

# THE MISSIONARY REVIEW WORLD

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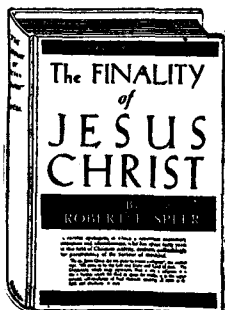
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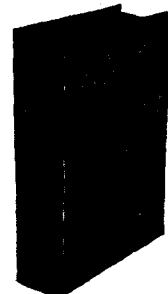
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*Signed, but name withheld.*

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## Editorial Chat

The mission study topic for the year is "Christ and the Modern World." This covers the whole realm of personal life and work, the Church and home missions, the work of Christ in foreign lands and Christianity in industrial, social and international relations.

\* \* \*

The REVIEW has already published a number of valuable articles on these topics and more are to follow. They are by Dr. Sam Higginbottom, Dr. Stanley Jones, The Rev. Harry Ironsides and others.

\* \* \*

The coming articles deal with Christ at the Century of Progress Exposition; Christ in Modern China and India; Christ and the Foreign Born in America and other topics. Use them for your church programs.

\* \* \*

The Summer months offer a good opportunity for reading. Many who have been reading the REVIEW have sent us their comments. Here are a few:

"The July number of THE REVIEW is rich. Any missionary worker who feeds on that fare regularly will be a power."

DR. HARRY P. LONG, *Dayton, Ohio.*

\* \* \*

"The July REVIEW is grippingly interesting. You are publishing a wonderful magazine. I wish it had 100,000 readers.

DR. PAUL DESCHWEINITZ, *Bethlehem, Pa., Treasurer of the Moravian Board of Missions.*

"I certainly like THE REVIEW. The articles are very readable and its contents are diversified and instructive. I greatly enjoy its monthly visits.

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\* \* \*

Do you recommend the REVIEW to your friends? Read the special offer on the second cover. Will you act on it and so help to extend the usefulness of the magazine?

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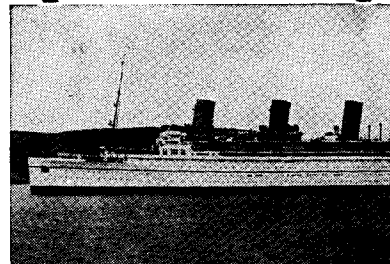
On page 368 in the article on "Presenting Christ to the Jews," reference was made to the total number of Christian adherents in the world but the figure to the Jews refers only to those in America. There are approximately 50,000,000 Protestant and Catholic church members in America and 4,500,000 Jews, and in the world there are 600,000,000 nominal Christians and about 16,000,000 Jews.

\* \* \*

It is with real regret that we note the demise of two more of our esteemed contemporaries—*The Record of Christian Work* and *The Presbyterian Magazine*. The former, after a long and honored history as the official organ of the Northfield Schools and conferences, has been combined with *Church Management* of Cleveland, Ohio, which will incorporate a Northfield Pulpit section. *The Presbyterian Magazine*, the only official organ of the Presbyterian Church, U. S. A., will turn over its goodwill and opportunities to the Presbyterian weeklies—*The Presbyterian* (Philadelphia), *The Presbyterian Banner* (Pittsburgh) and *The Presbyterian Advance* (Nashville).

[ 409 ]

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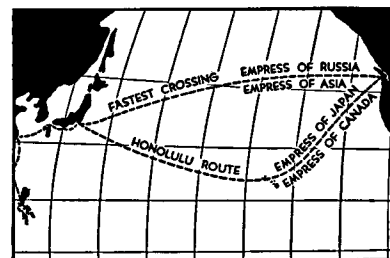


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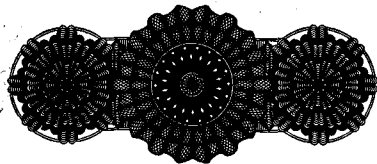
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DELAVAN L. PIERSON, *Editor*

VOL. LVI SEPTEMBER, 1933 No. 9

	PAGE
Frontispiece — Ambassadors for Christ .....	412
Topics of the Times .....	413
Moslem Agitation in Egypt	
Signs of a New Spain	
Present Crisis in Jewish Affairs	
British Views of Missions	
Another Missionary Campaign	
Cheering Signs from China. 417	
Rev. James P. Leynse	
Lima, Peru, Revisited .....	421
Dr. John A. Mackay	
The Real Basis of Christian Missions .....	424
Dr. Charles R. Erdman	
Shall Our Indian Christians Be Persecuted? .....	427
Dr. John M. Somerndike	
Wonders of Moro Education 429	
Dr. Frank C. Laubach	
A Moslem View of Mohammedanism .....	432
Dr. T. A. Lambie	
Why Mohammedans Need the Gospel .....	433
Dr. Samuel M. Zwemer	
The Jew — A Challenge to the Church .....	435
Dr. Conrad Hoffman, Jr.	
New Trails in Southern Highlands .....	437
Helen H. Dingman	
Representing Christ in the Community .....	445
Rev. C. Burnell Olds	
Fresh Victories in China .. 448	
J. Howard Kitchen	
Effective Ways of Working 452	
Edited by Mrs. Estella S. Aitchison	
Women's Home Mission Bulletin .....	455
Edited by Anne Seesholtz	
World-Wide Outlook .....	457
Our Missionary Bookshelf . 469	

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## Dates to Remember

September 9-12—Universal Christian Council for Life and Work, Executive Committee, Novi-Sad, Jugoslavia.

September 15-16—World Alliance for International Friendship Through the Churches, Sofia, Bulgaria.

September 25-27 — Interdenominational Missionary Institute for Philadelphia and Vicinity. Lutheran Church of the Holy Communion, Philadelphia, Pa.

September 27-28 — Foreign Missions Conference of North America, Committee of Reference and Counsel, New York.

October 11-15—International Convention of the Disciples of Christ, Pittsburgh, Pa.

### UNITED FOREIGN MISSIONARY CONFERENCES

September 28-29—Worcester, Mass.

October 1-2—Boston, Mass.

October 3-4—Portland, Me.

October 5-6—New Haven, Conn.

October 8-9—Rochester, N. Y.

October 10-11—Cleveland, O.

October 12-13—Pittsburgh, Pa.

October 15-16—Detroit, Mich.

October 17-18—Toledo, O.

October 19-20—Grand Rapids, Mich.

October 22-23—Cincinnati, O.

October 24-25—Louisville, Ky.

October 26-27—Columbus, O.

October 29-November 3—Greater New York.

November 5-10—Chicago, Ill.

November 12-13—Milwaukee, Wis.

November 14-15—Des Moines, Iowa.

November 16-17—Sioux City, Iowa.

November 19-20—Omaha, Neb.

November 21-22—Lincoln, Neb.

November 23-24—Topeka, Kan.

November 26-27—Kansas City, Mo.

November 28-29—Wichita, Kan.

November 30-December 1—Oklahoma City, Okla.

## Personal Items

Dr. Wm. N. Blair, Presbyterian missionary of Pyengyang, and President George S. McCune, of Union Christian College of Korea, have recently returned to America on furlough.

\* \* \*

The Rev. John H. Harris, formerly a missionary of the Congo Balolo Mission, and for many years parliamentary secretary of the Aborigines Protection Society of London, was given a knighthood in the last birthday honors of King George V.

\* \* \*

Dr. Sam Higginbottom, the well-known and well loved missionary of Allahabad, India, has recently returned to his field with Mrs. Higginbottom.

\* \* \*

Dr. Samuel M. Zwemer is returning this month from his ministry in China, where he has been visiting his daughter, Mrs. Claude Pickens. He is to take up again his work in Princeton Seminary.

\* \* \*

The Right Rev. David Bexell, Bishop of the Tamil Evangelical Lutheran Church in South India, has resigned and Dr. John Sandegren, son of a former Swedish missionary in India has been elected. Bishop Sandegren has been a missionary in the Madras district for twenty-five years.

\* \* \*

The Rev. W. B. Anderson, D. D., Secretary of the Board of Foreign Missions of the United Presbyterian Church in the United States, was elected moderator at the seventy-fifth general assembly held in Pittsburgh in June. The American U. P. Church was organized in Pittsburgh in 1858, with a membership of 23,000. It has now grown to 180,000 communicants, with about 900 churches. Over \$900,000 was spent last year on foreign missions. Dr. Anderson, the new moderator, was formerly a missionary in India.

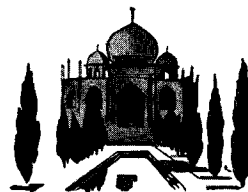
\* \* \*

Rev. Francis C. Brading, for many years the efficient secretary of the Scripture Gift Mission of London, has recently resigned and is succeeded by Mr. C. Ashley Baker, a worthy colleague for the past twenty-five years. This Society cooperates with other missions, and has circulated Scriptures in 134 languages to the number of 8,608,654 Bibles, Testaments, Gospels and portions.

\* \* \*

Dr. W. Courtland Robinson, for three years the able and stalwart editor of *The Presbyterian*, of Philadelphia, has resigned his editorship by order of his physician. It is hoped that the paper will go on from strength to strength representing the cause of Christ among American Presbyterians.

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## Ambassadors for Christ

JOHN 20: 21

Who are these who come amongst us,  
Strangers to our speech and ways?  
Passing by our joys and treasures,  
Singing in the darkest days?  
Are they pilgrims journeying on  
From a land we have not known?

We are come from a far country,  
From a land beyond the sun;  
We are come from that great glory  
Round our God's eternal throne:  
Thence we come, and thither go;  
Here no resting-place we know.

Wherefore are ye come amongst us  
From the glory to the gloom?"  
Christ in glory breathed within us  
Life, *His* life, and bid us come.  
Here as living springs to be—  
Fountains of that life are we.

He hath sent us, that in sorrow,  
In rejection, toil, and loss,  
We may learn the wondrous sweetness,  
Learn the mystery of His cross—  
Learn the depth of love that traced  
That blest path across the waste.

He hath sent us highest honours  
Of His cross and shame to win,  
Bear His light through deepest darkness,  
Walk in white 'midst foulest sin;  
Sing amidst the wintry gloom,  
Sing the blessed songs of home.

From the dark and troubled waters  
Many a pearl to Him we bear;  
Golden sheaves we bring with singing,  
Fulness of His joy we share;  
And our pilgrim journey o'er,  
Praise with Him for evermore.

—T. P., from *Hymns of  
Ter Steegen, Suso and others.*

# THE MISSIONARY REVIEW OF THE WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LVI.

SEPTEMBER, 1933

NUMBER NINE

## Topics of the Times

### MOSLEM AGITATION IN EGYPT

Christian missionary work in Egypt is under the most widespread and most severe attack in the Moslem press that it has ever experienced. A half century ago there were local persecutions which were intense, even threatening life, but at no time has there developed such a general attack as during recent weeks.

Two factors lie back of this new uprising: a missionary incident and a political situation. The incident was the disciplining of a Moslem girl of fifteen in a Swedish mission school at Port Said. The girl reported that she had been beaten because she refused to become a Christian. While there was no truth in this accusation, the girl had in her possession a letter from the head of the school urging her to become a Christian, with lurid pictures of a final judgment day impending. The letter was published widely in the Moslem press, with photographic reproductions of the original. It may be imagined what complete evidence it seemed to furnish that young children were being terrorized and that undue influence was being used in some of the mission schools. The assumption was that these were usual methods in all schools.

The Egypt Inter-Mission Council expressed its strong disapproval of the letter and pointed out the falsity of the accusations that were being spread broadcast in the press. A sample of the lengths to which this campaign of misrepresentation went may be judged by the following quotation from an article in one of the Moslem papers:

And so they turn their attention to children, and make out that they have compassion upon them and want to teach and train them; and they deceive them while they are still young and immature. They beguile them by hypnotism so that they are deprived of their own will and lose their power of judgment; then they force their own will upon them and order them to do whatever they want, and so obtain their wishes. And if they find it difficult to deceive any one in this way, then they try to beguile him by immoral and adulterous means; by the drinking of

wine and all those evil ways to which an unruly spirit is naturally disposed.

In Egypt there is a widespread belief in hypnotism as a power given to some people to use over others; many no doubt believe such insinuations against missionaries.

The second factor in the rising tide of opposition to Christian missions is political. *The New York Times* of July 18 gave its latest report on the movement under the heading, "Politics Is Seen in Egyptian Riots." Those who know Egypt have realized how dynamic is this factor in the whole movement. It was so in the lesser disturbances of two years ago and again in the excitement of a year ago. The Wafdist Party, which has always included the extreme Moslem wing, is now out of power. They gnash their teeth that they can arouse no adequate opposition to Sidky's Ministry. They are forbidden to hold political meetings. Even their papers have often been suppressed when they criticize the Government. Here then is a great opportunity. Under the guise of zeal for Islam, the religion of the State, they capitalize any incident to show how derelict in duty is Sidky's government. In the defense of Islam, they can stage public meetings, and the speakers can score one for the defence of Islam and one against the Sidky cabinet. It is an entrancing game.

We cannot, however, explain away the whole excitement as a political ruse. There is a growing sensitiveness about preserving Islamic culture. Turkey has thrown over its leadership of Moslem nations by its extreme anti-Moslem reforms. Egypt aspires to the honor of becoming the Defender of the Moslem Faith and of Moslem Culture. The interpretation put by many on the Constitution's recognition of Islam as the state religion, is that this implies the right to use government influence for the suppression of rival religions, especially of missionary effort on the part of such religions. With Germany moving along these extreme nationalistic lines, it is no longer

possible to argue that modern civilized states do not act in this way nor restrict religious freedom among their peoples.

No doubt in time the excitement will pass, but a trail of suspicion and ill-will is bound to remain. In the meantime all missions and Christian institutions are suffering. The hostility is at present directed against Protestants and Catholics alike. Even attacks upon the Copts are reported. The Government has at last aroused itself to restrain the press on the ground that the attacks are inciting the population to attacks upon lives and property. Several such attacks have occurred but as yet there has been no loss of life. Undoubtedly there will be, after extended negotiations, certain regulations governing all missionary work. The non-Christian world seems to be especially sensitive because of the influence of the foreigner and his religion upon its rising generation. The accusation of undue influence over immature children is hard to meet. It will go a long way toward satisfying both the Egyptian and the British Governments if missions take the position which the majority now accept, that minors must not be baptized without consent of parents. But in addition to this, the missionary must increasingly study what may be done to win the confidence and love of Moslems, in spite of the enormous inheritance of hate built up by the Crusades and in spite of the unreasoning opposition and suspicion born of demagogic leadership, ignorance and emotional stress. Nothing but the love of Christ, wholly disinterested, endlessly patient, penetratingly wise and resourcefully creative and helpful, can possibly win. But this Christ love, if practically manifested, can and will be victorious.

### SIGNS OF A NEW SPAIN

Most Spaniards do not perceive the changes taking place in Spain as clearly as do foreign observers. Even in the last two years there is a great contrast between the old and the new, and between the Spain of the proclamation of the Republic and the Spain which recently celebrated its second anniversary. A new Spain is emerging.

*In religion.* The Roman Catholic Church was supreme and exclusive in Old Spain. In the Spain of today fanaticism and the Inquisition are gone. Even the Roman Catholic hierarchy seems to have changed. After the proclamation of the Republic, when the Constitutional Congress proclaimed the separation of Church and State and absolute freedom of worship, the Roman hierarchy published a pastoral protesting against such principles and doctrines and proclaiming them anti-Christian and anti-Spanish. Today, the new Primate of Spain, Archbishop Gomá y Tomás, has officially stated: "The Spanish Roman Catholic Church is

not committed to any type of government. It will stand by whatever political system the Spanish people choose. Republican or otherwise." What a change these words imply for Spain, when they come from the highest Spanish Roman Catholic authority.

For evangelicals, the greater change is in the attitude of millions of Spaniards toward religion. The President of the Republic, Alcalá Zamora, continues a devout Roman Catholic. Professor Fernando de los Rios declared himself publicly to be an Erasmian; and Erasmus was not anti-Christian. Even the ministers accused of being anti-Christian have stated that they will not oppose the right of the churches, whether Catholic or Protestant to preach and teach their respective creeds and practices. They only forbid making public schools, either primary, secondary, high school or university, places for the official teaching of any religion. The United States is committed to the same policies in the public schools.

For a Protestant, the most significant fact is the receptive attitude of millions of Spaniards to the Gospel. While there are millions of Catholics, who are narrow-minded and fanatic, and millions who do not believe that any religion is worthy of consideration, nevertheless the number of those willing to revalue religion is increasing enormously since the proclamation of the Republic. Outside of some part of the Basque provinces, where the Roman Catholic Church retains absolute and exclusive control, there is no province, no important city nor town of any size, where successful evangelical meetings could not be held among the middle class and the intellectuals. The two hundred or more Protestant churches need to be awakened in order to take advantage of the present opportunities. Spaniards, well qualified, are willing to cooperate, among whom are professors in universities and institutes, pastors and evangelists.

Spain is ripe for a great evangelical awakening. In Madrid recently, when for the first time a week was devoted to the exhibition and sale of the best books available, the Bible Society's booth was the best attended and their sales larger than those of any other publishing house. The Secretary of Education, Professor Fernando de los Rios; and the Mayor of Madrid, Don Pedro Rico, allowed themselves to be photographed with some of the evangelical leaders, Professor de los Rios ordering several hundred Bibles and Gospels for the new public libraries.

*In education,* the new Spain emerges gloriously. It is difficult to believe some of the already accomplished facts. In the first year of the Republic, seven thousand new schools were opened. The following year, four thousand more were opened; and another three thousand will shortly be opened.

The religious orders will not be allowed to teach in secondary education from the first of October, and in primary education from the first of January, 1934. It seems incredible. The Secretary of Education has pledged his word that such a program will be carried out.

It is not easy to prepare thousands of teachers rapidly; but the Secretary of Education has shown himself a wonderful executive, not only opening and preparing better normal schools for teachers, but he has sent experts to gather several thousand old and new teachers for study and preparation in special training institutes, under special professors for the months of June to October. Otherwise 350,000 pupils will be left without teachers, when the religious orders cease to teach.

In addition to this, 1,200 public libraries have been opened, and each year the Secretary of Education is spending more for new books than the monarchy spent in fifty years. Even the monarchists grudgingly praised his week devoted to the propagation of good books. The new Spain believes in popular and universal education.

*In politics*, Spain is a new country. For the first time women voted in the election of municipal officers; and, in spite of the fact that such elections took place in towns and villages where the monarchy and the clergy exert greater influence, as a whole the women voted for the Republic. Less than one-third voted for the monarchy.

In many activities, women are advancing even more than men. Before they were granted the vote, three women were elected to the Constitutional Congress, and more than twenty as mayors of cities and towns. Formerly the *duenna* was the companion and shadow of every woman considered a lady.

Spain is recovering the leadership in Latin America to an astonishing degree. When the Argentinian professor, Alfredo Palacios, so influential with the new generation in Latin America, was entertained in Madrid not long ago, he pledged his word not only to further better understanding between Spain and Latin America, but also to promote Spanish values in Latin America.

It is easy to see that what Spain does will have a great echo in all Spanish-speaking countries. Now we have "The Day of the Spanish Flag" in American countries.

*In public order* two years ago, the greatest danger of the Republic was syndicalism. Almost a million working men were promoting strikes, and the worst aspect of such strikes was that many of those syndicalists advocated policies analogous to those of the Soviets of Russia. After two years of struggle it is plain that they have lost the battle. All indications point to the dissolution of the organization. This has been one of the greatest victories in the way of public order gained by the

Republic, and it has been won principally by the Socialist members who stood for the Government.

The greatest hope that the Republic will, in the near future, secure internal peace and order, is due to the fact that criminals are promptly caught and punished. In this, the Spanish Republic is demonstrating an efficiency worthy of imitation.

A prominent French writer stated recently that Lenin, before his death, said to his followers: "After Russia, Spain is the country ripest for Communism; and the victory of Communism in Spain will be the best means for spreading it in Europe and Hispanic-America. Let my followers remember this, and see to it."

Hillaire Belloc wrote not long ago: "If the Roman Catholic Church loses Spain, its loss will be irreparable for the universal Roman Catholic Church. So, all Catholics ought to do their best to prevent the loss of Spain to the Roman Catholic Church."

Protestant Christians should take cognizance of the importance of Spain and help to remake Spain for the benefit of the Spaniards and for the benefit of Hispanic-America. The friends of Spain should lift up the banner to win Spain for Jesus Christ and, through Spain, to win the countries in America which speak Spanish and Portuguese.

JUAN ORTIS GONZALEZ.

## THE PRESENT CRISIS IN JEWISH AFFAIRS

At the present hour the Jews are facing a crisis in their changeful history as great as any they have ever known. The movements in Jewish life in our day are so momentous, and striking events occur so rapidly, that those who see God's hand in Hebrew history wonder if the day, so long foretold, is not drawing near when the divine purpose will reach its climax and this remarkable people, so marvellously preserved, will move forward to attain their destined end.

In America, Christianity is being challenged in an unprecedented way. Here is found the largest and most influential Jewry in the world. What happens to the 4,500,000 Jews in America will affect every Jewish community on earth. There are more Jews in the United States today than there were people in England in the days of Queen Elizabeth. Yet for this multitude the Christian Church has done almost nothing. They are still unevangelized, this people to whom Christians owe so great a debt, who were specially committed to His followers by Christ Himself, and over whom the purpose of God is still brooding. God is not yet through with the Jews. And what is in the mind of God should be in the mind of His followers. The Christians of America are challenged to do something really worth while for the millions of this race of Jesus in our midst. These Jews are

just folks like ourselves, human souls for whom Christ died, just as He died for you and me.

Furthermore, the Jewish situation in America emphasizes the need and urgency of concerted and consecrated effort to interpret to them Jesus Christ our Lord from whom their people have been so long estranged. Things are not as they were on the Judean Road. The fall of the ghetto, and the projection of Jews into the neo-pagan conditions that followed in the wake of the World War, have had disastrous effects upon their religious beliefs and practices. The majority of Jews today have no contact with organized religion. The drift from the synagogue has filled Jewish leaders with alarm for the whole future of their people. Many thousands of Jewish working people have become socialists and communists and furnish zealous propaganda for these causes. The Jewish intellectuals have accepted a materialistic philosophy of life. The well-to-do have largely given themselves to the pursuit of pleasure and material gain and seek to satisfy their religious instincts by the support of charitable causes. But Christianity too has its chance. Jews today are open-minded. They are ready to consider the claims of the Christian faith. This is one of God's great days of visitation. No wonder Dr. James Black, of Edinburgh, declared "This is the day for which our father's prayed." Thousands of Jews are opening their minds and hearts to Jesus Christ. If the Christians of America would only listen to the call of God that comes from the white harvest field of American Jewry, the ingathering would be greater than anything that has been seen since the days of the Apostles.

What is happening in Germany is a warning to the Christian forces of America. We have prided ourselves in our tolerance and breadth of view, forgetting that there is a vast amount of latent anti-Semitism in America, and some that is vocal and virulent. We have not forgotten the anti-Semitic outbursts of the *Dearborn Independent* and the Ku Klux Klan. Christianity dare not palter with such a violation of the Spirit of Christ. Christians must set their faces with unyielding determination against all racial prejudice and discrimination, especially toward the race of Jesus, which has suffered more than any other in the past, and over which the agony of fear still hovers.

