic mysticism and faith. As is well

known, the various dervish orders are found everywhere in Java; Sufism is the background of Moslem thought. The author is well acquainted with the literature of the subject. He quotes with approval the statement of Nicholson: "Notwithstanding the breadth and depth of the gulf between full-blown Sufism and orthodox Islam many, if not most Sufis, have paid homage to the Prophet and have observed the outward forms of devotion, which are incumbent on all Moslems. They have invested these rites and ceremonies with a new meaning, they have allegorized them, but they have not abandoned them." The book consists of three parts: first, an account of mysticism as it exists in Java; second, its relation to faith, and a final chapter on the conclusions that follow for the work of missions. The work is well documented and gives evidence of wide reading.

SAMUEL M. ZWEMER.

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**A Self-Made Bishop.** G. L. King. 58 pp. 1s. S. P. G. House. London.

**Bishop Montgomery—A Memoir.** By M. M. 109 pp. 2s. 6d. S. P. G. London.

**Broken Bonds.** K. S. Malden. 101 pp. 2s. S. P. G. House. London.

**Craftsmen All.** Edward Shillito. 159 pp. \$1.00. Friendship Press. New York.

## JUST OFF THE PRESS

### Sovereignty and Grace

By Professor John B. Champion, A.M., Th.D.  
Eastern Baptist Theological Seminary

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The author writes that Grace is God's love for the sinner in spite of his ingratitude, injustice and guilt. Divine fulfillment took place when all that was in God was fulfilled in relation to all that is in sin. Sacrifice is the sovereign source and secret of God's repossession of us and our joy and fellowship in Christ forever and ever.

The book abounds with epigrammatic sentences, revealing the logician, psychologist, philosopher and theologian. It gives us, in modern thought and language, a new interpretation and understanding of the most difficult and the most important of all subjects,—God and His sovereign grace in their relation to mankind.

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Harrisburg, Pa.

**The Christian Mission in America.** Hugh T. Kerr. 184 pp. \$1.00. Friendship Press. New York.

**Faith—An Historical Study.** Stewart Means. 334 pp. \$2.50. Macmillan. New York.

**Joseph Jackson Fuller.** Robert Glenine. 65 pp. 6d. Carey Press. London.

**How Far to the Nearest Doctor?** Edward M. Dodd. 163 pp. \$1.00. Friendship Press. New York.

**India, Burma—Fact Finders' Reports of the Laymen's Foreign Missions Inquiry.** Orville A. Pitt, Editor. 760 pp. \$1.50. Harpers. New York.

**Mai-dee of the Mountains.** Mary Brewster Hollister. 153 pp. \$1.50. Revell. New York.


**The Press and the Gospel.** W. H. Murray Walton. 160 pp. 2s. 6d. Student Christian Movement. London.

**Reminiscences of Seventy Years.** Hiromichi Kozaki. 404 pp. Christian Literature Society of Japan. Tokyo.

**The Word of the Cross to Hindus.** Edgar W. Thompson. 327 pp. 7s. 6d. Epworth Press. London.

**What Shall We Do About Missions?** John Leslie Lobinger. 44 pp. 25 cents. The Pilgrim Press. Boston.

**Young American Makes Friends.** Mary Alice Jones and Rebecca Candill. 122 pp. \$1.00. Friendship Press. New York.



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