This is a day when the Christian forces of America must unite to fulfil their obligation to the Jews. The efforts, now being made through the Home Missions Council and the International Missionary Council to rouse the Christian churches and every other Christian agency to share in the work of befriending the Jews and in winning them to Christ, call for the prayers and earnest support of all who are concerned for the redemption of Israel.

JOHN STUART CONNING.

## BRITISH VIEWS OF MISSIONS

The Annual Conference of British Missionary Societies declared that the centre of missionary work today is the establishment of living indigenous churches of Christ, that will become independent of foreign control, but wholly dependent on Christ. There is a growing need for economy in missionary expenditure but more fundamental is the absolute necessity for close co-operation in breaking down barriers which are a hindrance to Christian progress.

The Bishop of Tinnevely said that he did not anticipate any very swift changes in India's religious situation despite political changes. Religious communalism among Hindus and Moslems will probably have the effect of hardening those communities against Christianity by fostering the national feeling.

Dr. Merle Davis, who recently has been spending some months in Northern Rhodesia, has been studying the effect of the rapid industrial development of the copper mining area of Central Africa. Modern industry is drawing men and women away from the villages to the great mining areas, while the Government is attempting to reestablish rural and tribal life and reintroduce indirect rule through the chiefs. Missions must relate their work to both tendencies. The African native needs a strict and strong religion to enable him to withstand the temptations met in his contacts with a too often pagan Western civilization. Christian missions must seek to understand the unexplored realms of the native mind and its attitude to rhythm, drama and the spirit world.

## ANOTHER MISSIONARY CAMPAIGN

The spring campaign was so notably successful that another is planned for this autumn, with Dr. E. Stanley Jones, Dr. Herman C. E. Liu, and others as speakers. Already a stadium seating twenty thousand has been engaged for Chicago's mass meeting; Grand Rapids has leased Civic Auditorium and Kansas City plans two mass meetings in the Convention Hall, with a capacity of ten thousand. This looks like a great missionary opportunity. According to the program outlined by the Foreign Missions Conference Committee twenty-nine cities in sixteen States and the District of Columbia will be visited.

The campaign will open in Worcester, Massachusetts (September 28-29), cooperating with local churches and other Christian agencies "in presenting anew our own and the world's need of Christ; the wealth of resources for life in Him, and the call of God and the challenge of the present world situation." \*


\* See "Dates to Remember."



# CHEERING SIGNS

## From An Evangelistic Report from China

By the REV. AND MRS. JAMES P. LEYNSE  
Peiping  
*Missionaries of the American Presbyterian Church*



THIS year a Japanese invasion, a nation-wide humiliation, an overruling militarism, martial law for months, radical change of government overnight, a battle with communism, an overflow of refugees from the war zone, business at a standstill, and depressing letters from home, all added their touch of black to the already dark background of city-evangelistic work at Peiping. Splashes of unusual color, however, relieve the picture and make it vivid, rich and outstanding in brightness.

The whole year was like an intensive course of service in the Kingdom. Opportunities of an amazing sort were in evidence, and the spiritual side of our activities became increasingly definite. There was the power of God to save souls and a strong belief in conversion. The Fall work started with a city-wide spiritual uplift, deep, genuine, and forward looking as never experienced in the history of Peiping.

A month of revival meetings, with crowded audiences four times each day, were the dynamic for the spiritual life and activities of our church members. Since the revival the three city churches have become self-governing without financial assistance from mission or other foreign funds. It is of primary importance that the work of the early churches was mostly carried on by volunteer workers. Therefore we stressed the duty of *all* Christians to witness for Christ and to engage in service for Him as a healthy expression of faith. Response was most gratifying. During the year a large proportion of the church services, children's churches, Sunday schools, prayer meetings, weddings, funerals, clubs, and Bible classes, as well as most of the street chapel meetings, held every night at two places of the city, have been led by unpaid lay-church leaders.

The increasing attendance revealed plainly that the Chinese volunteer workers, who can tell others of what Christ Jesus has done for them, are sure of a large and attentive hearing. Some of our members showed strong spiritual life and joyfully paid for it with great suffering; like the three sisters Chao. Early in the year they were converted, and were severely beaten by their father. They kept on praying while rebuke, reviling, and mistreatment was showered upon them. When their father locked them up they sang, when beaten they prayed, when spat upon they testified. One day they were driven away from home. They decided the two oldest sisters should become servants so as to support the youngest one in a Bible school where she might become an evangelist.

In the present independent movement of Christianity we are learning to make our eclipse at the right psychological moment so that Chinese Christians, like Mr. Chao Te Li, who almost knows the Bible by heart, preaches to large audiences every day, and holds Bible classes in the once famous examination Hall of the magnificent Confucius temple of Peiping. Never before has our message been so well received, never before have the people been so ready to listen to direct evangelism; wherever we go the doors are wide open.

We are responsible for daily evangelistic meetings in two Gospel Halls located at strategic points in Peiping. The daily the Chiao Tao K'ou street consists of: a school for the street, an English night students, Bible classes, clubs, a service for two children on Sunday after evening Gospel meetings for men and women in the hall, and children's meetings in a side room. At the Hou Men Gospel Hall there are each week ten evangelistic meetings, usually with a well-filled hall and four groups of Bible classes.

These are the days of direct evangelism! There are cheering signs in street chapel activities. The sons and daughters of China are sitting around the Word of Truth—a dense crowd at a Biblical lantern talk, a good-sized audience at the Gospel hour, a group of men at an inquirer's class, and an overwhelming throng of children at the Bible story hour. Many church members are at each meeting to welcome the newcomers. We always find there old official Ch'eng, the retired business man Fu, the widow Lan, and a group of students on whom we can count. Many a church member starts there his or her activities as a volunteer lay leader, like little Miss K'ung who brought this year her father and mother to Christ. Her father had been an opium addict for 30 years, and her mother a slave to opium for 12 years, and both were healed without any medical assistance in one month's time by faith only. Two young men, who before last summer had never held a Bible in their hands, never had prayed, or never even heard the Gospel, are now leading other young men to the meetings. People listen with keen interest, very different from the restless audience of some years ago. The anti-Christian movement, once very much alive, has been drowned into an ocean of interest.

Often during the year we have been tempted to have our Chinese calling cards printed with regular daily "at home" hours, but as yet we are at home to many Chinese from before breakfast to ten o'clock at night, week days as well as Sundays. Both men and women, young and old come to our home, frankly ignoring our very modern electric door bell, and stepping unannounced inside the living room, knowing that there is always a welcome.

Usually these visitors carefully cultivate the Oriental way of shielding the object of their visit behind a prolonged conversation on every-day subjects. A great deal of our time is patiently given to this custom as the majority of our callers have behind their pretense a real interest in Christianity. Some of our visitors are destitute, some are curious and like to wander through all

the strangeness of a Western mind and home. But most of them want to see how Christians practice their preaching, desire guidance through the avenues of life, confess their need for spiritual power and their longing for something worth while in life.

In our contact with many Chinese callers we have met very few who professed to be Taoists, Buddhists or Confucianists. The great majority were without any religion and the realms of the spiritual world were new and strange to them. The Manchurian crisis, boycotts and the economical reprisals are helping to drive them toward something higher than common materialism. Even tanks, bombs, planes, and guns can be turned into implements of the Kingdom.

With our Chinese evangelists we held various group meetings for the deepening of religious experience in the home of Christians as well as in the church prayer room. These meetings were possibilities for the upbuilding of the churches. When a new believer has seen a vision of Christ he or she is taught to pray. From the very beginning some of them grasp the wonder of it all. Young Dr. Li, a son of an elder of one of our churches, with tears in his eyes, testified that he was for weeks surrounded by Japanese soldiers in the war zone, often in life danger, starved, and cruelly treated, but that the prayers remembered helped him through and made him dedicate his life to the Lord's service. At these meetings the Christian Scriptures are held as the life-giving Word and many who came under the sound of the Gospel were born again by the Word of God.





Many parents of our neighborhood have become interested in Christ through their children attending the Sunday School. Mrs. Chao testified that she had been an atheist and had led a worldly life. Often she heard her children recite Bible verses and sing Christian hymns. Once when seriously ill she heard her children pray aloud for her recovery. She prayed herself and this was the first step toward her conversion. Another mother, Mrs. Chang, told how her little son, one of the Sunday school children, only seven years old, persuaded her to follow Jesus, and not to burn incense nor worship the idols. When he was dying, he asked his mother to place all the little Sunday school pictures in his hands when he was put in his coffin. The mother now comes to our meetings to find the way her little son had pointed out to her.

The high tide of nationalism has made a deep inroad upon the life of the church. Our three city churches did away this year with denominational distinctions and with differences in church leadership of men and women. The churches are now governed locally by committees of both men and women, under a city-wide Presbytery of various denominations, and are called the Chinese Christian Churches.

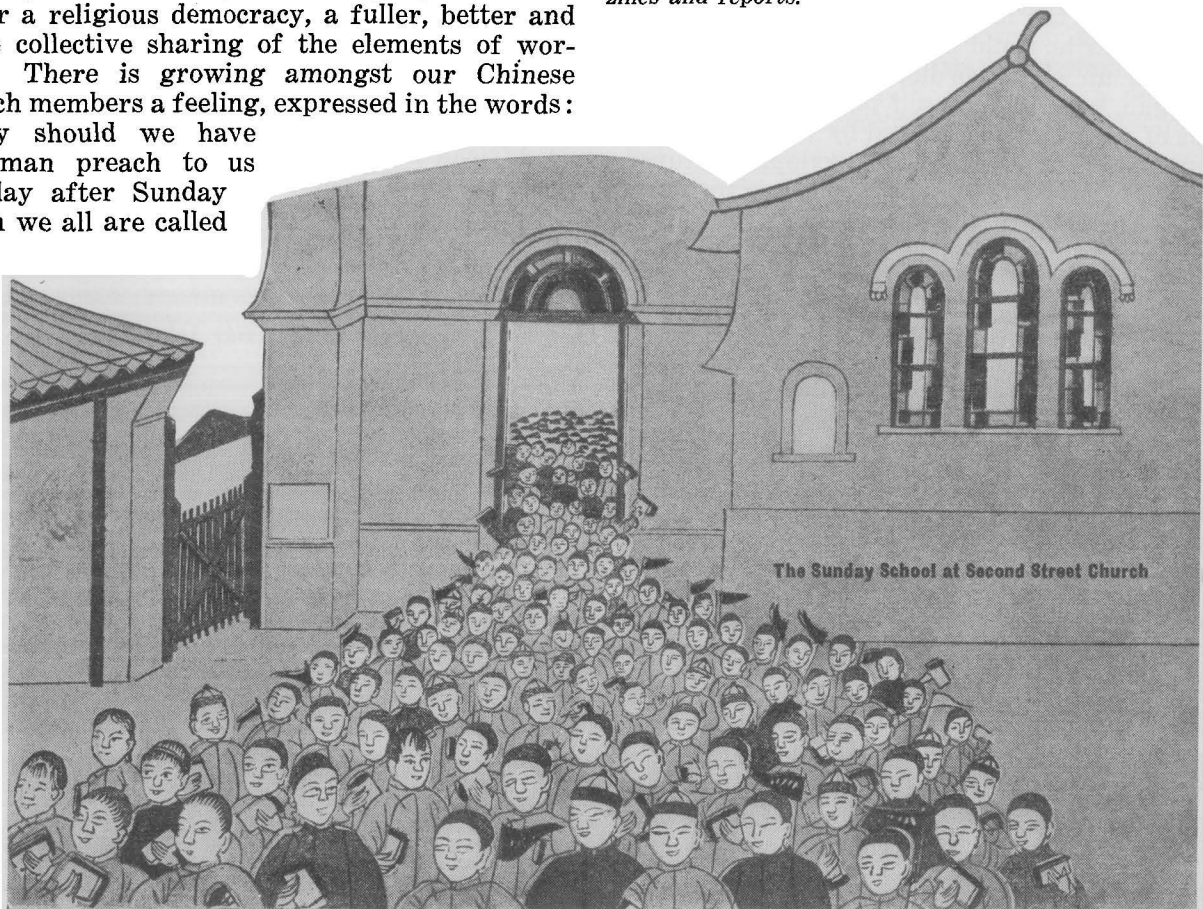
The present tendency in our Peiping church life is for a religious democracy, a fuller, better and more collective sharing of the elements of worship. There is growing amongst our Chinese church members a feeling, expressed in the words: "Why should we have one man preach to us Sunday after Sunday when we all are called

to spread the Good Tidings?" Let all be preachers.

The Church members of two city churches being strongly evangelistic minded and for years trained in volunteer activities, have for two years successfully done away with the paid ministry. This year the third church followed this example and is now relying upon the life and expression of its members and local leaders for spiritual food. This experiment, influenced by the poor economical conditions prevailing in North China, is thoughtfully watched by us.

The goal of all our work is to make Jesus Christ known in this great land of struggle and confusion. China today is hungry for a spiritual force. We missionaries are proclaiming Jesus Christ in His glory, but another force, communism, has come over the Great Wall. It is marching ahead, knocking at each city gate; holding out its hands to the young men and women. A war is on. Communism or Christianity . . . who shall lead China? Let us Christians give ourselves forcefully and positively to evangelistic aggressiveness so as to win China for Christ.

The above stirring report came in the Editor's mail as a beautifully illustrated letter. These "cheering signs" are an antidote to present day discouragements and a corrective to criticisms of missions appearing in books, magazines and reports.



# How Tshisunga Wins Backsliders<sup>\*</sup>

DANIEL TSHISUNGA, of Luebo, in the Congo State, was once a professed Christian but had backslidden far into fights, sin, prison. But when he came back, he came afire with a brighter flame than ever before, and with a desire to rekindle the fires in the hearts of others. While he worked at his ivory-carving for a livelihood, he dedicated certain days each week to going out into the highways and byways to search out those fallen from grace, to talk their problems through with them, to pray with them. On Sunday afternoons, at his own house, he started meetings especially for backsliders. Such Sunday afternoon meetings are unique, and should be undertaken in many places.

In the front yard of Daniel Tshisunga's house at Luebo, and overflowing into his neighbor's premises, gather some seven or eight hundred people. One outstanding thing is the number of different people who take part. Tshisunga has found that the busier people are at their job, the happier and more faithful they are, and he knows how to set folks to work. One great channel was music. Tshisunga found an old organ, crippled and castaway by one of the missionaries. Tshisunga took the parts that he could use and by supplementing them with an old accordion constructed a very good organ, which he himself plays. From native gourds of varying sizes, topped by wooden keys of various thickness, he has made a xylophone, tuned with his organ. This he has taught his own two little boys of about 9 and 13 years of age to play. It is a treat to hear them. Tshisunga said, "God has helped me much in giving these boys musical talent. I used to depend on others to play the xylophone but they were not always at hand when I needed them for a service. My own boys are." His wife is also his faithful helper and, in her garden in the forest, has her prayer nook where she goes for prayer every day. Tshisunga goes to meet her and there together they kneel in prayer in that nook that has become to them both a real place of power.

A large group of village children play all sorts of native instruments from *pae-pae* stem flutes to the little steel stringed "*esanji*" of widespread use in Africa, accompanying another group as they sing hymns. These children, some forty of them, sing Negro spirituals which have been translated into their own language. Two old men play hymns on native instruments. A group of young men sing special hymns and sing well in parts. Older men and women also sing songs especially pre-

pared. Scripture verses are given out the week before to be learned, and young men, women and older folks from here and there all over the audience rise and repeat their verses as called for. These all bear on the subject of the sermon. Then Tshisunga himself rises and talks. A most earnest reasoning appeal is to those who are slipping away from Christ, to turn back to the only sure and safe path. Prayer, *real* prayer, is offered, and those who wish help are asked to stay after the service. Nearly always there are three, five, eight or ten who remain and ask help to disentangle themselves from the mix-ups of sin. From that hour Tshisunga is their friend and counsellor, his home is open to them, he goes in search of opportunities to advise with them, to strengthen them. He takes them for visits with the missionaries. All available sources of help are thrown around them.

Several of the missionaries at Luebo remarked: "Daniel Tshisunga is the greatest individual human force at work in our Luebo church today."

The influence of Tshisunga has leaped to other stations. During a visit to Bibanga, Tshisunga began in a quiet way his usual type of work, which broke into a flame of renewed consecration and enthusiasm for the things of God. The torch of evangelism which men like Moody, Sankey, Spurgeon, and Kagawa have lifted high — may have lighted also a torch in the hands of some of our African brethren? In the various language areas men like Tshisunga might make their greatest contribution to the Kingdom in definite evangelism not only in their own, but in other missions.

## INTOXICATING DRINK

Has drained more blood,  
Hung more crepe,  
Sold more homes,  
Plunged more people into bankruptcy,  
Armed more villains,  
Slain more children,  
Snapped more wedding rings,  
Defiled more innocence,  
Blinded more eyes,  
Twisted more limbs,  
Dethroned more reason,  
Wrecked more manhood,  
Dishonored more womanhood,  
Broken more hearts,  
Blasted more lives,  
Driven more to suicide,  
And dug more graves,

*Than any other poisoned scourge that ever swept its death-dealing waves across the World.*—EVANGELINE BOOTH.

<sup>\*</sup> From Congo Mission News.

# Lima, Peru, Revisited\*

By the REV. JOHN A. MACKAY, D.D., New York  
*Author of "The Other Spanish Christ"; Secretary of the Board  
of Foreign Missions, Presbyterian Church, U. S. A.*

THE first to welcome me at Callao on April 21st was an old friend from Callao, one of the oldest evangelicals in the port. He is one of those great, simple, loyal souls one meets continually in humble life in these countries. It was not long ere other friends, Peruvian and Anglo-Saxon, began to arrive and at 9 A. M. we all left for the shore on the launch of the British Legation. On the wharf were some old pupils of the Anglo-Peruvian College to welcome their teacher of bygone days. We motored up to Lima by the magnificent new highway. Half an hour later, I found myself installed at the British Legation as a guest of the British Minister. I recalled trying experiences of ten years before, and was conscious of the fact that the Government in power could not contemplate with particular pleasure my presence in the country at a time when it was carrying on a policy of relentless cruelty against its political enemies, hundreds of whom, among them some dear friends of mine, were pining away without trial in nauseating prison cells. But I did not realize at the time the full providential import of my place of residence. That became apparent during the second week of my stay.

The physical aspect of Lima has greatly changed. During his eleven years' dictatorship President Leguía had maintained the reputation of South American dictators for beautifying capital cities by converting the Peruvian capital and its environs into the second most beautiful city in South America. Lima is now surpassed in colorfulness only by Rio de Janeiro. It has the same combination of sea and mountain landscapes that Rio has, with a similar network of lovely tree-lined avenues and an endless succession of the most diverse architectural types. And Lima has something which the Brazilian capital has not—a certain austerity reminiscent of parts of Spain and North Africa, a sombreness born of bare hillsides and wide stretches of burnt earth. Lack of rain puts a curb on tropical nature in the old town of Pizarro.

The Evangelical Movement in Peru has made

real progress in Lima since we left Peru for Uruguay at the end of 1925. The erection of new buildings is no sure index of the spiritual growth of a movement but in the case of the five architectural additions to the Evangelical Movement which have made their appearance in Lima in the last three years, I feel that they are the natural bodies of souls which had long needed more adequate material dwellings. The old mission halls of the Methodist Episcopal Church and the Evangelical Union of South America, which until 1915 were forbidden by law to hang as much as a notice board on the outside to denote their religious character, are now substituted by specially constructed church buildings.

## Two Mission Schools

Methodism is also represented by the "Wolfe Memorial Building." This commemorates a life which held within it the promise of a new day in the history of Evangelical Christianity in Peru, but which succumbed to the rigors of a journey across the high Cordillera, when it had scarce come into action. The Methodist Women's Board has housed the "Lima High School" in a magnificent plant. I have seen no more perfect and attractive school building in South America. It has a splendid auditorium, seating five hundred people, which in view of the lack of public halls in Lima, is destined to play an increasingly important rôle in the cultural life of the city. All the splendid schools carried on in South America by the Women's Board of the Methodist Episcopal Church are committed to the policy of making English the chief medium of instruction and of reproducing the features of a North American institution. By so doing they undoubtedly discharge a valuable function and make a great appeal to a certain section of the communities in which they operate. They greatly limit, however, their usefulness by failing to provide for those girls who look forward to rendering some direct form of service to their country in teaching or other professions. I tremble for the future of these schools whenever a wave of nationalism puts a ban on any language but Spanish as the official language of education, and severely limits

\* From a letter written (May 8th) on the way south to Valparaiso after Dr. Mackay had spent two weeks in Peru visiting the haunts and friends of his first missionary years.

the proportion of foreign teachers. Unless the present policy is modified it will be difficult for schools of this kind ever to become an organic part of the life of the evangelical community in the countries which they serve.

The most pleasant surprise that awaited me was to see the new home of the "Colegio Anglo-Peruano," which was founded in 1917 by a young Scotch couple, as a small elementary school. The new plant, erected in 1931, occupies one of the finest sites in the city, and although the ground and building together cost only one hundred thousand dollars, the result is a structural marvel. The "Anglo," as it is familiarly known in Lima, is carried on by the Free Church of Scotland Mission to Peru under the leadership of Dr. A. W. Renwick. It has already become the largest private school in Lima, in spite of the fact that among its competitors are several large Roman Catholic schools of long standing. Its present enrolment is 460 boys. The fees are sufficient to pay all teachers' salaries, including those of missionary teachers, except the principal's, and to make special provision for the children of evangelical parents, without any subvention whatever from the home Church. The official school language is Spanish, and I know of no foreign institution in South America which is so closely identified with the national life. It was an impressive and comforting experience to see the loyalty of teachers and alumni. On the second Saturday of my visit they entertained their old head and a wayfarer's heart was full to overflowing. One particularly great pleasure was to see how many of my old boys were beginning to find a spiritual home in one of the new evangelical churches in the city, and how many more were members of the local Christian Association.

### Promoting Spiritual Brotherhood

The Y. M. C. A. too has a new home in Lima in a rented house which provides more adequate headquarters for an Association whose chief glory, since it was organized in the city in 1919, has been its peripatetic character. The true home of the Lima Association has been on the road, in camps, in casual meetings of groups of friends, in diverse activities it has organized throughout the city. In the best sense it has been a movement more than an institution. It continues to provide an "Interpreter's House" by the wayside for the youth and manhood of Lima who are in search of God and the meaning of life. It is not the Association's function to become a church, yet in the present transition time it is the only church many of its members know. The Secretary, Dr. J. C. Field, is one of the spiritual landmarks of Lima.

About ninety people came together at the Legation on Sunday morning for one of the weekly breakfasts for "fraternity and meditation" which the Y. M. C. A. has been holding. Advantage was taken of my presence to invite all sorts of old friends and acquaintances for "*desayuno*" and a message. Besides a considerable section of young men belonging to the Y. M. C. A. and a few missionaries and national pastors, there were men belonging to every walk of life in the city, particularly the professional classes, lawyers, doctors, teachers, old university colleagues, and members of the National Congress.

The theme of my talk was "Spiritual Rebirth," an informal analysis of Christ's encounter with the Samaritan woman. I feel with greater strength than ever that the home must become more and more the center of the new era in evangelism. House parties for spiritual ends must be made the order of the day. This is particularly true in South America where there exists so much prejudice in the minds of many people, even among people who are sincerely seeking God, against entering a church building or taking part in any formal religious service. Christianity, as we know it, must be deprofessionalized and reduced to its simplest elements. It must return to the home where it began. The "church which is in thy house" needs to become a living reality in the modern world, if churches are to be saved from becoming God's tomb through failing to be His body.

### A New Youth Movement

One evening it was my privilege to address a joint meeting of Peruvian evangelicals in one of the local churches. I spoke on the personality of Paul, as Roman citizen, Christian and missionary. A large number of young people were present. A new movement of evangelical youth seems to have come to the birth in Peru as it has in Chile, Argentine, and Uruguay, offering great promise for the future. The young people refuse to be sectarian and to be kept from each other by denominational shackles. They are becoming aware of their mission and that of evangelical Christianity on the continent. The Christian attitude to war is a subject which has been agitating their minds ever since their country and Colombia began hostilities.

In general there appears to be an increasing spirit of unity and brotherliness among the various evangelical organizations in Peru. This must be allowed to develop in a natural way and no attempt, however well intentioned, must be made from the outside to fit cooperative activity into any predetermined mould. What is needed is spirit, especially the Holy Spirit. The time has come for a fresh study of the principles bearing

upon Christian unity and cooperation. The unpleasant feeling begins to creep in upon me as I study mission reports from different parts of the world that the particular form in which cooperative activity has been carried on for the last decade or two has led to the submergence of some of the values and a great deal of the passion which the Christian missionary movement had in earlier days. Is it possible for Christians to cooperate more with each other and less with God? May a splendid cooperative movement, which has made cooperation an end in itself, become strangely unaware of the nature and function of the Christianity that unites its component groups and be tragically unsensitive to the real forces that are at work in the contemporary world situation? In a word, is it possible for us to think and do together good things which are not God's things for the present hour, and so become beached on a pleasant picnic strand, while the great river of God flows on bearing bolder craft upon its eddies? These questions suggested themselves as I sat down with the members of the Evangelical Alliance of Peru and studied with them a plan for a National Christian Council. The document embodying the new project, which was drafted by Mr. John Ritchie of the American Bible Society, is of an extraordinarily interesting nature.

### Interrupted Lectures

On Friday evening, I gave the first of the three public lectures. As the University had been closed months before by government order, and it did not seem advisable to speak in a theater, it was decided to hold the lectures in the Auditorium of the Lima High School. The general subject of the course was "The Philosophy of a Wayfarer." The theme was crystallized in the phrase, "From the Balcony to the Road." What a marvelous language Spanish is for the passionate presentation of truth! My object in this lecture was analysis and preparation of the ground for the two which were to follow. I described the two life attitudes symbolized by the balcony and the road, and showed how in an increasing degree in our time men are forced to abandon the balcony attitude of the spectator and obliged to take their place as wayfarers upon a road. After dealing with some illusions of the thought period which stretches back to the Renaissance, I spoke of the violent descent in life and thought, from the idealism of the balcony to the realism of the road. I tried to show how, in the world of today, people are becoming polarized into two groups, the bewildered and the crusaders. The future lies with men and women who have found something to live and die for, with crusaders, with the "violent who take the Kingdom by force." But who are the crusaders who have a real future, and what

is the thing most worthwhile living and dying for? At the close we were ready to consider this question and should have dealt with it on the following Tuesday evening under the title of "Beyond Man," had not circumstances prevented our meeting.

On Saturday I was invited to attend a luncheon of the Directors of the Y. M. C. A. in the home of Dr. D. A. McCormack of the British-American Hospital of Bellavista, a suburb of Callao. During the last ten years the Bellavista Hospital has become famous on the whole Pacific Coast of South America for the marvellous surgery of that prince of missionary doctors who was our host. He left a flourishing practice in Wisconsin in 1923 to give a period to missionary work and is, without exaggeration, one of the greatest Christian men I have ever known. His success as a surgeon and physician is due in no small degree to his extraordinary capacity for friendship. The friendliness of the man inspires each patient with limitless faith in the doctor.

### Assassination of President Cerro

The road to Bellavista was a significant, not to say uncanny, spectacle. Every hundred meters or so was posted on either side of the highway, or on a little eminence overlooking it, an armed soldier with his rifle. President Sanchez Cerro was also to lunch out of town that day and the route was guarded to prevent the possibility of an ambush. He was creating that day the precedent of lunching in a Japanese steamer in Callao Bay. Japan and Peru have been on more than ordinary friendly terms since the day that Peru's envoy to the League of Nations walked out of the Assembly in imitation of his Japanese colleague. Peru has since tried to make a special arrangement with Japan for the purchase of arms and munitions in exchange for guano. According to statistics published in one of the Lima papers, the Japanese colony is now the largest foreign colony in Lima and Callao, numbering about ten thousand.

That same afternoon I attended a special tea at the "Colegio Anglo-Peruano" and spoke to a group of teachers and old boys in reflective mood on "Seven years ago and now," I described the present movement in human history as a parenthesis, though I did not realize then the full significance of the parenthesis as applied to Peru. Next day the President of the Republic was assassinated. This tragic event occurred in the middle of my stay in Lima, upset my whole program for the second week and gave rise to an unexpected sequel. This whole matter is so important, and will involve, in order to deal with it adequately, an excursion into recent political history in Peru, so that it is better to resume it in my next letter.

# The Real Basis of Christian Missions

By the REV. CHARLES R. ERDMAN, D.D., LL.D.,

Princeton, N. J.

*President of the Board of Foreign Missions of the Presbyterian Church, U. S. A.*

THE greatest book in the world is chiefly concerned with the most significant enterprise in the world. Such is the relation of the Bible to Christian missions. This fact is not always recognized and is too frequently forgotten.

A young Englishman, who later became famous as a statesman, questioned the legitimacy of foreign missions when he first visited the Orient, and declared that the missionary enterprise was based wholly upon the misinterpretation of a single sentence from the New Testament. His assertion had been made often before by others, and has been repeated frequently since. It is often answered by the counter assertion that the entire Bible is a handbook of missions.

Both statements are inaccurate. At least it is absolutely certain that the Great Commission, to which the critic referred, is not misinterpreted, as he supposed, when it is applied to others than the apostles of Christ. As understood by the early Church, and by the most heroic and influential spirits through all the Christian centuries, this commission is for all Christians; it is the inevitable answer to the question of a greater Englishman, the Iron Duke, "What are your marching orders?"

On the other hand if the missionary enterprise is conceived somewhat narrowly in terms of a society of believers sending their fellow believers to proclaim certain doctrines in distant lands, then the Bible is not wholly concerned with missionary activity. There are specific passages which picture such a definite endeavor, but that is not the substance of the Bible story. However, if one turns from the matter of method to consider the missionary motive and message, or the divine origin and the goal of the enterprise, then one is dealing with a movement which is related to the entire content of the

Old Testament as well as the New Testament.

The central theme of the Bible is redemption through Christ with a view to the establishment of the perfected Kingdom of God upon earth. With that great theme every book and every portion of the sacred Scriptures are connected. Such a revelation of a divine provision for the needs of the world, such a message of salvation through faith in a universal Saviour, implies that upon those to whom the Good News has come there rests the obligation of sharing their knowledge

with all mankind. The entire Bible is a record of the loving plan of God for the whole world, of the accomplishment of His saving purpose in the mission of His Son, and of the witness borne to ever-widening circles by those who found life in Christ and who sought to extend His sway by establishing His Church in all the lands of the earth. In this larger sense the Bible is in very truth an inspired Handbook of Missions. To read the "Sacred Library" with this great thought in view is to discover that the sixty-six diverse documents form a single Book, and to note what each writer has to contribute to this one great theme is to enter more fully into sympathy with the gracious purpose of God and to desire more earnestly to

make known His salvation to all the peoples of the earth.

Even the ancient Law, the "Five Books of Moses," with which the sacred narrative opens, reveals a God of grace who is preparing to redeem a fallen race. There is a missionary implication even in the sublime words which stand first in the story, "In the beginning God created the heavens and the earth." The one living, personal God, the Creator and Ruler of all, is then shown to be the Saviour of mankind. He chooses a family, which develops into a nation, and the

**What is the charter of the Christian missionary enterprise? Is the work the outgrowth of an ambition to increase the power and size of a sect—as some would have us believe? Is it based on a desire for world conquest, or on a conviction that Christian principles promote prosperity? Is the missionary impulse merely philosophical or humanitarian or religious? On the rock of this discussion spilt the various groups of men whose views of missions differ. Read what Dr. Erdman says of the real origin and basis of Christian missions—in the purpose and program and command of God.**



divine purpose is that "all the nations of the world" may be blessed. The great tragedy of history is that Israel failed to see the intent of God's election and regarded as a special privilege and monopoly the very revelation which was intended for the whole world. The sacred Law was used as a barrier to exclude other nations from the gracious promises and provisions of God. This same temptation to regard the saving knowledge of God as a private possession rather than as a sacred trust, has beset the people of God, Jewish or Christian, through all the centuries down to the present day.

### **The Saving Purpose of God**

The Historical Books record widening opportunities granted to Israel as a witness to the surrounding nations but also pitiful declensions into apostasy, and then the severe discipline by which the people ultimately were turned from idolatry to serve the one true God. In these very narratives, our Lord Jesus Christ discerned intimations that the saving purpose of God was never confined to one privileged race. "There were many widows in Israel in the days of Elijah," he was heard to say, "but to none of them was the prophet sent, but to a widow of Zarephath in the land of Sidon"; and "there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian." Then too, in these historical narratives, Ruth, the Moabitess, is recorded as becoming the wife of Boaz and the ancestress of the Messianic King.

This note of "the wideness in God's mercy" is sounded more frequently and is continually prolonged in the writings of the Psalmists and the Prophets. All through the Psalter there is constant praise to Jehovah as the God of the whole earth, and continual anticipations and praises of that King who is to reign in righteousness over all nations, whose "name" is to "endure for ever," in whom "all men shall be blessed," whom "all nations" shall pronounce "blessed." Many of the Psalms are perfect missionary hymns; and in the very petition of the singers there is the explicit missionary motive: "God be merciful unto us and bless us . . . that thy way may be known upon earth, thy salvation among all nations."

The Old Testament prophets unite in their prediction of a golden age when all peoples will be united under the sway of a Ruler who is pictured both as a vicarious Sufferer and as a universal Sovereign. The spiritual blessings which had belonged to the Jew are to be the common inheritance of the whole race.

There are, moreover, prophetic intimations of what are regarded more technically as the missionary obligation and method. One surprising

and arresting example is the story of Jonah. Here is depicted a prophet who is sent by Jehovah to a heathen nation with a summons to repentance. So little sympathy does he have with the divine purpose of grace that he refuses to go, and after severe discipline, when his message has been delivered and heeded, he wishes to die in his anger because Nineveh is not destroyed. This story was intended to rebuke Israel for its narrow exclusiveness and its heartless indifference to the spiritual needs of other nations; and it has its obvious application today to the selfish and narrow souls who do not admit the necessity and recognize the duty of sending messengers of God's grace to distant lands.

### **For the Whole World**

When one turns to the New Testament Gospels he is at once in a missionary atmosphere and environment. There is no question but that the Christ there revealed regarded His salvation as needed by all men, and as provided for the whole world. For certain reasons He confined His earthly ministry to the limits of His own land. Yet at one time He entered the Gentile regions of Tyre and Sidon and there pronounced His most astonishing beatitude upon a woman who was a Greek. His first great teaching as to the nature and the fatherhood of God was made to a Samaritan, and he explicitly declared to the Jews that the spiritual privileges they enjoyed belonged to all nations, and that because of their unbelief "The kingdom of God" would be taken away from them" and "given to a nation" that would exhibit the power of it.

Under the shadow of the cross Jesus was heard to declare, "And I, if I be lifted up from the earth, will draw all men to myself." During the days of His ministry He had chosen and trained and sent forth messengers to proclaim His gospel. After His resurrection He empowered them by His Spirit to be His witnesses among all nations. That this commission was not intended only for a local group, in a limited era, is made clear by the promise of the divine Presence in a task which was to continue "unto the end of the age." Even aside from the specific commands of Christ no one can study the Gospel narratives without the deepening conviction that there rests upon all the followers of Christ the absolute obligation to make known His salvation by life and word, as widely as possible, throughout the whole world.

In the Acts of the Apostles one finds an incomparable Manual of Missions, even when the word "missions" is used in its most modern and restricted and technical sense. The first seven chapters, relating the founding and organizing of the Christian church, indicate the divinely or-

dained place and importance of the church in the conduct of missions. The method of world evangelization is not that of mere verbal heralding of the Gospel in various lands; it is rather that of establishing among the nations, independent, self-sustaining and self-propagating societies of believers.

The second section of the Acts rebukes the narrow nationalism and the selfish provincialism which deny the need of missionary service, as it shows how the Church of Christ broadened from a Jewish sect into a universal Christian brotherhood. As one follows the journeys of Saint Paul, he finds himself reading a mission study-book perfectly adapted to the conditions of the present day.

The first journey indicates the need of a strong church in the homeland, the high character required of mission workers, the strategy of establishing outposts at influential centers, and the aim of giving permanence to results by the organization of local churches.

The Council of Jerusalem set forth the Missionary Message. The story of the evangelists at Philippi pictures the spiritual needs of the world. The address of Paul on Mars Hill shows the right approach to non-Christian religions. The experience of the apostle at Corinth indicates the trials and the triumphs of the missionary messenger. The mighty work at Ephesus indicates the Pentecostal power upon which all Christian witnesses may depend. The farewell address to the Ephesian elders gives a model epitome of missionary motives. The defense of Paul before Agrippa constitutes a great apologetic for Christianity as it

faces the power and pride of the political or intellectual princes of the world.

A study of the Acts raises the question as to whether the modern missionary enterprise is not somewhat cumbered by machinery and hampered by huge institutions, and whether there should not be a nearer approach to the simple and spiritual methods of Saint Paul.

Even a cursory review of the New Testament Epistles reveals that these are missionary letters, written by itinerant evangelists to infant churches or to Christian workers in various cities and provinces of the ancient world. Had it not been for the early missionary effort these priceless messages never would have been written. Their precious contents indicate the need of giving wise oversight to the Christian converts made at any time, by messengers of the Cross.

The Apocalypse, which crowns the Book of Books, is a majestic vision of the ultimate issue of missionary endeavor. It depicts the triumph of Christ, when the kingdoms of the world shall have become His Kingdom, and when at last all the nations of the earth shall rejoice in the light of the Holy City, the New Jerusalem, the Bride of the Lamb, the Church of the living God.

If missionary zeal ever lessens, if the Church loses its vision, or becomes indifferent to the command of our Lord, the first and unailing recourse must be to study anew, with patience and with prayer, the oracles of God, the messages of prophets and of apostles, the inspired "Directory of Service," which obligates the followers of Christ to speed the Gospel message to the uttermost parts of the earth.

## United Presbyterian Foreign Missions

THE United Presbyterian Church of North America has a continuous record of interest in foreign missions for the seventy-five years of its corporate history. The Anniversary was celebrated at the meeting of the General Assembly of the Church in Pittsburgh, June 28 to July 2. Dr. Wm. B. Anderson, Secretary of the Foreign Board, was elected Moderator and presented the challenge of Christ for the future.

During this period of 75 years, the past three-quarters of a century, 519 missionaries have received appointment and only one of these withdrew from service because of discouragement, five resigned because of personal dissatisfaction and nine because of doctrinal differences. The 504 who remained in service indicate the devotion of the missionaries to Christ and His service.

In the United Presbyterian mission fields there are now 253 organized congregations with 11

presbyteries and a membership of 65,712, or 10,000 more than the total membership of the parent church in America at the time of the organization in 1858. On the mission fields self-support has increased and many of the organized churches will soon be ready for independence.

All of the United Presbyterian Church mission fields present the Gospel of Christ to Mohammedans and it seems evident that future effort should be directed toward this difficult work of evangelizing the Mohammedan people through the churches already established.

The deficit which has accumulated during the past seven or eight years is to be reduced by half (from \$341,000 to \$174,000) by redesignating certain funds at the disposal of the Board. Properties in some of the mission fields are also to be sold to provide for the remainder of the deficit.

REV. R. W. CALDWELL, D.D.



# Shall Pueblo Indian Christians Be Persecuted?

*The Story of Present-Day Illegal Flogging in the United States*

By JOHN M. SOMERNDIKE, D.D.,  
New York

THE persecution of native Christians in foreign countries finds an interesting parallel in the recent flogging of Andrea Frague, a Jemez Indian, by order of the Pueblo Council for the "misdemeanor" of reading the Bible and attending Christian services.

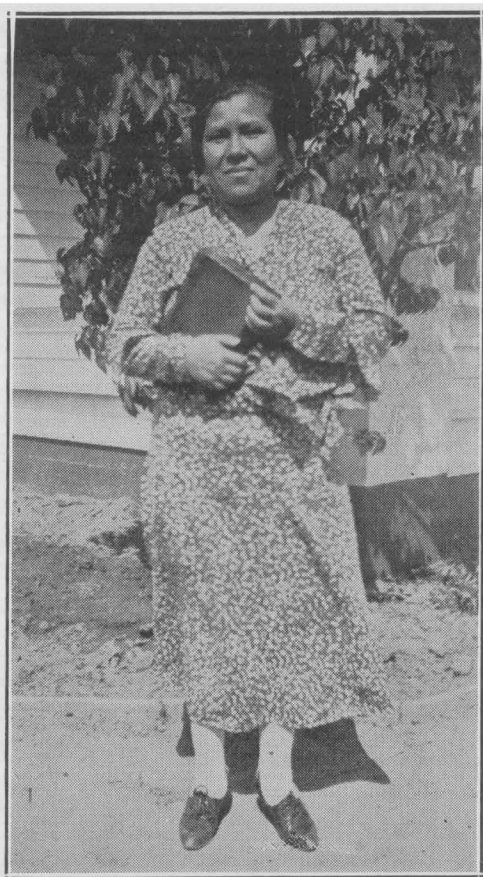
For many years the Presbyterian Church has maintained a mission in Jemez, New Mexico. Notwithstanding persistent opposition to the efforts to evangelize these people, the work has been continued for more than fifty years by consecrated men and women who in their zeal to win the Indians to Christ have not counted their lives as dear unto themselves. They have seen their congregations intimidated by threats of persecution, expulsion from their homes, confiscation of their property, and exile from the pueblo. Their services have frequently been rudely interrupted by showers of stones hurled against the doors and windows. The missionaries themselves have been threatened with death if they persisted in their work of teaching and preaching but, with unswerving faith as worthy ambassadors of Christ, they have never yielded to fear but have continued to proclaim the Gospel of salvation through Christ, relying upon the promises of God and upon the effectual work of the Holy Spirit in the hearts of those who heard the message.

The number of open con-

versions has been comparatively small because many who secretly believe have feared to face the consequences of public profession of faith in Christ. Recently the missionary has been encouraged by the evidences of a growing spirit of courage in those who desire to learn more about the "Jesus Way." The attitude of recent governors also has been more tolerant and friendly. For a year or more the missionary had been permitted

to conduct his services in peace and those who desired to attend were unmolested. He was praising God for these manifestations of a more receptive attitude toward the Gospel and his heart was cheered by the prospect of at last being able openly to cultivate the faith of a group who would form the nucleus of a church which would grow and whose influence would eventually destroy the pagan beliefs and practices to which this Pueblo had adhered tenaciously.

In this confident spirit the missionary left the Pueblo with his little family one morning for a brief absence, necessitated by his wife's need for medical attention in a distant city. He had received assurances from different members of the group of learners that they would remain true to their new-found faith and that they would gather in each others' homes during his absence, to sing and pray and study the Word of God, together,



ANNIE VALLO — THE PUEBLO INDIAN WHO  
REFUSED TO GIVE UP HER BIBLE

The Governor of the Pueblo, who of course is a member of the tribe, hearing of these gatherings and being stirred to action by members of his Council who still cherish a spirit of hatred against the missionary and against all who accept his teaching, took advantage of his absence to summon three of these worshippers to the Pueblo court. They were confronted with the charge of "believing in the Christian religion, desiring to worship in accordance with their belief, and attending the services at the Presbyterian Mission."

Mrs. Vallo, one of the three who were brought before the Pueblo court, took her Bible with her and with boldness declared her faith in its teachings. The court demanded that she surrender her Bible and ordered it to be publicly burned, but so vigorously did she contend for her right as an American citizen to believe and worship according to the dictates of her own conscience that the court feared to carry out its threat.

### **She Refused to Recant**

Andrea Frague, a young married woman, the mother of five children, who had recently announced her conversion to the Christian Way of Life, refused steadfastly to recant. She was given the choice of renouncing her faith in Christ and of promising to discontinue her attendance upon Christian services, or of being whipped.

Throughout the entire night the session of the court continued, while her friends and relatives found their efforts unavailing to break her spirit or move her from her determination to be true to her Saviour at any cost. As the dawn was breaking the sentence of the court was passed and Andrea was publicly whipped with a rawhide quirt, at the hands of a member of the Council. Her mother, who accompanied her, and who also refused to yield to the court's demand to forsake her Christian faith, was threatened with similar punishment if she continued to attend the services at the mission; the warning was also conveyed to a number of girls attending the Indian school in Albuquerque that they also would be subjected to the same treatment upon their return to the Pueblo if they manifested any interest in the

Christian religion. The same warning was issued to a number of men who recently have been attending our meetings.

Andrea was taken to the Indian hospital, conducted by the United States Government in Albuquerque, and was obliged to remain under medical care for several days until there was no longer any fear of infection of the wounds inflicted on her back by the whipping.

The United States Attorney, Hugh D. Woodward, according to the account published in the Albuquerque daily paper, sent a written notice to the Governor of the Pueblo, citing the charges and warning him against the violation of the constitutional guarantee of religious freedom.

Such a story takes us back to the persecutions of the Middle Ages in Europe. It is difficult to believe that it could happen in Christian America or that a citizen of the United States could be subjected to such treatment and that the perpetrators of the crime could go unpunished. But such is the case for "under the federal statutes the Governor and his Council," says the *Albuquerque Journal*, "are given jurisdiction over misdemeanors. Flogging is a misdemeanor, so the Pueblo Governor and Council are in the somewhat unusual position of being guilty of a misdemeanor over which they alone hold punitive power."

Something should be done to change the strange regulations under which such a crime could be committed and remain unpunished.

But what of Andrea and her mother, and what of Annie Vallo, who proudly displays the Bible she refused to give up? Are they afraid? Have they ceased to sing the Gospel songs that the missionary taught them? Have they put away their Bibles and absented themselves from the services at the mission? Far from it! Their faith means more to them now that they have suffered for it. It has gained a respect and a dignity which it has never known before in all the years that the Gospel has been preached in the Jemez Pueblo. Indeed, it would not be unusual in the ways of God if in future years this trial of their faith should be recorded as the beginning of the successful evangelization of the Pueblo tribe.

### **A CHRISTIAN RESOLUTION**

*By the late DR. ROBERT J. BURDETTE, of Pasadena, California*

*I Will Live Honestly and Walk Uprightly Before God and Man.* I will keep my lips sweet with words of kindness, my heart pure with noble ideals, my hands clean with honorable deeds. I will keep my body sacred and my soul free. I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope. I will serve God by helping some of His children. I will try always to be better than my word and more liberal than my promise. Every day I will make the most of my opportunities and the best of myself, and so be ready for the opportunities which God daily sends to those who are ready for them.

# Wonders of Moro Education

*The Romance of Making Lanao Literate*

By DR. FRANK C. LAUBACH,

*Missionary of the American Board of Commissioners for Foreign Missions; Author of "The People of the Philippines"*

WE INVADED Lanao Province (Mindanao, Philippine Islands) three years ago with only one aim—to find a way to reveal Christ to the Mohammedan Moros. How we could carry out this aim was an unanswered question.

We could not preach the religion of Christ to the Moros, for they would not listen. Government officials also intimated that they were having enough trouble, and would not permit the injection of religious controversies.

But people will respond to life, even when they will not listen to words. At least one door always opens for the man who is ready to enter. The only door that opened in this Province was opened by teaching people to read and write. The Moros are far behind the Christian Filipinos in education and many young men felt their backward condition very keenly. About twenty of these young Moros came to us and asked to be taught to read and write. Here then was our open door.

We began with the usual cumbersome methods, but we soon saw that they were needlessly tedious. It was folly to teach the Moro language by the methods which are necessary to teach English, because Maranaw is perfectly phonetical. Nothing had ever been printed in Lanao Maranaw with Roman letters, so we were free to adapt our own alphabet by using only one letter for each sound, and only one sound for each letter. We tried multitudes of experiments in teaching and steadily improved in method.

After about a year we hit upon a happy idea which really amounts to an invention. We built our chart around a "key," as we call it. This "key" consists of three words. Each word has four consonant sounds—twelve in all—that is all the Moros use. The three words are:

KEY "Malabanga" (a town in southern Lanao)  
"karatasa" (the Maranaw word for paper)  
"paganada" (meaning "to learn")

From each of these "key" words, by varying the vowels, we were able to derive many two syllable words. A glimpse at the first part of our chart will show how this is done.

a ma-la-ba-nga  
i mi-li-bi-ngi  
o mo-lo-bo-ngo

ma ma	a ma	ma la la la	la ba	ba ba	ba nga
nga nga	ma nga	la ma	ba la		
mi mi	li li	bi bi	ngi ngi	mi bi	li ngi
ba ba i	bi ba i	la li	ba li	la mi	la bi
mo mo	lo lo	bo bo		ngo ngo	mo nga

The teacher first drills the pupil with the word "Ma-la-ba-nga" until he knows its syllables. Then he points out the similarity of the words below to the same letters in the "key." For example:

Say "ma" twice, and you have the word "ma-ma," meaning "man." By putting "a" in front of "ma," you have the Moro word "ama" meaning "father"; "mala" means "big," "lala" means "to pat you on the back," etc.

So we derive about thirty words of two syllables each from the first word "Malabanga." Each of the other key words is treated in the same way.

The almost unbelievable ease of learning the chart is due to a very careful gradation from one word to the next. There is no steep grade. Seldom does it require more than an hour to complete the chart; before the day is over a persistent student can read slowly but with absolute precision.

For the first two years we kept records of the students who learned. Some months the teachers brought in as many as three thousand names. After we had piled up a list of 50,000 names we stopped trying to record the number who had been taught. What was the use? Nobody could believe it!

The great problem with which we are confronted now is to keep the Moros reading. We are putting on a high pressure campaign to persuade them to become subscribers to the *Lanao Progress*, a paper which we began this year. If we ever start a literacy campaign in another country, we will begin our newspaper with paid subscriptions at the very beginning of the campaign, and endeavor to persuade every student to become a subscriber. Otherwise those who learn to read are likely to stop practicing and forget all they have learned.

This literacy campaign has attracted much interest in other provinces. We have been invited to make journeys to all parts of the Philippines, and have prepared charts in sixteen dialects; eleven of these are being used extensively. With

the permission of the Director of Education we have trained a large number of high school students to be teachers. In about twenty cities and towns we have organized the municipal presidents



MORO GIRLS AND WOMEN THINK THEY WILL DIE IF THEY HAVE THEIR PICTURES TAKEN

and municipal councilors in literacy campaigns. We have also trained hundreds of Protestant ministers and a few Roman Catholic Sisters.

At every opportunity we are working on charts for foreign languages, although these charts have not yet received their finishing touches. We have sent our Spanish chart to representatives in all of the Spanish countries in the hope that it would receive careful revision. We are also working with scholars to improve our Malayan, Siamese and Chinese charts. A chart in Arabic is nearing perfection. Recent mail brings us a dictionary from Turkey and a request to make a chart for that country. We very much desire to spend weeks, or better still, months in China, Siam, Singapore, Borneo, India, Arabia, Turkey, Africa, South America and Mexico—letters have come to

most oppressed people in the world. Some of the Moro youth connected with our schools are anxious to go to other countries to prepare charts and to train teachers. They dream of becoming benefactors to humanity.

We have organized over twenty societies of Moro youth who pledge themselves to teach their people to read and to seek to get our newspaper into every home. They have discovered about twenty-five other channels for serving their people. They are learning through these societies that the noblest kind of life is that which serves the greatest number of people.

Hadji Pambaya, the senior member of our staff, weekly preaches in the Mohammedan mosques on the ideals which he learns in our mission. He tells them that God expects men to be honest; that it is the will of God that every man shall forget his own selfish interests and devote his life to serving his fellow men. The Hadji



TEACHING THE MOROS TO READ!

Rev. Frank C. Laubach, fourth from the left, with one dato in front of the chart. Dr. Laubach is beckoning to the other to come forward too.

came back from his mosque a few days ago and told me with tears in his eyes how he had been pleading with the Moros to fight against a cabaret which some of them were beginning. "We must not adopt everything that we see in Western countries," he told them, "for many things which they have are bad. Those Western countries are not all following the teachings of Nebi Isa, though they call themselves Christians. You see that the Protestant mission is opposed to the cabaret. Are we going to admit that our religion does not have ideals as high as the ideals of these missionaries?"

Do you know a parallel for that? We are deeply grateful that every Moro in Lanao is our friend. The literacy campaign proved a door to Moro hearts.

The work among the Moros of Lanao includes the literacy campaign, with schools, library, a newspaper and other publications, a dispensary, visiting nurse service, women's clubs, industrial work and united Christian church services. The church activities include not only Bible study,



HEADQUARTERS OF THE LANAO LITERACY CAMPAIGN

us from all of these countries, appealing for help. Nothing would please us more than the opportunity of spending our furlough in such an extensive undertaking.

From one-half to two-thirds of the people on earth are still unable to read and write. They are the most pitiful, the most helpless and the

song services and preaching, but community meetings for the discussion of farming, sanitation, recreation, education, business, a beautiful Dansalan and Lanao and other problems.

### Testimonies from Moro Datos\*

DANSALAN, LANAO  
May 2, 1933

*The Secretary of the Interior,  
Manila, P. I.*

Your Honor:

We, the undersigned, have the honor to inform you and your party that Dr. Laubach has become a great blessing to the Province of Lanao. It is simply due to his introduction of the literacy campaign among the Moros. Since the introduction of this movement to Lanao, many thousands of people have learned to read English letters. This tremendous learning is due to the easiest method of teaching the chart. It is thrilling to see that both young and old have learned to read. For this reason, Dr. Laubach has become dear in our hearts. We feel sure that if Dr. Laubach will not be taken from us, the Government will find an easy time in making the illiterate Moros write their names rather than to make them put their thumb mark on the paper they will sign. Such is the reason why we deeply appreciate Dr. Laubach's work because we are learning something that obliterates the darkness of the minds of the Moro people.

Nowadays the Moros are gradually stepping out of barbarism into civilization, for they are beginning to see that education liberates, strengthens and enlightens the spirit of man. We really believe that this literacy movement going on among the Moros is a good beginning that stimulates the desire of the Moros to read.

We are of the opinion that if there could be any possible

\*The Secretary of the Interior with thirty other distinguished Government officials from Manila visited Dansalan on May 3d. The *datos* decorated the meeting room of the Dansalan Society of English Speaking Youth with Moro flags, bunting and all kinds of brass ware. The officials were much pleased with the warm reception given them by the Moros and with their progress in literacy.

means by which to help this movement, there would be a great marvelous progress of learning in Lanao, so far as education is concerned.

We are closing our letter with this last expression, "We thank you of informing you this campaign in Lanao."

Very respectfully,

KAKA-I RANGKOLONGAN,  
KAKA-I I DAGALANGIT.

### An Invitation to Moro Young Men to Attend a Meeting of the "Society of English Speaking Youth"

"A meeting of the Society of English Speaking Youth will be held at the Dansalan Madrasa at 2 o'clock, Saturday afternoon, April 22. As a member of this Society, you will wish to be present. An important new adventure will be proposed.

*So miting o opakat sa Dansalan na kupantagan  
amag a Sapto a magabi sa alas dos. Langon a  
mimbrow na tomalabok sa miting a-i. Adun a bago  
a antangan a pumasakun, ka mala i kipantag.*

سوف نختار في وقتنا هذا  
مجلسا في وقتنا هذا  
مجلسا في وقتنا هذا  
مجلسا في وقتنا هذا  
مجلسا في وقتنا هذا

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## A Solomon Islander's Story of Lazarus

After telling very simply in pidgin English the story of the raising of Lazarus, a young Solomon Island Christian went on to apply the teaching of the chapter to his own heart and life.

"The Lord Jesus sing out big fella, 'Lazarus, come forth.' This man where he been dead, he live now; he come out from that grave. Very easy for Lord Jesus to make dead man live again.

"Now this man Lazarus, he picture long me. Me dead first time, me dead in sin, and the Lord Jesus been give me life; me got eternal life finish.

"True, this man Lazarus he live, but he not free. Graveclothes tie up mouth belong him, foot belong him, hand belong him; he fast every bit long graveclothes. Now this picture long me too. Me live—me been get eternal life finish, but too much graveclothes tie up me yet. You fella

savey, graveclothes they belong *dead* man, they no belong man where he *live*. And no good me, man where he get life finish, me hold on long something where belong old life before. You savey graveclothes smell no good every bit, and some graveclothes stop long *mouth* belong me where they smell no good long God. Some time me speak some fella word no good, word no clean. And graveclothes tie up mouth belong me, so me no savey speak word for Jesus. *Hand* belong me fast long graveclothes. Me never been use two fella hand belong me so me work for Jesus. *Foot* belong me fast long graveclothes—me never go long any place for Jesus yet.

"Now today Holy Spirit cut heart belong me long two fella word long this lesson, '*loose him*' and me want Him to loose me from those graveclothes today."

# A Moslem View of Mohammedanism

By DR. T. A. LAMBIE, Sidamo, Ethiopia

JIBOUTI, the seaport of French Somaliland, is a fanatical Mohammedan center and, like nearly all seaports, a very wicked town for its size, far worse than Port Said. I had gone there to meet some missionaries arriving on a steamer and had a room at "The Continental," a very poor hotel. The dining room was also the saloon bar and cafe.

After supper, as I was still sitting at the table, two Englishmen came into the bar for a drink. I could see at a glance that one was a dissipated sea captain, reduced by drink from a position of trust to a job on a tiny Arabia-Africa coastal steamer. His mate was more sober and seemed more self-respecting.

Although the room was large and nearly empty, they steered a course to my table. After I had said good evening, one of them, without any preliminary discourse, said with a sneer, "I suppose you are a missionary?"

"Yes, I am."

"We do not believe in missionaries."

"No? I am sorry for that, but I do."

"Do you see that man over there?" he asked, pointing to a well-dressed Arab at an adjoining table.

"Yes."

"He is a Mohammedan, but he is a better man than any so-called Christian. Let's call him over."

I had met the man he referred to earlier in the afternoon and he did indeed seem a superior person. He was quite fair in complexion, was dressed in beautiful white silken robes, with a "*Kufiyeh*" and gold cord around his head. We had had a delightful conversation together in Arabic that afternoon, of which the half-drunken captain and his mate knew nothing.

The Arab came and the captain roughly pushed over a chair for him, saying, "I have been telling this man (meaning me), that Mohammedanism is better than Christianity; now you tell him."

The Arab Sheik said in most courteous Arabic:

"Does your Excellency object if I speak in the English tongue as I wish not to be understood by the servants of the *lokanda* (hotel)?"

The Mohammedan waiters were slipping about on the cement floor in their bare feet.

"Certainly not, your Excellency," was my reply.

Then in excellent English, and to my great surprise, he answered the captain in the following words:

"No, although I am a Mohammedan, I do not think that Mohammedanism is a better religion than Christianity and I give you three reasons:

"First, Islam is not a practical religion for all men. Let us suppose that a man is a locomotive engineer and a Moslem. He is driving a train full of passengers needing to get to their destination. When the times come for prayer, can he stop the train, get out, face toward Mecca, and pray? If he does not do so he is not a good Mohammedan. It is impossible and impractical.

"Second, Islam is not hygienic. If I go on a pilgrimage to Mecca, I must kiss the Black Stone. Thousands of others have kissed it before me, many of them lepers and syphilitics. Perhaps just before me has been a leper and his secretion comes upon me and I may become a leper. It is not a clean religion. It is not hygienic."

In this he spoke truly. How many cases of cholera and dysentery have been acquired by drinking at Mecca's sacred but polluted well, Zem Zem, supposed to be Hagar's *Be'er-lahai-roi*.

"Third," he continued, "Mohammedanism is not an ethical religion and does not teach honesty and right living. Personally, I have more than once gone to the mosque wearing new shoes and as is our custom, I have left them outside the door before entering the sacred building to pray.

"After prayer, wishing to resume my shoes before going out to the street, I have found that some other worshipper has stolen my shoes. His religious devotion to Islam, which led him to go to the mosque to pray, did not in the same hour keep him from stealing the shoes. Islam is not an ethical religion.

"For these three reasons, I come to the conclusion that Mohammedanism is not better than Christianity," and with a bow he left us.

During this speech I sat absolutely silent, glued to my chair and my heart was praising God, who had answered for me through an Arab Sheik. God had turned the unsought and rude contention of the captain and his mate into a channel through which His own Name was glorified. They had absolutely no reply to make.



# Why Mohammedans Need the Gospel

## *The Strength and Weakness of Islam*

By the REV. SAMUEL M. ZWEMER, D.D.,  
Princeton, N. J.  
*Editor of The Moslem World*

THE old non-Christian religions are disintegrating and decaying. At the same time, some of them are making new efforts to resist the Gospel of Christ. Islam is one of these religions that claims to be sufficient to itself. We need to know both the strength and the weakness of this religion as we preach Christ, the wisdom and the power of God.

Opinion is still divided regarding the significance of the Saracen movement which began when Mohammed proclaimed God's unity at Mecca. The worth of all the non-Christian religions is in their elements of truth and strength. The failure of all the non-Christian religions is because of inner weakness and false teachings.

I. No one can deny the elements of strength, of vitality and of truth in the religion of Islam. They are many and deeply significant. They lead one to love Moslems with a great love, to run out to meet them, although they are yet a great way off, and to welcome them back to the Father.

(1) First of all, this religion has the strength of strategic and numerical distribution. For thirteen centuries it has laid its grip on three continents and by its very vitality held the hearts of one-seventh of the human race. In Africa it counts forty-nine millions; in every country of Asia, with the exception of Japan and Korea, there are Mohammedans. Central and Western Asia are predominantly Mohammedan; India has seventy-seven millions of this faith; Malaysia has forty-five millions; in China there are over ten millions.

(2) It is a strong religion that can burst its barriers and pour out its strength to humanity as a whole. Mohammedanism, whether by the sword or by preaching, by fair or foul means, has always communicated itself. The impact and the impulse of this religion is the story of many centuries and many lands. Unless we understand something of its victories in the past we shall never appreciate its hold on our hearts today.

Islam has ever had the power of propagandism, and from the beginning was imbued with the genius of conquest. Its missionary spirit is not other-worldly and sacrificial, in the Christian sense, but it is real and vital.

(3) Another element of truth is the Moslem belief in the supernatural, omnipresent, omnipotent power of God. One man with God has often proved a majority even in Islam. They have always set Allah before them. The vitality of their theism (however inadequate) has laid hold of the human mind and heart and will in such a fashion that, beside their stern belief in the supernatural, the popular Western dilution of faith and creed seems lukewarm and timid. In India Moslem converts are an asset to the National Church, because of their strong theistic faith in an atmosphere of Hindu pantheism.

(4) Mohammedanism not only asserts the unity of God and the power of His will in the stern theism of the Semitic mind, but since the earliest centuries it has also developed a religion for the heart in its mysticism. This has laid hold of the affections and the emotions in all Moslem lands. Men have become drunk with the love of God and with devotion to His prophet. Poetry and passion have joined to yield their highest and utmost at the shrine of devotion.

For example, what pathos there is, and what a plea for missions, in the words sung by a Turkish woman in a hospital in Konia:

Trample upon me, yea tread on my head,  
Consume me with terror, Thou Judge of the dead,  
If only, Oh God, I thus Thee may know,  
And Thee once behold while I tarry below.

Throw me, like Abraham, into the fire,  
Like Moses withhold from the land I desire,  
If only, Oh God, I thus Thee may know,  
And Thee once behold while I tarry below.

Hang me, like Jesus, upon the rude tree,  
Or poor, like Mansour, thro' life I would be,  
If only, Oh God, I thus Thee may know,  
And Thee once behold while I tarry below.

(5) Islam is a religion which has kindled an increasing hope for a coming deliverer, the Mahdi, to restore faith and bring in the golden age. This undying hope has knit together Moslems in all lands for many centuries, a hope in the final triumph of Mohammedanism. Often deferred, it has made their hearts sick; although dark days have

come upon Islam, in the hearts of the pious it lives on.

### The Weakness of Islam

II. The failure of Islam is a call for Christian missions. We know that Moslem hope for a Mahdi is doomed to disappointment because it ignores Jesus Christ, His incarnation, His passion and death, His resurrection and His ascension. The failure of Islam is the failure to give Christ His rightful place in history and theology, in the heart and the home, in the social program, in the ideal of the State, but most of all as a personal Saviour from sin, and as the only, the final ideal of character and its recreator.

In spite of all its elements of worth and strength and vitality, Islam has failed conspicuously and proved itself hopelessly inadequate to meet the social, the intellectual, the moral and the spiritual needs of humanity. Its inward weakness and denials have corrupted the best that is in it, and have proved the truth of the Latin proverb: "The corruption of the best is the worst." This failure of Islam is the justification of the plea for Christian missions to Mohammedans.

(1) Islam has failed to meet the needs of childhood; of such is not the kingdom of Mohammed. Islam, it is true, pays attention to the early religious training of the child, but this very training corrupts the morals of childhood by its teaching and example. No indictment of Islam could be stronger than the present condition of Moslem children. Not to speak of the astonishing illiteracy that prevails, and of the incredible percentage of infant mortality due to the ignorance of their mothers, these children are born into a world of superstition and ignorance, robbed of their childhood by sex-education in its worst form, burdened with the responsibilities of marriage when still in their teens, until their cry is a plea which none can resist.

(2) Its ethical standards are low. T. J. De Boer shows that, although the Koran urges faith and good intentions, "unpremeditated lapses from virtue are leniently judged. In short, Allah makes it no onerous task for His faithful to serve Him."

A startling revelation of the contrast between Moslem and Christian ideals in ethics can be gained from a comparative study of popular literature, the *Arabian Nights*, for example, a mediæval picture of Moslem life and morals, in contrast with the mediæval romance of the *Knights of the Round Table*. Both books present unconsciously a picture of ideas and ideals in ethics. Womanhood, in the one case, is suspected, dishonored, untrustworthy, and chiefly celebrated for her lower passions; in the other case her purity and strength of character stand out as examples of moral greatness.

(3) This religion, through the example of Mohammed himself, his companions and all the saints in the Moslem calendar, has corrupted home life at its very source and has undermined human happiness by its well-known teaching regarding polygamy, divorce, slavery, concubinage and the inferiority of womanhood. The religious influence of Islam upon backward races has never purified or elevated the home.

(4) Islam has been the age-long foe of democracy. It cannot exist and confer religious liberty, equality or fraternity as equal gifts to those who are not Moslems.

(5) The great failure of Islam, however, has been its spiritual failure. It stands out among all the non-Christian religions as the religion which has blindfolded Christ. As in a total eclipse of the sun the glory and the beauty of the heavenly orb are hidden, and only the corona appears on the edge, so in the life and thought of Mohammedans their own Prophet has practically eclipsed Jesus Christ. In the Koran, the portrait of Jesus is a sad caricature. All the Old Testament prophets have not only been succeeded, but have been supplanted by Mohammed; he is at once the sealer and concealer of all former revelations. Mohammed is always in the foreground, and Jesus Christ, in spite of the lofty titles and the honor given Him in the Koran, is in the background. There is not one biography of Jesus Christ, alone and unique as a great prophet of God, to be found in the literature of Islam.

(6) The fact that Moslems themselves are becoming conscious of the failure of their religion, its political collapse, its intellectual disintegration, its spiritual defects, is an appeal that cannot be resisted. Their real heart-hunger and their undying hope for a deliverer can only be met by Jesus Christ. Nay, the very glory of all that is best in their creed finds in Jesus Christ alone sufficient fulfillment and crown. Some Moslem leaders have already caught the vision of the risen Christ. Some of those who persecuted Christians in Armenia and Persia are beginning to see a light "stronger than that of the noonday sun"—it is the light of the glory of God in the face of Jesus Christ. They are beginning to hear from the lips of the only Saviour and Redeemer the same message that turned Saul, the persecutor, into Paul the Apostle—"Saul, Saul, why persecutest thou me?" These are God's chosen ones in Moslem lands and will receive appointment to know His will, to hear His voice, and to be His witnesses throughout the non-Christian world. The missionary spirit of Islam, its splendid devotion, its consciousness of the supernatural, its mystic longing for union with God will then find their fulfillment. A new day has dawned. Shall we not call our Moslem brothers to awake?



# The Jew—A Challenge to the Church

By DR. CONRAD HOFFMANN, JR., New York

*General Secretary, International Committee on the  
Christian Approach to the Jews*

If Christianity, as embodied in private and in social life, in the home, the market place, and the Church, awakens the esteem of Jews and arouses their desire to "share its joys and fruitfulness," it will not meet with the criticism of thoughtful Jews. . . . . We have nothing to say regarding Jews who without hostility to their own people and without base or ulterior motives withdraw from the synagogue and join the Church. Whatever we may think of their judgment, we do not deny their right to follow the dictates of their consciences.

**T**HUS spoke a rabbi, one of nine in a recent conference with Christian Church leaders. We assume that the rabbi was sincere. The first part of his statement reminds one of St. Paul's appeal to the Ephesians and no doubt was the rabbi's challenge to Christians to "Let your manner of life be worthy of the Gospel of Jesus Christ." With shame Christians must acknowledge that their life in relation to the Jews has too frequently been anything but "worthy of the Gospel."

The second part of the statement may be considered as a warning to Jewish missionary enterprise lest it be guilty of encouraging acceptance of Jesus Christ by Jews for some other reason than honest conviction. Undoubtedly most Jews who have sought baptism have done so sincerely; but there have been Jews who have sought baptism for ulterior motives, seeking social or commercial prestige or to escape the stigma attached to being a Jew. Churches or clergymen who knowingly baptize such Jews are guilty of violation of a most sacred trust and should be blamed rather than the Jews. This warning, regarding insincerity of conversion, was heard like a refrain and almost without exception from the lips of the different rabbis in Europe and America recently interviewed by the writer.

The rabbi's statement, as a whole, is symptomatic of most profound changes which have taken place in Jewry and Judaism within recent years. Indeed, new circumstances and changed conditions within Jewry have arisen which are of vital significance to all interested in promoting a Christian approach to the Jews. Today, as never before, the dispersion of the Jews has extended to all lands. The Jew is found everywhere, and especially in the larger cities of different lands. Forty-five per cent of world Jewry lives in seventy-three cities of

the world. The wandering Jew of the centuries has become our neighboring Jew, and undoubtedly will henceforth remain so.

He has, furthermore, attained an influence in modern life out of all proportion to numbers. The Jew today is a world force, for weal or woe, with which the Christian Church must reckon. We can no longer ignore Jewry any more than we can ignore China or India, communism, or nationalism.

Finally, under the impact of the modern mood to which Jewry is increasingly being exposed, Judaism is losing the Jew religiously; on the other hand, Zionism is endeavoring to mould this disintegrating Jewry into a racial, national, and cultural entity. It is significant that in the clamant propaganda to arouse in Jews a new sense of unity, the emphasis is on the national and racial side rather than on the religious side which was formerly the major emphasis and the cement which held Jews together. Secularization has gone on in Jewry as in Gentile ranks.

Running parallel to these profound changes in Judaism, is an ominous revival of anti-Semitism, social and commercial discrimination in some lands, the new "cold pogrom" and systematic repression of Jews in Germany, and violent sporadic outbreaks of persecution in various sections of Eastern Europe. Increasingly the Jew is being tortured with a sense of insecurity; in Germany the Jew had come to feel that he was at home, accepted and established, only to be shocked by Hitler's recent anti-Semitism into a realization that, in spite of centuries of residence in Germany and of sacrificial loyalty to the land of his adoption, he is still a stranger and is regarded as an undesirable. One wonders whether Zangwill was right when he said that geographically "the Jew was everywhere and anywhere but at home nowhere." It would seem no exaggeration to say that practically everywhere it is a decided disadvantage to be a Jew. This racial discrimination against the Jew challenges Christianity.

Not very long ago anti-Semitism was largely confined to lands in which the Orthodox and the Roman Catholic churches were predominant; Protestantism prided itself on its comparative tolerance. Hitler's anti-Semitism, backed up so largely by the conservative evangelical church

constituency of Germany, changes the picture. In Berlin a rabbi said to the writer that anti-Semitism in Germany is largely identical with Protestantism. The entire Christian Church must therefore meet the challenge which anti-Semitism makes.

The Jew no longer lives in segregated ghettos. He is one of us, especially in America where over 4,500,000 are scattered in some 9,700 cities. Whatever else this Jewish neighbor possesses — and he has much which we have taken over from him — he does not have Jesus Christ. Does he need Jesus Christ? That question challenges the basis of our faith. There are many Christian denominations which send man and money power to the ends of the earth to present Jesus Christ to remote peoples, yet these same denominations are hesitant or even opposed to undertake anything to bring Christ to His own people according to the flesh, people who live on the threshold of the churches in America. They seem to believe that the Jew has no need of Christ. If that is true one may legitimately question whether any other people has need of Jesus Christ. This is an issue which cannot be evaded. The Christian approach to the Jews is an acid test of the basic faith of the Christian Church.

This question is all the more urgent in view of the present growing interest within Jewry in the person of Jesus Christ. Spiritual leaders of Jewry, as well as the rank and file of Jews, liberal as well as orthodox and even Chassidic Jews, the industrialized as well as the intellectual Jew, all reveal a growing interest in Jesus Christ. While this interest does not yet recognize or acknowledge any deity in Jesus Christ it indeed challenges the Church's faith in His deity. The Church must meet this challenge.

America must take the lead. The part played by American Jews in world Jewry today is dominant and in many respects is the pacemaker for world Jewry. The conglomerate nature and varied sources of America's population, combined with a traditional tolerance toward all peoples, has incorporated the Jewish people within the life of America as intimately as anywhere. Auspicious conditions for a demonstrative solution of anti-Semitism prevail if the Church will act immediately, courageously and without compromise. And immediate action is imperative for there is considerable latent anti-Semitism present which may break forth in violence on slight provocation. The inability of many Jewish students to obtain admission in American medical colleges and the fact that hundreds of American Jewish medical students are found in universities abroad are evidence of American anti-Jewish discrimination.

The Christian churches of America, if loyal to their inheritance and mission, must face these

facts. They must deal with a different Jewish world from that of a few decades ago; it is no longer a Jewish world which cringes, or holds itself aloof with a cowed aspect, the result of centuries of hounding persecution. On the contrary, it is a Jewish world which has become aggressive, racially proud and invading all places and fields of influence.

The program, scope, method and leadership of any Christian approach to the Jews contemplated, must all be reconsidered in the light of these new conditions. Where closed doors formerly existed, one now finds wide-open doors. This was revealed most strikingly on a recent itinerary in Europe. Activities, difficult if not impossible a few years ago, have become possible today.

Personal consultation with leading rabbis and a frank, uncompromising facing of fundamental facts and beliefs of the Christian faith is not only possible but is invariably welcomed. The writer's reception by the rabbis was always most cordial and courteous, the conversations with them were frank and sincere, and without apparent reservation. Meetings in missionary centers or on missionary journeys into provincial towns of Eastern Europe were invariably crowded, here and there so much so that many Jews had to be turned away because of lack of room. Entrance into the synagogues of some of the most fanatical sects of Chassidic Jews at times of service was not only possible, but was actually welcomed by the worshippers, and opportunity given frequently to speak. Literature dealing with Jesus Christ and the Christian faith is eagerly sought and bought. Jewish students have repeatedly welcomed the missionary and have been ready to discuss religious questions with him. Opposition still exists, but on the whole opportunities have never been so numerous or so extensive.

The Church must now be enlisted to combat anti-Jewish discriminations at home as well as abroad, and to endeavor to remove the causes of conflict. In the wake of the German developments voices are heard accusing Jews of being atheists and antireligious; of being leaders of revolution and of demoralizing influences in modern life. If these accusations contain any truth, how necessary it is that an aggressive effort in the evangelization of such Jews be undertaken by the Church. The presence of many Jews as neighbors in our city parishes demands a parochial approach to them and their inclusion in our Christian ministry.

The Church in America must choose between complete indifference to the Jews in her midst, discrimination against the Jew, promotion of friendly relations, and an effective evangelistic effort among this "chosen people of God" who have not Jesus Christ.

# New Trails in Southern Highlands

By HELEN H. DINGMAN, Berea, Kentucky

*Executive Secretary of the Conference of  
Southern Mountain Workers*

FOR many years the Southern Highlands have been an appealing field for missionary effort.

The romance of isolation lured first the circuit rider preacher, who rode rough forest trails carrying the Gospel to the scattered inhabitants. Then the church, seeing the great need of education, built the little one-room day schools where courageous women taught the three R's and the Word of God. Later, as the states became better able to carry the responsibility for common school education, mission boarding schools were built at the county seats and high school work was added. Hand in hand with the educational problem went the development of Sunday schools, the establishment of mission churches with their evangelical programs, and the organization of Christian community centers ministering to the physical and social needs of the people.

Back of this development of the mission program have been the changing conditions. In some sections isolation still stands guard over the pioneer life of the early settlers but where railroads and highways have penetrated life is becoming increasingly socialized. Industry has obtruded itself upon the rural scene, flaunting new and perplexing problems. The old and the new, still too self-conscious for harmonious fusing, are conflicting in many situations.

I have just returned from a trip of four hundred and eighty-two miles in eastern Kentucky. As familiar as I am with this mountain country I feel as if I had seen it anew. Rolling along in a high-powered car on roads where a few years ago I jolted painfully in a mail hack, I was startled

into a well-nigh frightened realization of what is taking place. The transition into a new age which came much more slowly in the more favored sections of our country is taking place as if overnight. Yet along these improved highways and back beyond them are still the products of isolation and a pioneer past.

It is at this crossroads that our mission work stands today. Education and religion are faced with the critical problem of how to preserve the best of the past—that priceless pioneer culture which produced such sturdy independence—and to select from this advancing civilization the values that will enrich and not cheapen.

Careful students of the mountains have realized, for some time, the importance of reevaluating the programs of the schools and churches in the light of this changing social order. The question has been how best to get an impartial picture of the whole. Great was the rejoicing therefore of the Conference of Southern Mountain Workers

when, in 1930, two studies were undertaken, one an economic and social study under the direction of State and Federal agencies, the other religious, conducted by the Institute of Social and Religious Research. The findings and interpretations of these two significant surveys were reported at the twenty-first annual meeting of the Conference held in Knoxville, Tennessee, March 28-30. Accomplishments to date were carefully scrutinized and adventurously the future was faced.

The approach to the situation was made under three main headings—economic, educational and religious. There was no pretense of finality about



A BEREA STUDENT READY FOR SERVICE

the reports but they revealed trends of thinking and they stimulated critical analysis of programs and policies, past and present.

It was interesting to see how some of the economic views were tempered not only by the find-



OLD ROADS IN THE HIGHLANDS

ings of the study but by the realistic curtailments of the depression. The possibility of a contentment of life without the acquisition of what has seemed to many of the outsiders the absolute necessities of the machine age development was brought out. Life in a cabin on a rugged hillside may have cultural possibilities even though the Ford car, the radio and bathroom fixtures form no part of the picture.

Ever since mission work began in the mountains the problem of making a living has been omnipresent. The poverty of the people has figured largely in appeals for money. The steep hillsides of the mountain farms have been eloquently pictured and, in certain sub-marginal areas, it has been a grave question whether an attempt should even be made to wrest a living from the soil. As a solution depopulation and reforestation have been eloquently discussed at past conferences and in other sections the development of industry has seemed to be the answer.

These conditions have not changed but a new philosophy in regard to them seems to have developed. Less emphasis is being laid on the limitations of nature and more on the capacity of man in the development of his life. The tragedy of the rise and fall of the coal mining industry has been seen in the lives of too many of the mountaineers; the little mountain farm has taken back the sons and daughters who followed the lure of big wages to the centers of industry; and the realization has grown that security even though it means austerity is more to be cherished than uncertain accumulations.

This acceptance of "plain living" did not mean

the disregard of the economic needs. No work can be truly successful unless it comes to grips with that problem. With all the light that can be secured from scientific research, the economic possibilities best adapted to each section should be developed. In one country dairy cattle and a co-operative creamery have meant a small but steady income for the farmers even in the present crisis. Near industrial centers truck gardening has supplemented with a little cash income what would otherwise be a "live-at-home" program. This summer one enterprising center has organized the community and interested a wholesale grocer to contract all the potatoes that can be raised over and above home consumption. In a good many places men, women, and young people have found it not only satisfying but profitable to revive the mountain crafts. The growth of the Southern Mountains Handicraft Guild with its members in six states is a testimony to this increasing interest. As Mrs. Campbell, director of the John C. Campbell Folk School, said at the Conference, "We must live our philosophy, work out our plan as far as possible with the people, and if it is worth while it will spread."

The most serious economic problem to be solved in this section at present is that of coal mining. Yet it seems to be the one with which the Church has thus far been the least concerned. On this trip I drove through miles of mining camps. The drab dreariness of those rows of cabins against the bare hillsides, the apathy on the faces of the idle min-



ROLLING ALONG IMPROVED HIGHWAYS

ers, the malnutrition visible in the children; all are signs of a sick and discouraged industry. At one camp where the whistle had blown for work that day for the first time in six weeks I saw one hundred and seventy-eight children being fed by the



American Friends Service Committee. The Spirit of Christ was ministering to the poor and hungry in that camp and others where the Quakers have their feeding stations, but one cannot see the conditions without wondering whether Christians are



WHERE ISOLATION STILL STANDS GUARD

shouldering their responsibility in a social order that permits such tragic need. The rehabilitation of the thousands of miners who will never again be reabsorbed into that industry is a task that challenges the Church today.

Education has been one of the chief goals in our mountain work from its earliest beginnings. It was therefore with great expectancy that the reports of the private and public schools were received at the Conference. The blazing of the trails of opportunity for boys and girls has been a thrilling chapter in mission work in the mountains. In 1929 one hundred and fifty privately supported schools were known to be in existence, ranging from one-teacher elementary schools to four-year colleges of recognized standing. The effects upon the schools of the advance of public school education in the last two decades were brought out by Dr. Fannie Dunn of Teachers College, who had made the study. Many schools have discontinued their lower grade work, relinquishing that responsibility to the State; many have added high school and some junior college; still others have given up school work altogether and have provided a boarding home in the county seat for the students who cannot live at home and attend the county high school.

As public education has advanced these schools have more and more come under the standards set by the State. During the past few years most of them have run the State's gauntlet in order to become accredited institutions. For many it has been a real struggle to attain the required equipment,

the required qualifications of teachers and the required courses in the curriculum. It has meant bending every energy toward building up the institution itself. The result is that, with a restricted budget and a limited staff, in many cases the services to the community in which the institution is located have been neglected.

The educational contribution of Christian missions is not completed in this vast mountain area, but the feeling of the Conference was that the time has surely come for a careful restudy of the programs of our schools. Only those justify support that are reaching boys and girls who otherwise would not have the opportunity or are making a unique contribution to the training of Christian citizens that the public institutions cannot or are not ready to make.

As one travels through the mountains one realizes the possibilities of service wrapped up in even one student who, in addition to completing required courses, has learned how to share a life as well as how to make a living. On this last trip I had occasion to see at their work some of the graduates of one of our Christian colleges.

Among them were the lawyer, standing fearlessly for social justice in a country seat; the county agricultural agent, grappling with the farming problems of eroded hillsides and worn-out soil; the nurse, protecting the children against disease; the doctor absorbed in developing a hospital in one of the centers of the mining region; and the teachers zealous to hold up standards in the graded and high schools.

On Troublesome Creek in Kentucky we visited a home economics class taught by a college graduate in the kitchen of a humble mountain farm. About thirty eager girls, ranging in age from



NEW TYPE OF EDUCATED HIGHLANDER'S HOME

twelve to twenty-five years and representing the homes for about three miles up one of the branches, had gathered for this weekly occasion. All the incongruities of dress were harmonized and democratized by the crisp white aprons and caps

which they wore. Not only did they learn infant hygiene, proper nutrition and the preparation of new and wholesome dishes but they sang together, played games in the orchard and gathered round for stories. This young woman, a mountain girl



A NEW SCHOOLHOUSE FOR MOUNTAINEERS

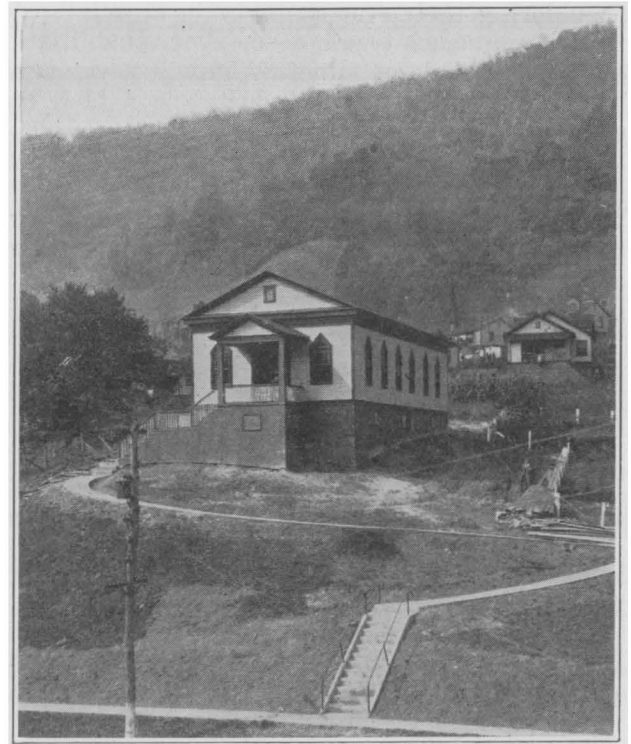
herself, was not putting her B.S. degree to work in a well-equipped laboratory but by using what the people themselves had, was teaching ninety-four girls in five different kitchens on the creek the art of real home-making.

However, not only is there the need of educating such leaders, but there are new trails for Christian missions to blaze. In many parts of our Southern Highlands one finds cultural and social poverty—a poverty of recreation, of health education, of good literature and the desire to read it, of music, of art, and of the recognition and appreciation of the cultural resources inherent in the region. As one of my mountain friends once said to me, "Hits worse to be soul hungry than body hungry." Adult education and social work are needed. As a result of the studies it is hoped that some of the schools and centers will feel that their greatest contributions can be made along the lines of the enrichment of life for the people in general. The John C. Campbell Folk School is a compelling experiment in this field.

Professional social work is conspicuous by its absence in this region. The little that has been developed by public agencies during the past few years has been sadly curtailed by the economy programs fostered by state legislatures and county officials. The depression has laid a heavy hand on an already impoverished region. Security, which is the foundation of all personality development, is being threatened. Children, handicapped physically and mentally, are growing up without having their needs recognized and met. One dreads to think of the trail of malnutrition, disease, broken morale and what might be called disintegrated personalities that will have to be dealt with long after the present economic crisis is over.

Trained social workers will be needed. This is a field of service open to our Christian forces, one in which Christ's spirit of ministry and healing will result in rehabilitated lives.

Religion so motivates all of the work of Christian missions, whether the approach be economic, educational, social or evangelistic, that the religious work as such is not separated from the rest of the program. At the recent Conference, Miss Hooker, of the Institute of Social and Religious Research, gave a sympathetic and clear picture of the development of churches in the Southern Highlands. Her historical development revealed the effects of isolation and poverty upon both the religious thinking and the church organization of the section and gave real understanding as to why the emotional sects which root so readily among the uneducated, the untrained preachers with no conception of social programs, and the lack of adequate buildings and equipment are so generally characteristic of the less privileged areas. The field has been so vast and the need so great that it has invited many of the more progressive denominations to come and establish churches. There has been however no unified planning and



A RELIGIOUS CENTER—WHEELWRIGHT CHAPEL

Built in mining camp. Construction sponsored by a Berea student.

therefore the distribution of these efforts has been more or less fortuitous, resulting in both over-churched and unchurched areas.

One of the big problems today is the merging of the old and the new in religious thought and prac-

tice. As a mountain wag once said, when a congregation was waiting patiently one Sunday for their minister who was long past due for his appointment, "Oh, he is probably down the creek, halted between two opinions." Youth is sometimes bewildered today at a church seemingly halted between two opinions. Our mission schools and churches are sending back to their home communities educated young men and women who are truly Christian but who can no longer accept the leadership of an uneducated ministry. They have studied the Bible under skilled and experienced teachers; they have enlarged their world by acquaintance with literature and history; and through their study of sociology, home economics, and agriculture, their eyes have been opened to the great social needs. They return home with an adventurous spirit of service but very often are discouraged and checked by leaders in their churches who, motivated by an "other-worldly" view, have no feeling of social responsibility. Here again is the challenge to preserve the staunch faith of the pioneer religion and to merge it with the newer constructive social vision.

In these critical considerations of the task as a whole one must not lose sight of the splendid work which has been done by individual denominations and projects. As Dr. Hermann Morse said in his paper at Knoxville, "The adventuring, pioneering character of much of the missionary program has been a precious asset. The hopeful and helpful experiments which have been carried on are making a contribution the value of which it would be difficult to overestimate. Scattered through the mountains will be found a considerable number of really distinguished enterprises with long records of continuous service, enterprises which have been kept flexible in form, diversified in interest and of a high quality of performance. The mission program as a whole has made a definite contribution in the development of leadership with a Christian social vision and with some social technique, and in the development also of a more sympathetic public attitude toward improvement along many lines."

With full recognition of what has been accomplished, the spirit of the Conference was to **restudy** the present programs in the light of these new findings and to attempt to make the changes that true Christian statesmanship might reveal as wise and necessary. Just what these changes will be each enterprise will have to decide. Some may find it wise to give up what they have undertaken and develop along entirely new lines; others may make modifications in their educational work and expand their programs so that they will better meet the needs of the community as a whole. Each decision will have to be made in relation to the other agencies working in the section. The day calls for a unified approach. Each denomination and agency working among the mountaineers may still have a distinct contribution to make but instead of going individualistic ways the task demands regional planning and true cooperation.

At the last session of this important meeting, three significant steps were taken toward the realization of this dream. First, a study tour for this coming fall was planned for mountain workers and board officials who wish to observe at first hand, different types of schools and centers. The hope is that at the end each will return to his own school, church or office with a bigger vision of the field as a whole and a clearer understanding of his relation to it. Second, it was decided to set up regional conferences at which the workers, public and private, might meet and clear programs with each other. This will be a pooling of resources in that section and an opportunity to measure what is actually being done against the needs that exist. Third, it was voted to ask the Home Missions Council and the Council of Women for Home Missions to form an Interdenominational Board of Strategy for the mountain area, a central advisory body through which comity and coöperative agreements may be effected.

These projects are the merest beginnings, but they are in the right direction. To go all the way may in some instances mean giving up long-cherished enterprises. But so to lose life will be to find it.

### SHALL WE SEND ONLY SPECIALISTS?

The proposition that only the very highly educated should be sent out as foreign missionaries, is professional but not Scriptural. Christ himself said that His message was "hid from the wise and understanding and was revealed unto babes." St. Paul said that "the preaching of the Cross is foolishness to those that are perishing" and that "not many wise, not many mighty, after the flesh, are called." He recognized the fact that there is need for all kinds of talents and functions in the service of Christ to reach differing needs and different classes of people. What would the poor and uneducated do if no one should carry the Gospel to them.

JUDGE NATHAN G. MOORE, *Chicago*.

# Bishop Hugh Latimer Burleson

**B**ISHOP HUGH L. BURLESON, of the Protestant Episcopal Church, formerly Bishop of South Dakota, died of angina pectoris at Camp Remington, in the Black Hills near Custer, South Dakota, on August first. He was a member of the staff of the Presiding Bishop and headed the administrative Department of Domestic and Foreign Missions, Social Service and Education.

Hugh Latimer Burleson was the son of Solomon S. Burleson, one of the pioneer Episcopal missionaries to the Indians of the northwest. His early life was among the Indians and he always retained an understanding sympathy with them and a deep affection for them. His work for them reached a climax when in 1916 he became Bishop of South Dakota.

At the election of Presiding Bishop in 1930 to fill the vacancy caused by the death of Bishop Charles Palmerston Anderson, Bishop Burleson was among those mentioned for the office. Dr. James De Wolfe Perry, of Providence, R. I., was elected, and Bishop Burleson was made chief of the work of domestic and foreign missions, social service and education. The following year he was elected assistant to the presiding bishop, and on September 28, 1931, he resigned as Bishop of South Dakota in order to devote all his time to his new duties.

Hugh Latimer Burleson was born in Northfield, Minn., on April 25, 1865, one of five sons, all of whom entered the Episcopal ministry. As a child Hugh was adopted into the Oneida Indian nation and named "Tallahodh," which in the tribal language meant "Good Timber." His early education was in the Racine, Wis., grammar school, and at Racine College from which he was graduated in 1887. He entered the General Theological Seminary, was ordained priest in 1894. He served as rector of several parishes, was secretary of the

Board of Missions of the General Church from 1909 to 1916, and was editor of *The Spirit of Missions*.

Bishop Burleson was strongly opposed to the exploitation of the Indian in so-called Wild West shows. His campaign received nation-wide attention in 1927 when President Coolidge, during his vacation in the Black Hills, attended the annual

convocation of Sioux Indians at the Episcopal Church at the Pine Ridge Agency. Fifty full-blooded Sioux priests of the church were lined up to greet him with 2,000 Indian church members—farmers, lawyers, mechanics and physicians.

"We cannot restore to the Indian his old hunting grounds; we cannot reforest the lands over which he roamed, bring back the buffalo, restock the streams and lakes with fish or otherwise bring restoration of the conditions under which he formerly lived," the bishop told the President.

"But since all this is impossible, the next best thing to do is to fit the Indian for agricultural and industrial pursuits, and where he shows the necessary individual ability, for the higher professions."

He also agitated against the continuation of Indian reservations, arguing that the sooner the red and white races learned to live together in normal communities the better.

Bishop Burleson received the degree of S.T.D. from Hobart College in 1913, and of D.D. from the General Theological Seminary in 1919. Among his published works are "An Officer of the Line," and "Our Church and Our Country." He was greatly beloved and honored by all who knew him and no one can adequately fill his place. For some years he was a member of the Editorial Council of the REVIEW and always a warm friend and advocate of home and foreign missions, or of any activity that would manifest the Spirit of Christ.



THE RIGHT REV. HUGH LATIMER BURLESON, D.D.



# Japanese Christian Views of Missions

## *Findings Based on a Group Study of the Laymen's Appraisal Report*

THE undersigned met under the auspices of the General Affairs Commission of the National Christian Council of Japan in the Theological Building of Aoyama Gakuin May 15 and 16, 1933. Finding after full discussion and careful consideration of "Rethinking Missions" that our opinions are in general agreement we put forth the following pronouncement under our joint signature. This pronouncement does not however officially represent the communions or the organizations to which we individually belong. We participated in this study as individuals.

More than seventy years have passed since Protestant Christianity was introduced into our country and the foundations for the Protestant Christian Church have finally been laid. The tangible results of evangelism though but gradually evident are stable.

Naturally this has come about through the grace of God in His purpose to save our people. It goes without saying, however, that much credit must be given to the instrumentalities which He has used, those related to the various missions, their resources, their prayers and their personalities. We Japanese Christians are constantly moved by this fact and our hearts are full of gratitude.

However, during this time abrupt changes have come in social tendencies and great cultural advances have been made. Accordingly there has arisen a need to make a re-study of evangelistic policies. At this juncture American laymen, in consultation with various Mission Boards, set up a Survey Commission and through the expenditure of much means and labor made public a report containing suggestive materials for religious circles at home and abroad looking toward a revision of evangelistic policies.

In this Report we find much that is suggestive. In view of the great influence which it will have on our whole Christian Church in Japan we boldly make known our own views in the following findings.

### **Matters of Agreement**

Aside from the question of the theology involved in the Report we find ourselves in full accord with the policies advocated by the Commission in the following matters:

(1) Although there must be changes in matters of policy yet we agree with the fundamental contention of the Commission that in some form foreign missions must continue.

(2) The Commissioners' attitude of appreciating the advanced culture of other peoples in all the revisions which they suggest.

(3) The fact that the Commission did not depend simply on statistics and outward factors in its evaluation of evangelistic ways and means but took cognizance of intrinsic internal factors.

(4) The fact that it urges that missionaries should be of the best possible qualifications, should understand and appreciate the thought and life of the people among whom they labor, should be men of genuine friendliness and have an interest in social conditions.

(5) The fact that it lays down as a basal policy that the indigenous church should plan for independence and self-support.

(6) The fact that it encourages the abolishment of denominational divisions and such cooperative administration of all Christian agencies related to evangelism as lies within the realm of possibility.

(7) The fact that it urges the passing over of authority for the work into the hands of nationals and their organizations.

(8) Its insistence that all work conducted in the name of Christianity should itself be of highest standard.

(9) That Christian principles of life should always be applied to the whole life of humanity and to all relationships and that in the realm of evangelism expediency should be abolished.

(10) That an effort should be made to enter the unreached rural areas—avoiding overlapping—and to Christianize industrial life.

(11) The necessity of a thorough-going and intrinsically progressive program of religious education in our Christian schools.

(12) The necessity of a better adapted and more effective Christian literature.

### **Convictions, Aims and Methods**

We would express our doubts and desires regarding the following points:

#### **(1) *The Christian Message—***

We recognize that as representatives of laymen the Commissioners took the precaution of avoiding traditional and theological terms. Nevertheless we require a clear-cut absolute Christian message to proclaim to our people and we regret that the Report gives a wrong impression in regard to this fundamental matter. Leaving theological arguments aside we feel the need of emphasizing more clearly the Gospel as centered in Christ and the Cross.

#### **(2) *The Attitude Toward Other Faiths—***

We have been reared in the midst of such great faiths as Shinto and Buddhism. Even so we find them insufficient.

As Christians we stand to the last for the uniqueness and the absoluteness of the Christian faith. Of course it is not our task to destroy the law and the prophets but rather to fulfill them. We therefore do not hesitate to show other faiths our goodwill. But we desire that the false impression that Christianity is not necessary should be eradicated.

### (3) *The Evangelistic Motive—*

Although we dislike the motive of pity which has characterized evangelism among less cultured peoples in the past we deplore the giving of the impression that as culture advances the need for evangelism vanishes.

We would demand the same zealous motive on the part of modern Christians that sent the early Christians with the Gospel to peoples of such superior culture as the Greeks and the Romans.

Evangelism is not simply a matter of goodwill or comity between peoples, it is grounded in the fundamental motive of bringing humanity back to God and enabling them to partake of salvation through Christ.

### (4) *Evangelistic Methods—*

We do not believe that the traditional system of the Church is necessarily fixed and unchangeable but as the body of Christ the Church should maintain an order that is worthy of His name.

We, therefore, deplore the giving of the impression that in evangelism we can fulfill our mission by dispensing with the building of the Church and simply striving to give people a fuller and richer life.

It is of course a part of the truth to urge evangelism through living rather than through preaching but we want to make it clear that to neglect preaching in the pioneer stage of evangelism in which we find ourselves does not fit in with the national conditions as they obtain in Japan at the present time.

### (5) *Financial Help for Japanese Churches—*

Self-support and independence as a basic policy is our ideal and we believe that hitherto our Church in Japan has striven to encourage this. In conformity with this policy we fully expect that the amount of financial help will gradually decrease.

Yet in view of the conditions of our society in which the non-Christian influence is dominant we trust that it will be recognized that in order to secure the largest results in the field of evangelism we still must look for the noble and unselfish financial assistance of our fellow Christians abroad.

We especially hope that in this time of tremendous transition as far as possible care will be taken not to inaugurate any radical changes in hitherto established work.

### (6) *Christian Education—*

(a) We cannot agree with the impression which the Report gives that where educational institutions have reached the high stage of development that they have in our country Christian education is unnecessary.

Rather in the face of the materialistic tendency of the education given by the educational institutions around us we must push forward our Christian educational program.

(b) As an ideal union or cooperation on the part of our educational institutions is desirable, but we cannot fail to recognize the great difficulties that lie in the way of their realization. This is especially true in the realm of theological education.

We believe that the mission of our Christian education in Japan will be fulfilled by putting our educational institutions on a sounder financial basis and by perfecting our educational system through the consummation of a Christian university.

### (7) *Cooperative Administration—*

(a) Administrative cooperation in the realm of evangelism has of late made great strides in our country in connection with the promotion of church union. Since we recognize that this is the nearest way to the realization of cooperative administration we are pouring our efforts

into this movement. We hope that some form of cooperation, amalgamation or union will also be realized between the different mission organizations in Japan.

(b) We recognize that cooperation between the Christians of the world is an essential condition for the establishment of the Kingdom of God upon this earth. We therefore, in accordance with the suggestion of the Commissioners, desire that through the frequent exchange of visits and conferences on the part of Christian leaders of the different nations more and more an intimate identification of interests and cooperation may be realized.

We earnestly hope that special measures toward this end may be adopted. While the fact that the so-called younger church, which is necessarily weak, lacks the ability to enter fully into this field will necessitate a one-sided assistance on the part of the older church for a time, yet as the younger church develops we believe there will evolve an equality of ability to cooperate. We therefore desire that we mutually strive to promote this end.

#### Signed:

Rev. Wataru Saba—Presbyterian  
 Rev. Tameichiro Kanai—Presbyterian  
 Acting President Shiro Murata—Presbyterian  
 Rev. Masue Kawazoe—Presbyterian  
 Rev. Michio Kozaki, D.D.—Congregational  
 Rev. Shinko Imaizumi—Congregational  
 Rev. Koji Suzuki—Congregational  
 President Yochimune Abe, D.D.—Methodist  
 Dean Seishu Kawajiri—Methodist  
 Rev. Seimei Yoshioka, D.D.—Methodist  
 Rev. Teruaki Takahashi—Baptist  
 Rev. Kichigoro Kawamata—Baptist  
 Rev. Toizo Kawai—Christian Church  
 Rev. Goro Fujisaki—Evangelical  
 Rev. Yoshio Ito—Free Methodist  
 Rev. Shozo Terao—United Brethren  
 Rev. Ken Takahashi—Omi Mission  
 Miss Koto Yamamoto—Y. W. C. A.  
 Miss Michiko Sembongi—W. C. T. U.  
 Rev. Saburo Yasumura—National Sunday School Association  
 Rev. Yasukuni Suzuki—Friends Church  
 Prof. Shoichi Murao—Newspaper Evangelical Association  
 Mr. Ko Oiwa—National Educational Council  
 Bishop Motozo Akazawa, D.D.—Executive Committee, National Christian Council  
 Rev. Darley Downs—Executive Committee, National Christian Council  
 Dr. Yugoro Chiba, Executive Committee, National Christian Council  
 Dr. Kajinosuke Ibuka—Executive Committee, National Christian Council  
 Mrs. Tsuneko Gauntlet—Executive Committee, National Christian Council  
 Mr. G. S. Phelps—Executive Committee, National Christian Council  
 Dr. Gilbert Bowles—Executive Committee, National Christian Council  
 Dr. A. K. Reischauer, D.D.—Executive Committee, National Christian Council  
 Miss S. R. Courtice—Executive Committee, National Christian Council  
 Miss Elma Tharp—Executive Committee, National Christian Council  
 Rev. M. Kozaki—Executive Committee, National Christian Council  
 Rev. Akira Ebisawa—Secretary, Executive Committee, National Christian Council  
 Rev. William Axling, D.D.—Executive Committee, National Christian Council

# Representing Christ in the Community

## *A Suggested Program for Practical Missionary Service*

By the REV. C. BURNELL OLDS, Okayama, Japan

*For fifteen years a Missionary of the American Board in Japan*

EVERY avenue of human activity is being compelled to reshape its policies and methods. Our eyes have been opened to see where the paramount human need lies and the method by which God is working to relieve it.

The way to serve God is through serving men. The Spirit of Christ demands that we be genuinely friendly. This is driving us into missionary activity through social service.

Fifteen years of evangelistic experience in Japan has led me to recognize the apparent hopelessness of many of the accepted methods of church planting and church development, especially in backward districts. Churches that were established forty or fifty years ago, with every prospect of success, have not been able to show any substantial gain in membership, in ability to support themselves or in power materially to influence their communities. As seed-distributing centers they were no doubt valuable adjuncts to the forces working for the establishment of the Kingdom of God, but as organized efforts looking toward that end they had little success. For the future we ought to hope for something larger. We believe in the Gospel as a power for the salvation of communities as well as of individuals. We cannot rest satisfied until we see whole populations changed, entire towns and cities coming under the dominion of Christ and transformed by Him. We ought to expect this as the legitimate fruit of the Gospel.

The social method should not supplant preaching, but supplement it. We should preach the Gospel as we have always preached it, not hesitating to name the name of Christ as above every name, but by using other methods apparently less direct, we may also be able to extend the Kingdom of God more quickly.

The plan suggested is a campaign to advertise the fact in concrete ways that Christians, especially Christians from foreign lands, desire above all things else to be genuinely helpful, and that they are ready in any way they can to minister to the public or private welfare of the nation or the community or of any individual. In short, we desire to show people—as many as possible—that the religion of Christ is first of all concerned

with being true friends to brother-men, and with doing brotherly things for them, and is not merely concerned with preaching theological dogmas.

This plan has in view the education of the community and the stimulation of all good elements in it in such a way that everyone will contribute his quota to the public good. The cultivation of the friendly spirit in the community would mean nothing less than insistence upon a square deal for every man and the creation of an environment such that every person in it may make the best possible success of his life. This is the kind of work for which Christ stood when He “went about doing good.”

In practical operation, I would undertake, first, to conduct a community-wide campaign of public intelligence by means of lectures, illustrated by moving pictures and stereopticon slides, on topics that would be most vitally related to the needs of communities in Japan. These should embody the best wisdom on the subject as learned by workers in America, Europe and the other countries, and should be adapted to the conditions of the particular field in which they are to be used.

In Japan, I would plan to associate with myself some competent Japanese whom we could trust—a thorough-going Christian in spirit, who would need to be trained in social methods; a good speaker, able to command a hearing.

The next step would be to hunt out those who might be counted on to show an interest and to take a leading part in seconding any reform that might be proposed. We should enlist their sympathies to such an extent that they would become sponsors for it.

They would advertise a motion picture entertainment, to which we would invite personally all the people of prominence in the community, sending them tickets of admission. That would secure our first audience. The first meeting would present to the community, in as attractive form as possible, the idea of the friendly spirit as applied to the problems of life, and we would endeavor to show, by means of illustrations of successfully conducted social enterprises in various parts of the world, how the idea is being worked out practically.

A number of good films are available that would present this idea concretely. One film picturing a successful community-center enterprise would be effective, and some photoplay that emphasized the idea of friendliness, would help to accomplish our purpose.

The people should be informed of the plan in view, and a series of perhaps ten or twelve stereopticon lectures, at the rate of once a month, would enable us to study together some of the community reforms that are being carried on successfully in different parts of the world. We might then work out together some plan for the bettering of conditions along the same lines in their own community. At the beginning of each meeting the topic would exhibit in pictorial form some of the successful results of experimentation elsewhere. This would be followed by a paper presented by some one in the community who would be able to speak authoritatively of the needs there and make some suggestions as to remedies. For the most part that matter would be discussed in open meeting immediately after the presentation of the paper. This should result in the formulation of some definite policies for the community to work out.

All should be free to come to these meetings, but it might be best to charge a nominal admission in order to defray necessary expenses and to eliminate small children and curiosity seekers. There might be a dozen different towns worked simultaneously or in alternation by the same persons, and with the same outfit. Every effort should be made to avoid giving the impression that the foreigner was running things. After the nature and purpose of the work had become somewhat known, I should enter a community for work only at the invitation of the people themselves and as soon as it was well under way I should hope to withdraw and leave the work in the hands of the Japanese.

The program should cover topics most needing to be presented in the particular community. A few have occurred to me as most likely to be of service.

#### 1. *The Fight Against Tuberculosis.*

There is still vast need everywhere in Japan for help along this line especially such as foreigners can give, for the Japanese themselves are for the most part quite unconcerned in the matter even though the disease is making frightful and increasing inroads on the population. Fortunately, much fine work has been done on the subject by the Anti-Tuberculosis Society. Material has been gathered, lectures prepared and a good set of lantern slides is available.

#### 2. *General Sanitation.*

Japanese need much help all along this line. The fly and mosquito nuisances; infection of water and of mills; disposal of refuse; reconstruction of the sanitary system, etc., etc.

#### 3. *Alcohol, Tobacco and Drugs.*

Presented from the standpoint of health, efficiency and economy, with the reinforcement of present world trends in the direction of prohibition.

#### 4. *Public Playgrounds, Public Vegetable Gardens for the Children, etc.*

A beginning has been made in public playgrounds in Tokyo and Osaka, and the Japanese are ready for it. This opens the whole question of occupations for children, their outdoor recreations, etc.

#### 5. *Indoor Recreations and Amusements, Reading, etc.*

This deals with the question of public gymnasiums, social halls, social clubs, music, literature, books and papers, etc. Perhaps two subjects should be made of this, the latter half heading up into an agitation for a public library.

#### 6. *Treatment of Factory Employees.*

An increasingly important subject since the factory is coming into every town and hamlet, and almost every farm is contributing workers.

#### 7. *Diet and Cooking.*

This also opens a question of great importance in health and efficiency.

#### 8. *Cooperative Enterprises.*

Community stores, profit-sharing schemes of various sorts, employment agencies; the whole problem of community service.

#### 9. *Rescue Work and Social Reform.*

Finding or making a self-supporting and a self-respecting job for everyone. Example might be furnished by the work of the Goodwill Industries in America.

#### 10. *Religious Movements for Social Betterment.*

The purpose and basis of all true religion should be taught. The nature and meaning of democracy, the power of the Gospel that Christ taught, the reason for religious propagation, etc.

The above list might, of course, be extended indefinitely. Those who have worked with the stereopticon in Japan know the effectiveness of the method. It requires no effort to secure audiences as large as the building will accommodate. There is no difficulty in obtaining and holding attention to any worthy subject as long a time as the speaker may care to hold them.

The Japanese are peculiarly responsive to any-

thing that may be regarded as world movements, and if they become convinced, as they are becoming convinced, that the present world trend is in the direction of community betterment, there is little doubt that they will respond to the effort. The Japanese can be expected to take up the suggestions quickly and become leaders in reform. They are deeply interested in the idea and they have already made great progress along certain lines. We may expect them soon, indeed, to pass beyond the need of outside assistance in inaugurating social movements. If we do not seize the opportunity now it will pass by forever so far as we are concerned. The Government has been making extensive investigations of the social needs looking toward some constructive program, and those who are connected with the commission are for the most part earnest Christians.

The whole nation is setting its face to welcome reform movements and it is possible for the Church to infuse the entire program with the Christian spirit, as has never been possible before. It would be a great misfortune to the cause of Christ if the Church should make the mistake in Japan that was made in America of allowing a social movement that is non-Christian, and in some cases anti-Christian, to take the leadership.

If we have this spirit of friendly service, it will mean that we shall have a genuine interest in all that concerns the welfare of the nation and we will not hesitate to help directly and indirectly other welfare movements.

We have the dynamic in the conscious relation we sustain toward Christ, of partnership with Him in the redemption of the world, and we shall be able to pass on that dynamic to Japan only as we reenforce our words by our deeds of friendly service.

The people of a country like Japan ought to become deeply interested in such a program. A picture show should develop into a study meeting with a definite purpose, and a thorough study of conditions and needs ought to result in the inauguration of a movement that would change the life of the community. A fixed meeting place, where people could get together and study and discuss these great problems, might become the community center. The people might, on their own initiative, find and rent the building, and equip it for reading rooms, game rooms, gymnasium, social clubs, night school, day nursery, kindergarten, dispensary and other uses. In time the rented rooms might give place to a building especially constructed for the purpose, built in such a way as to serve the community not only for the social uses but as church and general public meeting place. It would become, in short, the social, religious and democratic center of the com-

munity, ministering to the legitimate needs of men.

When the work has reached this stage, there may be a demand for a social expert or social engineer to lead in a variety of enterprises and to act as general teacher and adviser for the community. When the demand does come for such men the Christian workers should have them ready. They must be men and women who have as their chief qualification a consuming love for humanity. We must infuse into them the Christian spirit and teach them not merely to preach dogmas but to lead the way as effective workers along brotherhood lines in active comradeship with Jesus Christ for the redemption of the world.

With such a program, from the outset and all the way along, we shall be in danger from one of two perils. We shall be in danger, on the one hand, of striking against the Scylla of what may appear to the Government as socialism—or, on the other hand, we may lose ourselves in the subtle Charybdis of a Christianity that has left Christ out. An undisguised program of practical helpfulness for the community, carried out in harmony with the program of the Government, should enable us to avoid the one, and an unswerving loyalty to the spiritual aims of Christ for the world, should enable us to escape the other.

Those who have the true missionary spirit of friendship for our brothers in other lands must launch with vigor this method of bringing in the Kingdom of God. We should begin experimentally in one country and one province. Ample facilities for the accomplishment of the purposes should be speedily provided and methods discovered that will be practicable for use in mission fields the world round.

Whatever the needs and opportunities in other lands, the present hour is one of vast significance for Japan. What Japan needs now—and she needs it as she needs nothing else—is a friend who shall lead her out into the glory of the day, where Christ's ideal of universal goodwill and cooperative service can be made the pole-star of her destinies.

## NO DILUTED CHRISTIANITY

Sir Monier-Williams was for more than forty years a diligent student of the religions of India. This eminent Christian scholar gave the following advice to missionaries: "Be fair; be charitable; be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist or Mohammedan, and that whosoever wishes to pass from the false religions to the true can never hope to do so by the rickety planks of compromise."

# Fresh Victories in China

By J. HOWARD KITCHEN, Siangcheng, Honan  
*Missionary of the China Inland Mission*

PROBABLY no country is more difficult to picture accurately than present-day China. It resembles a kaleidoscope whose colors and forms are constantly changing—bewildering often, terrifying sometimes, fascinating always. The clashes between the Chinese and Japanese military forces have provided the newspapers with headline news of China for nearly two years, and the average reader has gained the impression that the whole of China must be one seething riot of war and civil strife. This is far from the truth.

China is a vast country of four hundred million people. While these international encounters have often spread more than a ripple over the surface, it is amazing how localized such disturbances really are. At present the whole of Manchuria is in the hands of the Japanese militarists who have even pushed on southwards towards the rich prizes of Tientsin and Peiping; there is a serious Moslem revolt in Sinkiang (Chinese Turkestan) which is said to be largely at the mercy of the rebels; there are communist armies in Kiangsi estimated at 100,000 men; there is civil war in Szechuan, and there are bandits (as usual) in Honan; and yet it might be safely estimated that 90% of the Chinese people are carrying on their daily work in comparative peace and safety, and are infinitely more concerned over the state of the crops or the prospects of their business than over these national troubles which the uninitiated might think would soon overwhelm the entire country.

The Chinese mind is materialistic rather than mystical, pragmatic rather than philosophical, and much more concerned with meeting the trouble of the immediate present than with facing that of the less immediate future. This explains in part the resiliency with which the difficulties are met as they come, and the recovery that follows so rapidly; factors which constantly amaze the Western observer of oriental affairs.

And yet it may be claimed that the many sorrows of recent years—war, flood, famine and pestilence—coming one on top of another, have to some extent loosened the grip of soul-destroying materialism and have driven the Chinese people to an almost unconscious search for spiritual realities; hence new avenues have opened for the

Christian evangel. It is an undisputed fact that not for many years has North China seen such a spiritual movement as is taking place at the present time, and it is of real importance that friends at home should keep in touch with these soul-stirring happenings and not be deceived by the political dust storms that blow with unflinching regularity across the pages of the daily press.

Rather more than a year ago definite spiritual revivals took place among many of the churches in the province of Shantung. Dead churches were revived; backsliders and half-dead Christians were restored to life; confession of sin and restitution for wrongdoing took place; non-Christians were brought to Christ; church members were stirred into a flame of new devotion in prayer and Bible study and public witnessing. The movement was largely spontaneous in its development, and extended under the name of the "Ling En Huei"—the Spiritual Grace Society.

Further impetus to the spiritual momentum has now been given through the visits of Dr. John Song and a preaching band of young men from the Bethel Mission in Shanghai. They have been holding crowded evangelistic meetings in strategic centers throughout North China—Kaifeng and Chengchow in Honan, Tientsin and Peiping, in Hopei, Taiyuan, the capital of Shansi, and many other places. In each case the results have been remarkable, hundreds have been converted, thousands of church members have been helped, and these great cities have been mightily moved for God, while scores of evangelistic bands have been formed to carry on the preaching of the Gospel.

Dr. John Song, as many know, is the son of a Chinese pastor in Fukien Province, and was graduated a Doctor of Philosophy at an American university. After facing a tremendous spiritual crisis he laid aside his educational honors, threw away his diplomas, and is now giving himself wholeheartedly to the evangelization of his native land. His appearance is by no means prepossessing and his platform antics are the more remarkable in contrast with the undemonstrative attitude of most Chinese preachers. He pours out his messages in a torrential dialect which is not well understood in Northern China, and yet his messages grip his hearers, Chinese and foreign, and



their influence continues when other sermons have long since been forgotten. His friend, Mr. Lin, formerly a well-paid science teacher, gives a running "translation" into northern dialect as Dr. Song proceeds; their two colleagues, Pastors Chi and Nieh, lead the singing and assist in the meetings, making a first-class Gospel team. No hymn books are used; a new chorus is taught at each meeting and may be sung twenty or thirty times before the end, very effectively hammering home the message. These young men spend much time in Bible study and prayer, and united prayer "like the sound of many waters" is a feature of each public meeting. These are some of the secrets of the power that is behind them.

While the Bethel Band has been at work in the large cities a very gracious work of the Holy Spirit has been carried on in many of the country districts in Honan through special meetings conducted by two lady missionaries, Miss Marie Monsen and Miss A. Christensen. The blessing received has been proportional to the willingness of church members to accept the implications of the message. A few have hardened their hearts and remained unmoved but the large majority have been greatly helped. "If brigands had tortured me I would not have confessed the sins I have now made public," said a woman at one of the meetings; "truly I have been guilty of every sin." Scores of men and women have "called upon the Name of the Lord" and have been saved and consecrated to His service.

Far north in Manchuria, where the strife and disturbance still continues, comes news of blessing through the work of Dr. and Mrs. Jonathan Goforth, whose names are well known to those

interested in the evangelization of China. When these veterans returned to China after the anti-foreign troubles of 1927, it was to prospect a new field for the continuing Presbyterian Church of Canada. After many disappointments, a great field of opportunity opened in Western Manchuria. Here the work has grown so rapidly that the handful of foreign missionaries there has proved quite inadequate; but the fact that new recruits could not be sent from Canada proved a blessing for it has led to the enlistment of a large band of between sixty and seventy Chinese evangelists and Bible women. This work was a venture of faith, but a venture wonderfully justified by results. Some 500 baptisms were recorded during 1932, and this number has been exceeded during the first few months of 1933. Nearly \$2,000 was given by the Chinese Christians last year towards self-support.

Mrs. Goforth held an audience in Peiping spell-bound for an hour one Sunday afternoon as she told a soul-stirring story of what God has been doing lately in Manchuria. Dr. Goforth, who is 74 years of age, is now seriously threatened with the loss of his eyesight. These devoted missionaries have won many Chinese to Christ.

There are good tidings from China today. They form the best possible antidote to the unfavorable reports that have been broadcast too freely, recommending radical changes on the foreign mission field. But God is not defeated! He is winning fresh victories every day. The Holy Spirit, who equipped Peter and John, and Paul and Barnabas, continues to equip men and women for effective service in proclaiming the soul-saving Gospel of the Lord Jesus Christ.

# What Some Appraisers Overlook\*

## *Glimpses of the Revival in North China*

A Letter from the REV. RICHARD E. JENNESS,  
Shuntehfu, North China

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

**G**OD'S Spirit is working mightily in our Shuntehfu field, North China. Last Friday, you might have seen a group of young Chinese with one foreigner trudging along a dusty road for ten miles to Nan Kai Tsung. There were nine students from the Men's Bible School, one teacher and myself. We were to hold evangelistic

meetings for four days in the home village of one of the graduates of the Boys' School.

A group of people came out to meet us. There were the mayor and two of the village elders, several of the leading citizens, and the boy's school, teacher and scholars.

After a meal of millet and bean gruel, steamed bread and salt turnip pickle, we lighted the little oil lamps, while one of our number went out with the dinner bell into the streets and lanes of the

\* There are four hundred patients at this hospital, about eighty of whom are Christians. One of these patients, Nagata, has published three books which are widely known among Japanese Christians.

village to "ring" in the crowd. Soon all the backless benches were occupied, and the standing room was taken.

I preached on the "Sinful Heart" that night from Jeremiah 17:9. "The heart is deceitful above all things, and desperately wicked: who can know it?" I borrowed a device used by Pastor Chi of the Bethel Band and hung a big red paper heart on the wall. From this I proceeded to draw out dangling streamers with all the sins enumerated by the apostle Paul in Gal. 5: 19-21.

On Sunday afternoon, as I strolled through the fields, I saw ahead of me a group of men. One of them, a sturdy old gentleman, said to his fellows, "Is that not a foreigner that comes yonder?" He regarded me as a curiosity and was surprised to hear me address him in his own language. He was an eye doctor who lived in the next village north and I invited him to the evening meeting. He accepted the invitation and came. He came again on Tuesday evening and said most earnestly: "Pastor Chen, I have come to ask about the Christian doctrine. I am sixty-two years old, and while I have done nothing criminal, my heart is unclean, and life has no zest. Perhaps your Jesus can give me a clean heart and can make life worth living to me." There was a hungry look in his eyes that showed that this iron grey man was frankly opening his heart. I told him of Jesus and of His cleansing power, and of the peace and joy of heart which He could give. Then we knelt in prayer and He gave his heart to the Lord. I gave him a copy of the Gospels which he received gladly. A week later his friends told me that he tore down his idols, much to the consternation of his wife, who for years has been an exorcist and spirit-medium in the village.

On Sunday evening at the close of the service I asked all who desired us to pray for them to raise their hands. Most of the audience put up their hands. The following night, Monday, I asked those to raise their hands who would tear down their idols, and from henceforth accept Jesus Christ as their only God and Saviour. Over twenty hands went up. We entered their names in our prayer diaries. Again we knelt in prayer and asked God to help them carry out their resolve.

Early Tuesday morning one of the village elders, Mr. Li, himself an enrolled believer, called at our room and announced, "My son and his wife had a fight last night." "What was the trouble?" we asked. "Well, you see, he went home last evening from the meeting and smashed the incense burner and tore down the god, and his wife reviled him and tried to restrain him, and he beat her." We were somewhat shocked and not a little disturbed. Old Mr. Li shook his head sadly and continued, "I had to go in and separate them, and now she won't eat and he is glum."

When the young man came to morning prayers I drew him aside, and urged him to be more gentle in his efforts to convert his mate. He admitted he had been rash and asked prayer for himself and his wife.

That evening John Li opened the song service, and a student met me at the gate with the words, "Young Mrs. Li, who had a fight with her husband last night is here and wants to speak with you." I found her sitting on the *k'ang* with several of the older women. She looked up eagerly and said, "Pastor Chen, I have come to confess my sins, I want to believe in Jesus." The believers all knelt in prayer, and she gave her heart to the Lord. There was a look of peace and joy on her face as she said, "Now all in our home are of one mind."

That last afternoon and evening in Nan Kai Tsung will never be forgotten. We visited all the homes of the believers, both new and old. There were about fifteen homes, and in all but two or three of these the idols had been torn down. And in each of these few remaining, some aged unbeliever, a mother or grandmother, refused to have the god in her room molested.

In one home an old man told of his sinful life in the past, and how now it was bearing fruit in the lives of his wayward sons. Suddenly he fell on the ground on his hands and knees, sobbing, "O Jesus, you know the burden on my heart, you know the burden on my heart."

The last evening meeting was given over largely to testimony and prayer. New-born children in Christ rose one after another and told of the peace and joy that Christ had brought to their hearts.

One testimony was from a young man who leaped to his feet and said, "I have something to say." He was a strong looking fellow, though he showed the marks of dissipation. His face was haggard and set as he said, "I don't want to say this, but there is something in my heart which compels me. You know what I have been. I have been a soldier. I have gorged and drank and have caroused with evil women and gambled. And I have smoked opium and taken heroin. And this latter evil has fastened upon me its chains till I have become its slave. I have tried every way to break off but without success. Oh, this heroin is a devil; and it talks to me. After I have broken off for a few days it comes to me and says, 'You have been a good boy for a few days; now just take a little whif of me to comfort your heart. I won't hurt you this once.' And then I take a whif, and it is all over with me. I'm gone. And now I have decided to take Jesus as my Saviour, to put myself in His hands. I know I can't fight this devil myself, but He can, and He will save me. Friends, you know how much opium smok-

ing and drug taking there is in this village; you know how many homes it has wrecked; you know the banditry and kidnapping and lawlessness that have resulted; you know the bad name our village has in all this region because of this devil that has us in chains here. Four of us young men (and here he named them) have decided to put ourselves in Christ's hands, for Him to change us. We believe He and He alone can save us. Pray for us."

This eloquent passionate speaker was none other than Yuan Tsun Chi, the younger brother of our honored host.

That night old Mrs. Yuan, the mother of these two men, drew me into her room, and with her eyes aglow with joy she said, "Now Pastor Chen, won't you pray with me and with my boys. I am so happy tonight, because we are now a united family,—united in faith in Jesus."

Last Sunday I returned to Nan Kai Tsung and found a room full of eager people. I asked the four young men: "Have you kept away from the 'stuff'?" Before they could answer, one of the older men replied, "They are changed, they are changed." One of the young fellows,—the very boy who had beat his wife for interfering with his idol smashing, said, "The devil is strong, but Jesus saves us. We come here to the chapel and pray and sing together when the "*yin*" comes upon us" (craving for opium).

After the service the Christian believers organized a Christian fellowship and they are looking forward to the time when they will have their own church.

In Yang Ts'un, three miles from Nan Kai Tsung, Mrs. Jenness and a band of women students held meetings similar to those in Nan Kai Tsung, and more than thirty professed faith in Christ. From other villages are coming many invitations to hold evangelistic meetings. "The fields are white unto harvest, but the laborers are few! Pray the Lord to send forth laborers."

### A Letter from Mrs. Jenness

In a little village, called Yang Ts'un, 20 *li* (6 or 7 miles) northeast of Shuntehfu, there were two church members. These came to beg for classes in their village. Here was the opportunity to take a band of students and teachers out for a few days of service. The people sent an ox-cart for us and a goodly amount of bedding.

We held three and four meetings a day in the court out of doors. Our band met before the meetings and besought God's power. Our attendance ran from sixty to ninety. We had to give up having a class, and our meetings took on the nature of a revival service. Each day we had so many children that we had a separate meeting for them in another court. The last two nights

were greatly blessed. A whole family decided to give their lives to Christ, also a woman from another home.

Greater blessings were to follow. God's work had really begun in that village and the Holy Spirit continued after we left. When the next baptismal service took place two months later, eight men and three women came in from this village to ask for baptism. Two families discarded their idols.

Later I started out with another band to hold meetings there again. In Yang Ts'un, we had an attendance of eighty-one the first afternoon, and many stayed after the meeting to receive help.

On Sunday afternoon we went out to visit six homes. Oh, the poverty in nearly all the homes. A young man asked us to come into his room and take down the old paper gods. We did so and gave him a Gospel picture to take their place. The mother said, "If all the men in the family are going to believe, I am too," so she tore down her gods. In the next home, there was a believing husband, but the wife dared not leave her idols. She stood shuddering before the idol hanging before her, and said she *dared* not, dared not. The fight was on. We got her to kneel and we all knelt around her and laying our hands on her, cried out for the power of God to drive out the fear of the devil. She presently said, "Let my husband take it down." After that she came to the meetings and told us that she had no fear but only joy.

The Spirit was working in homes everywhere. At the close of each meeting many asked for help and no one would leave. Always there were souls saved. Monday evening we were able to hold our meeting outside and had one hundred adults and fifty-five children present.

Such days we had. Full every minute. The last few nights we could not get away and meetings lasted until eleven or after. Our time, apart from the meetings, was spent visiting homes, teaching people in our courts and praying.

The way people have grasped the Gospel is marvellous and shows the teaching of the Holy Spirit in their hearts. They are rejoicing Christians who dare to acknowledge that they are saved, and to go to their neighbors' houses and do all they can to win them to Jesus. We have watched the power of God sweep through these villages and have seen the Spirit working His miracles in hearts. The fields are ripe, we have only to gather.

There were now so many believers in the villages where Mr. Jenness and I had been, that it was decided to go back and help them to form Christian groups, that they might provide for services and establish a body which later may become indigenous churches.

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## PLANS FOR FRESH BEGINNINGS

### Gearing In

One valuable lesson which the financial depression has brought home to church and business world alike is the necessity for "gearing in" for economy and increased efficiency. What a wiping out of waste motion, what a focussing of power, might be effected in the average church if its entire missionary program might be closely geared in, both as to personnel and endeavor. "Closer Coordination" may well be adopted as a watchword for the movement, beginning with the units in the local church and extending to the outermost boundaries of the missionary fields.

Miss Grace W. McGavran, who supplies helps for children's groups in *The World Call*, says:

We know that the time in which we may carry on the total religious program for our children in the church is limited. It becomes all the more important that every phase of this Christian education be planned and made to count. . . . There is no reason why all who are directing the Junior Groups which meet at various times and for various specific purposes should not plan their work together. In addition there are inter-department contacts which must be planned by the whole children's division. The leaders of all groups need to be familiar with what is going on in the Sunday school period. It is the responsibility of the local leaders. . . . to see that there are no duplications because of lack of clearing.

But why stop with the children's work if the rest of the church program runs hit-or-miss, each organization following its own impulse? We should not need the Laymen's Inquiry for "Re-thinking Missions" if we did a little more concen-

trated, unified thinking ourselves. Attention is directed again to the excellent plan outlined a few months ago in this department for a missionary council called "A World Friendship Committee." A representative from each organization in the church and a specially qualified teacher or person from each department of the church school would be selected to be on this committee and to act as world friendship superintendents for their respective groups. Each representative thus becomes a contact person for the purpose of stimulating and enriching the entire curriculum along the line of missions.

This committee would first study the curriculum as a whole, with a view to fitting it into the total church program. It would then formulate its objectives, study the interests of the various groups, the channels, the means and materials available and outline its program of study, giving and activities. This program would not be arbitrarily set up but gradually built up as the interests of the groups are ascertained. The beginning of missionary education should not be in the financial needs of the boards but rather in the interest in any given missionary project on the part of the people. *Your church can do this.* Launch it in this autumnal period of fresh beginnings and regard it as only the initial step toward a closer gearing in of denominational and inter-denominational operations, to the end that our common world-wide tasks may be more speedily accomplished. Plans looking toward closer coordination will appear in this department from time to time.

## Missionary Exhibitions

A number of contributions on the value of visual methods in missionary education have recently been received. This one, adapted from a report in the *World Call*, comes from a pastor at Ord, Neb.

We called it a "Missionary Fair." We began to push it about six months previously by urging every person to make something used in some way on a mission field. One class of young ladies made a model of the Bolenge station. A class of girls made a Japanese garden; another a raised map of India; a man loaned a fine collection of arrowheads and also made a bow and arrows for our Indian exhibit. A citizen of our town who was born in China loaned us a very large Chinese exhibit. A woman from a neighboring town who had served as a missionary in India came for one day with a wonderful collection of curios and just lived India among us. The walls of our basement were simply covered with the display. The lady from India gave a very helpful costume address another day. Our Nebraska secretary of Women's Work was with us from Friday until Monday. She certainly clinched the meaning of our exhibits. The ladies served lunch each day in some country's style—one day American Indian, another China, and another India.

Now for the results. Interest in missions has been helped wonderfully. A group wants a mission study class to start early in January. Many, especially among the young people, want to make things such as others use, and a large number have said, "We want a fair again next year." We will plan to get people to work early next year, and will endeavor to get as much knowledge of the country they select their project from as possible. I do not know of any one thing I ever had in my work that I believe is equal to our fair in results except a good old revival period. We followed up the fair with a write-up, pictures, plans for the church school of missions, and definite planning for an improved educational process in connection with a similar event next year.

## An English Missionary Fair

It proved a down-to-date version of "The Magic Carpet," since the exercise of imagination transported the visitors from one part of the globe to another in a trice. *The Edinburgh (Scotland) Medical Missionary Quarterly* tells how most of the other lands were gathered together under the roof of a large assembly hall at Newcastle.

There they all were, from Japan to Western Canada, from the South Sea Islands to Labrador, and all one had to do was to pay 6d at the door and walk around the courts. Attentive stewards were ready to explain the exhibits, while from time to time twenty-minute talks, which always drew large crowds, were given at each of the courts.

What was the most remarkable feature of the exhibition? . . . . It is difficult to say; but one thing which did stand out very prominently was the real spirit of fellowship and unity which prevailed. The members of the committee were drawn from all denominations. Various missionary societies were represented, thus affording an opportunity to visitors to the exhibition to become acquainted with the work which other societies than their own were specially interested in doing, and so taking another step forward on the way to understanding and cooperation between the churches. During the exhibition we were given the opportunity of performing three of our missionary sketches.

It has been aptly said that the foreign mission enterprise is the result of the temperature of the home church reaching the boiling point and boiling over. Perhaps missionary exhibitions form one of the best kinds of fuel; as something one can see and handle brings home the conditions in other lands and the real needs of the people in a way in which almost nothing else can.

## An Interdenominational Mission Study

One of the most practical among the books in this year's United Mission Study Course is "Christianity and Industry in America," by Alva W. Taylor. It is brimful of home mission potentialities, if we regard care for the bodies, the living conditions and the religious opportunities as a part of soul-seeking and soul-salvation. Mrs. B. P. Heubner contributes the following analytical and constructive outline of the book as taught by her at the Lake Geneva, Wisconsin Interdenominational School

of Missions, fourteen denominations being represented on their summer school committee. This outline (necessarily much abbreviated) will prove a valuable key to the teaching of the subject among adults or young people. Rauschenbusch's "Prayers of the Social Awakening," *THE MISSIONARY REVIEW OF THE WORLD*, *The Christian Century* and *The Christian Herald* are particularly cited as supplementary material. "Where Cross the Crowded Ways of Life" is suggested in its various stanzas as the memory hymn for the course.

**Key Note:** We shall be interested in changing external conditions as they help or hurt human lives, and shall count nothing foreign to the task or message of home missions that makes or mars personality.—*John M. Moore.*

The study involves consideration of Jesus' Way of Life in the world of work; the sacredness of personality even in our machine age; the human cost of unemployment; working conditions in our social order; women, children and racial groups in industry; the responsibility and privilege of the church in building a Christian society in the modern world.

### Aims of the Course:

1. To secure a knowledge of conditions and problems in American industrial life today.
2. To discover how Jesus would deal with them.
3. To recognize and assume the responsibility of a Christian individual toward conditions and problems.

### Chapter I: Christ and the World's Work.

1. Jesus' age and ours.
2. Jesus and the world.
  - a. The world of work and the Kingdom of God.
  - b. Work and the brotherhood of man.
3. The sacredness of personality.

### Chapter II: Labor's Progress.

1. Labor as slave.
2. Labor as serf-servant.
3. Labor in Colonial America.
4. Labor's progress in the United States.

#### Aim:

1. To discover Jesus' plan for a Christian Social Order.
2. To understand the background of our present industrial organization.

**Devotionals:** Jesus' Social Plan. Matt. 20: 25-28; Matt. 16: 25; 1 Tim. 2: 2-4; Micah 6: 8. Prayer for clear vision to see wherein our industrial order falls short of Jesus' ideals; for

wisdom to interpret conditions in the light of His ideals; for those in places of leadership in our industrial world.

### Supplementary Suggestions:

1. Make a list of Jesus' statements regarding social relationships, classifying them under such headings as citizenship, neighborliness, justice, etc., and citing any which might seem responsible for the industrial unrest of today.
2. Discussion Topics: (a) How is the "divine right of classes" idea still evident in American labor? (b) Are there evidences that the idea of brotherhood is growing in American industry?

### Chapter III: The Man, the Machine, and the Job.

1. Statistics showing replacement of men by machines and increased production.
2. What is the machine doing to men?
3. The human cost of unemployment.
4. Cures for unemployment.
5. The right to a job.

#### Aim:

1. To realize to what extent human values are affected by the machine.
2. To judge, as Christ would, the means being used to meet the situation.

**Devotionals:** Our Daily Bread. Eccl. 3: 3; Matt. 6: 11; 1 John 3: 17. Prayer for the unemployed; for the employed; for those engaged in relief work; for those who are planning toward permanent preventatives of unemployment.

### Supplementary Suggestions:

1. Debates on unemployment insurance; Does society owe every man a job? Are reforestation projects economically sound?
2. Report of reforestation project to date.
3. Talk on "Child Nomads."
4. Enumerate changes that the machine age has made in family and community life in U. S., classifying them as helpful and constructive or harmful and destructive.
5. Make a scrap book of newspaper articles on this session's topics.
6. What is the distinctive function of the Church in the unemployment situation?

The remainder of this outline will appear in our next issue.

## Membership Recruiting

Are you satisfied with the proportion of women or young people you have enrolled in their respective missionary organizations? This is the time of the year to launch a recruiting campaign. The Butterfly Plan is recommended as particularly successful. Each member in the organization is given the name of a non-member to whom she writes a curiosity-tickling invi-

tation to an early autumn meeting of the organization, keeping her identity secret by merely signing herself "Your Butterfly Friend," and attaching a Dennison butterfly sticker. All through the year she keeps in frequent touch with her protégée through invitations to the meetings, Christmas, Easter and birthday cards and any other means by which interest may be aroused and curiosity whetted. The May or June meeting is advertised as a Butterfly Luncheon—"The Birth of the Butterflies." Artificial butterflies hover over the real flowers with which the tables are decorated profusely. Paper napkins, boutonnières and other decorations bear emblems of the same bright insects. Butterfly friends and their protégées are for the first time revealed to each other and sit side by side. The toasts may include such topics as "Our Missionary Gardens," "The Rebirth of a Soul," "Out of Darkness Into Light," "The Cocoon of Life," "Creating Atmosphere in the Garden," etc. Of course an effort should be made to round up every new butterfly recruit as a working member.

### Fun and World-Mindedness

Nine years ago there appeared a neat loose-leaf manual called *Handy* which gave the best play ideas, programs, games and folk material from everywhere, especially adapted for interdenominational church use. It soon became a standard blue book of social recreation, featuring, as it did, many items suitable for missionary gatherings. A companion volume, *Handy II*, was brought out in 1931. In addition, a pocket-size quarterly magazine called the *Kit* is issued to keep the *Handies* fresh and up-to-date. Skill, rhythm, creative activities and folk fun are continually featured.

Workers among children's and young people's missionary groups know the value of recreational material in terms of the folk for whom interest is being created. The following compilation of international amusements was used at a district fes-

tival of the M. E. Standard Bearers at Ohio Wesleyan University, Delaware, Ohio, and was enthusiastically carried out. (H) refers to *Handy*; (II) to *Handy II* and numbers to the *Kit*.\*

1. Balero, 33—Mexico.
2. Big Lantern, Little Lantern, 30—Japan.
3. Broken Quotations, 30—Japan.
4. Calabashes, 25—Mexico.
5. First Guess, 12—Japan.
6. Friends (Pang Yo), 32—China.
7. German Bat Ball, II.
8. Go, 32—Japan.
9. Go Ban, 33—Japan.
10. Hasami Shogi, 33—Japan.
11. How Do You Like Your Neighbor? H—Bulgaria.
12. Jan Kem Po, II—Japan.
13. Japanese Corn Game, 27.
14. Lame Chicken, 12—China.
15. Merelles II,—India, Europe, Asia.
16. Norwegian Baseball II.
17. Ring and Pin, 23 Canada.
18. Ruma 34,—India.
19. Songe 34,—Africa.
20. Tree Ball 33,—American Indian.
21. Wari II—Africa.

### PROGRAM POINTERS

Miss Elizabeth I. Fensom, Conductor of "The Open Forum" in *Missions* magazine, tells how to transform "A Progressive Foreign Missionary Party" into "A World's Fair of Missions." In the former, seven hostesses—each one representing a foreign country—dress in native costume and preside at tables on which are placed curios, leaflets and other articles relating to the respective fields. Guests, divided into seven groups, are seated at these tables and in addition to examining the curios, listen to six-minute talks on missionary work in the fields exploited, then at a piano signal progress to the next table in line and so on until a complete round has been made. At the close there is a final discussion period in which one person in each group leads in prayer for a country covered by the demonstration. Each guest carries home a set of leaflets giving information about the several missions.

Adapting this plan to the second idea, booths are used instead of tables for the displays and lectures, home missions and ra-

cial groups in America being included in the Exhibition.

Miss Fensom also relays a method called "Program Building Compared to Cake Baking," in which the general directions for the latter are:

1. All utensils and ingredients assembled before beginning to make the cake.
2. Ingredients fresh and of good quality.
3. All measurements level.
4. Bowl of proper shape and size.
5. Spoons, egg beater, etc.

Corresponding directions for the program are:

1. All material available read and studied.
2. New material used.
3. Proper balance of program.
4. Well-appointed place for meeting.
5. Proper persons to carry out program.

*The recipe:* Shortening—definite aim for meeting; seasoning—music; flavoring—variety in programs; liquid—reports of working committees; icing—social hour. In developing this idea as an object lesson or demonstration, certain standard program themes (varied to meet individual needs and miscellaneous topics) might well be called "basic recipes."

\* \* \*

"Living Portraits from the Book of Remembrance" (the Missionary Prayer Book) was the program worked out in the North Shore Baptist Church of Chicago. A short opening talk on the general features of the "Book of Remembrance" incorporated the statement that inasmuch as there were no pictures in the little volume and its information was necessarily limited, it had been thought a good plan to bring before the organization a portrait of some persons listed there, each picture being able to "speak for itself." The curtains were then drawn disclosing a large table containing flowers, pottery and a few books, and set as closely as possible towards the back of the table was a picture frame about 2 by 3 feet, constructed of beaver board and decorated like an old frame with gilt paint. The "portraits" sat in turn on a high stool behind this frame and rested their arms on some books on a table to the rear so that as each spoke her face was brought well within the frame and could be lighted from the front of the platform.

\* *Handy Manuals*, Nos. I and II, \$2.50 each. *The Kit Recreational Quarterly*, \$1.00 per year. Wholesale sets of 12 *Kits* and binder, \$2.00. Church Recreation Service, Delaware, Ohio.



# BULLETIN OF The Council of Women for Home Missions

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

## "PRAY FOR THE PEACE OF JERUSALEM"

Once more the year has rolled around and the World Day of Prayer program has already been sent broadcast for translation into many languages. The theme is "Pray for the Peace of Jerusalem." The date for observance will be February 16, 1934, the first Friday in Lent.

The "Call to Prayer" was prepared by Mrs. Robert Morgan of Elinburgh, Scotland, who is active in building up the observance of the day in Scotland. This Call should be used early in our churches in preparation for the interdenominational observance.

The program, "Pray for the Peace of Jerusalem," was prepared by Mrs. Louis Hofmeyer of Cape Town, South Africa. She, too, is active in mission work in her country, and attended the International Missionary Council Meeting in Jerusalem in 1928 and in Herrnhut in 1932.

From Mrs. C. C. Chen who prepared the program "Follow Thou Me," comes the message (in a recent letter to the editor)—

I pray every day and any time that God will show us a way out of all the chaos!

Some of us are paying the price for the better days to come. One cannot worry over what one cannot control nor help; one can only do what one can within one's power. The miracle will have to be performed by God.

The world needs upright leaders, especially China. Let us pray for that.

In mission work I am sure that a great change is coming. The world tide demands a new course for the current of Christian force. If only we would be broadminded enough to think of the fine meaning of bringing in God's Kingdom on earth instead of building a kingdom of our own fashion for God. There is nothing to save any country except through those who follow the truths of Christ's teaching.

## CAUSE AND CURE OF WAR COMMITTEE MEETING

Mrs. Daniel A. Poling, of New York City, represented the Council of Women for Home Missions at the annual executive meeting of the National Committee on the Cause and Cure of War which was held on June 5 at 600 Lexington Avenue, New York City.

The meeting launched for the coming year the marathon round tables, the educational project of the Committee for this year. This will emphasize more than ever the economic factors in maintaining peace. Some of the subjects to be taken up at these round tables are: "Does the trend of the United States Government policy point positively toward permanent peace"; "What are the indications through institutions, usages, or tendencies, that may lead nations to break into war despite peace pledges"; "What are the present indications, as shown in peace machinery, international pledges, treaties, etc., that point to the coming of permanent peace?"

The round tables will be held by local groups of between ten and fifteen women. Members are sent from these to State round table discussions. In turn, representatives of the state round tables will be sent to the national conference next January.

Following the afternoon meeting Mrs. Catt, speaking over the network of the National Broadcasting Company, made a national appeal to women to interest themselves in the work. Mrs. Grace Morrison Poole, President of the General Federation of Women's Clubs, made a similar appeal over the Columbia Broadcasting System.

## GOLDEN RULE WEEK

"By your thrift give others a lift" is an appeal to be made in the Golden Rule Thrift Campaign which will emphasize economical living and sacrificial giving.

Those who have no work must, by dint of given necessity, practice economy and thrift, even to the point of serious self-denial and injury of health.

Those who have work must also practice economy and thrift, in order to create the margin with which to help those who have nothing, or too little.

It is proposed that the entire nation be encouraged to observe together a special week of economy and thrift during Golden Rule Week, December 10-17, 1933, and thereby share with others, so all may live together as God's children.

In September, church missionary societies could plan for a luncheon or dinner either in their own churches or in the community, in connection with the regular autumn missionary meetings. The menu might be model as to quantity and quality and expense. If each church woman donated "a bit" toward the luncheon, and then paid another "bit" for the privilege of the fellowship meal, there would be good fun, and extra money to help others. If the hard times have taught us certain new habits of economy in home-making, let us share the ideas. Do send reports of meetings to the editor. If this will be done throughout the country, what valuable information we may expect!

As Mrs. Chen has said, "Some of us are paying the price for the better days to come. The miracle will have to be performed by God."



## FOLLOWING THE MIGRANTS

### *California*

From the cotton fields, Miss Barnes reports: "Work was re-opened for the fourth season in the cotton camps of the Central San Joaquin Valley, California, on November 1. The work was extended to include three of the camps in the Mendota District, as well as two smaller camps in the Firebaugh region, making a total of 18 camps visited regularly. The growers of the latter camps knowing of the work the previous years were glad to cooperate in the project. There were approximately 2,700 people in these camps during the picking season."

\* \* \*

"Considerable relief work was done in camps from January to March. Because of the general economic depression, cotton was worth very little and the grower made practically nothing. Only 40 cents per hundred pounds was paid for picking. When the weather was good and picking steady, as was true through most of December, the people made just about enough to live. As soon as the rains started, what little reserve some had been able to save was gone in a few days and the majority of the people had nothing to eat. A few had profited by the experience of the past year, and had managed to save enough to buy three or four sacks of flour during the summer and fall."

\* \* \*

"There was such a demand for shoes. Many children went to school barefooted all winter, and some did not go to school because they had no shoes. There were never enough shoes to go around. At Christmas time, as well as

throughout the season, I received clothing from 26 different organizations and churches throughout this State, as well as Oregon, for use in the camps.

"Layettes were in great demand as well as baby quilts. Forty-seven expectant mothers were given baby clothes, and all but six or seven had nothing prepared. This year I received a much larger supply of baby things than before, yet, at the last I did not have sufficient to meet the needs."

\* \* \*

"There was the best of cooperation this year among all agencies. The Welfare Department and Health Department were always willing to do their part. Local people worked hard in the relief work. Local doctors and nurses offered to go to the camp twice a week. The doctor charged only \$1.00 for a call, but if the people could not pay this, and I would recommend it, there was no charge. This continued for about two months during most of the time when there was considerable sickness, and was a big help."

\* \* \*

### *Arkansas*

"These people were the Ozark mountaineers, who had taken to this wandering life years before. We were out driving one evening, when we saw parked by the side of the road, a T. model Ford, loaded with children and bedding, cots and old sacks. Beside the car stood a young woman, cooking the supper of dandelion greens and salt pork. We stopped and talked with her. She had come from Alabama, and was looking for work, for she was down to her last dime. All the places where she had inquired for work had turned her

down, and she was nearly frantic. We sent her to the Berry Growers Association, but unfortunately, they could not do anything. So off they went, and where are they now?"

\* \* \*

### *New Jersey*

From Shell Pile, Miss Helen Hunter reports, "So many have asked, 'What happened during the flood?' and it is not possible to tell you all, so many things happened.

"It was a cold day in January that the waters began to cover the earth, at Shell Pile. A grandfather brought his little boy and left him. 'Tide is high, children can't come today,' he said. The waters continued to rush in until cabins and cottages were surrounded and the tide peak had reached the sills of many windows.

"The children at the center became thirsty, we had to give them milk to drink, the pumps were hidden far beneath the water's edge. About four o'clock I left the center, 'toted' by one of the strong men with hip boots, to get provisions for the family of seven who had moved into the center. 'What is going to happen to them tonight?' I wondered.

"The same people who called the Shell Pile migrants, 'murderers, thieves, cut throats,' came to their rescue first. Mothers with their babies were taken to a near-by town, and spent the night in homes, 'where colored folks had never been before.'"

\* \* \*

Fifteen Church boards through the Council of Women for Home Missions have undertaken, without discrimination of race or creed, the task of reaching these children of migrant laborers.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

## JAPAN-CHOSEN

### Evangelistic Cooperation

The Kingdom of God Movement in Japan has spurred on the churches of almost every denomination to carry on some kind of evangelistic campaign. Statistics for 1931 show that there are 175,364 communicant members in the Protestant churches, 80 per cent of whom are members of five denominations. Eighteen thousand eight hundred fifty communicants were added during the year, nearly 10 per cent of the whole.

### Mission to Immigrants

While as yet the Japanese Church has undertaken no general foreign missionary program, the burden for the evangelization of the Japanese who live abroad is felt keenly. Various denominations are carrying on such work in Japan, Korea, Manchuria and among the Japanese of Formosa, Liu Chin Islands and the Philippines. Some time ago an interdenominational association was formed with a view to sending more missionaries to Japanese immigrants in other lands for they are also found in China, Hawaii and Latin America.

### Modern Worship and Life

Early Sunday morning in a suburb of Tokyo an exquisitely gowned Japanese lady leaves her limousine, climbs the steep steps leading to a Shinto shrine, and kneeling in a secluded spot behind the enormous money box, prays to a mirror. . . . . A shop keeper's wife near by ties a bright red bib around the neck of a fat little stone god in a token that her prayer for a baby has been granted. . . . . A group of long-haired students stand beneath the *torii* handing out Communist literature while a picket

at the corner keeps a lookout for police. . . . . A crowd in front of a radio shop listens with tense eagerness to the report of a baseball game in Tokyo's great modern stadium. . . . . A boy on a bicycle passes, precariously balancing six bowls of noodles on his head and whistling the University of Main "Stein Song" . . . . . A vivid theater poster across the way displays in the foreground the picture of a tanned Catholic monk and in the background the crucifixion of 26 Japanese Christians in the 17th Century. . . . . Another placard advertises with alluring boldness America's weekly offering to Japanese film fans—a talkie called "Unfaithful" . . . . . Twelve taxis whirl by bearing a party of men and geisha girls into the country for a carouse. . . . . A row of cafes across the street are slowly waking up and preparing to cater for another day to the modern boys and girls who crave American jazz and cocktails.

On every street corner today we can see such panoramas of modern Japanese life. Effects of the world-wide financial depression can be seen on every hand; industry is at a standstill; farmers are unable to pay their taxes; the number of the unemployed is steadily mounting; poverty suicides are increasing; old forms of traditional morality are breaking down under the strain of modern life. In the hour of despair many of the people are turning to superstition, thousands of the farmers and students are listening to communism; the newly organized anti-religion movement reports that it is gaining converts everywhere. Japanese leaders admit that they have come to an impasse—they can see no way out. But *we* know that there is a way—and only one Way—out. Christian workers are awaken-

ing to the need of rural and industrial evangelism; we who are working among students feel that this is the time for our greatest effort. But our combined numbers are pitifully small in contrast to the magnitude of the task! Nothing but world-wide prayer and the outpouring of the Spirit can save Japan.

WILLIS LAMOTT, *Tokyo.*

### Sixty Years' Record

Sixty years ago the Methodist Church of Canada sent to Japan her first foreign missionaries; Rev. George Cochran, D.D., of Toronto, and Davidson Macdonald, M.D. Two years later Rev. G. M. Meacham, D.D., and Rev. C. S. Eby, D.D., arrived. Missionaries had been working in Japan 14 years before this, but the year 1873 marked a turning point in that feudalism was abolished and restrictions against Christianity removed. It is interesting to note that these Canadian missionaries were the first from any mission to live among the people; that they baptized more converts than all the missionaries of all denominations in the 14 years preceding, and that in the churches they established many outstanding leaders appeared, among them Bishop Hiraiwa and Hon. S. Ebara. Out of these early efforts a vigorous, self-governing church has been created.

—*United Church Record.*

### International Medical Center Open

On June 4 was held formal opening of the first two units of the new St. Luke's International Medical Center in Tokyo. The ceremonies were witnessed by leading Japanese officials, and representatives of the Protestant Episcopal Church in the United States included Bishop Perry

and Dr. John W. Wood. The entire project is now more than half completed. There remain to be finished the administration quarters, the out-patient department and the public health department. These are at present housed in the wooden barracks buildings, built after St. Luke's was destroyed by the earthquake and fire of 1923.

The two units now completed are the Central In-Patient Department, accommodating 275, and the College of Nursing with room for 200 nurses.

—*The Living Church.*

### Mission in Business

Do Christian principles hinder success in business? The Omi mission is helping to prove the contrary. It is self-supporting in large measure through its architectural business, and more recently has developed the manufacture of mentholatum. Now a new factory has opened to make building hardware. Without any attempt to meet competition, but with a light, airy factory, eight-hour day, Sunday rest, and an attempt to produce hardware superior to that imported, good results are already being achieved. In fact, government architects are already specifying O. S. C. Hardware on the finest of their work, and satisfactory orders are increasing. —*S. S. Times.*

### Student Evangelism

Dr. George S. McClure, President of Union Christian College of Korea, writes that this summer "One hundred fifty college students and two hundred fifty academy boys were organized for Summer Vacation Evangelistic Work. One evangelistic band went to the far North, one to the far South and three bands to the near-by provinces. They were afire for God, well prepared for preaching, teaching and for soul winning. The Holy Spirit's power is real to them and they are expecting great results. Daily Vacation Bible schools were held in 156 communities and they worked earnestly for the transformation of these towns and villages. Satan always has

something for idle hands to do is true, and these young people giving their time and effort about their Father's business, drive Satan hard in many a battle." Here is one evidence of how education and evangelism may be united effectively.

### Ewha College Takes Stock

The faculty and staff of Ewha College and Kindergarten-Normal Training School recently spent a day in a revaluation of aims, a survey of achievements, and the setting forth of methods whereby new or unfulfilled aims could be accomplished. New emphasis was placed on the scientific and experimental approach to educational work; new importance attached to developing plans for health education, pre-medical education, rural education, and for practical education to relieve Korea's economic burdens in addition to the cultural aspect of education, which has hitherto been stressed. It was urged that each teacher make himself an authority in his field; that initiative and creative work be stimulated among both teachers and students. The well rounded development of the student was felt to be a comparatively unrealized aim of Ewha College.

—*Woman's Missionary Friend.*

### "Born-Again" Christians

According to old Korean custom a son is always welcome in the home and much coveted; but a daughter is a disappointment. Among non-Christians frequently daughters are not even named and wives are discarded by husbands because they have not born a son to carry on the ancestral worship. Now, thousands of Christians have come to realize that Christ meant girls as well as boys when He said to His disciples, "Suffer the little children to come unto me." It is a joy to missionaries to show that the daughters are valued equally with the sons; womanhood and childhood among real "born-again" Christians have been lifted to Christian standards.

## ISLANDS OF THE PACIFIC

### Thakombau's War Club

The war club of King Thakombau of the Fiji Islands was presented to Queen Victoria in 1874 in commemoration of the deed of cession, but was recently returned to the Fiji Governor by King George.

Governor A. G. M. Fletcher has now presented the war club to the Legislative Council to be used as a ceremonial mace.

### New Church in Papua

Scattered throughout the Methodist district in Papua are 116 churches and 286 other preaching places. The churches are built entirely of native material, and owing to the ravages of white ants all buildings have to be entirely renewed every few years. At Nadi a splendid new church has just been dedicated. The strength, symmetry and beauty of the building proved that "nothing but the best for the House of God" had been the ideal of the builders. Over 200 people had to sit outside on the opening day. Fifteen baptisms, mostly adult, were performed.

—*Missionary Review of Australia.*

### Baptisms in Dutch East Indies

The Christian and Missionary Alliance began work in the Dutch East Indies in 1929, but no baptisms were made in that year, nor in 1930. But in 1931, 278 Dyaks and 30 Balinese were baptized, making a total of 308 baptisms in 1931. Last year, the total number of baptisms was 958. Of these 734 were Dyaks of Borneo and 205 were converts in Bali. In all there have been 1574 baptisms in this work in the Dutch East Indies; almost all these until three years ago had never heard the name of Christ; indeed the name had not been translated into their language.

—*Annual Report Dutch East Indies Mission*

### Islam in Lombok

In the *Moslem World*, Rev. J. W. Brill gives some interesting facts about Islam in Lombok, Dutch East Indies:

Although a small island, Lombok has 600,000 Sasaks, all of whom are Moslems. Approximately 600 make the pilgrimage to Mecca yearly. One group call themselves "Tiga Waktue," that is they pray three times daily instead of five and do not make the sacred pilgrimage. They are perhaps more open to the Gospel than the others.

Most of the people are illiterate, perhaps one-fourth of the men can read, and only a very few of the women. Their literature consists of the Koran in Malay Arabic script and a few other books dealing with their religion. Only about one-tenth of the people know the reason for their many Moslem customs, and fewer yet can give any real explanation of their religion. Their teachers are Arabs, who often rebuke them for buying Scriptures in my presence, but still they buy. I know of only one Sasak Christian, and she is the wife of a Menadonese Christian.

### Bibles in the Philippines

The American Bible Society last year paid off a debt of more than \$5,000, and in spite of the consequent limitation of funds for promotional work, kept its sales of Bibles within 4 per cent, and of Testaments within 11 per cent of the record for the previous year. A Bible store on wheels, containing also a victrola and microphone hook-up operated by the truck motor, has broadcast programs of music and addresses, and advertised the Scriptures to an aggregate of approximately 100,000 people during the past year.

The British and Foreign Society first worked in the Islands. The American Bible Society entered in 1898, arranged with the B. and F. for the entire field in 1918, and has since carried on an aggressive program of publication and distribution. The two societies have invested a total of \$1,500,000 and circulated approximately 3,100,000 volumes.

—*Christian Century*.

### Silliman Bible School

This institution has forty students, as compared with twenty-six the previous year, recruited from various districts of the Philippines. In addition to courses in Old and New Testament, Homiletics, Biblical, Systematic and Practical Theology, Religious Education and Church History, there have been courses in Church Finance, in Christian

Leadership, Physical Education and Child Study, with Kindergarten methods and practice; also a course in first aid and infant care.

Music instruction includes sight reading, group singing, choir leadership and organ. The school has been a hive of study, not all theoretical. Students are also led out into the large laboratory parish about Dumaguete for actual work, the purpose being to specialize in applying the Gospel to the needs of backward communities.

—*Philippine Presbyterian*.

### Church Split in Philippines

Manila newspapers indicate that a split of some consequence has taken place within the Methodist Church in the Philippines. Thirty-eight Filipino members and one American missionary withdrew from the recent session of the annual Conference and set up "The Methodist Episcopal Church of the Philippine Islands, Inc." It appears that Bishop Herbert Welch who had been sent from China to hold this particular session of the Conference, felt constrained by a decision of the denomination's General Conference at Atlantic City a year ago to enforce a ruling which was displeasing to many of the Filipino ministers. The protesting Filipinos regarded the measure as dictatorial and their withdrawal followed.

### The Hawaiian Larger Parish

On January 20 the Hawaiian Evangelical Association modified its organization, so that instead of having its activities directed by a number of coordinate secretaries, each responsible for missionary activity among a particular racial group, it now has one general secretary charged with the direction of all its enterprises. This reflects a change which has taken place in the social and religious life of the islands. A greatly enlarged use of the English language by all races and the numerous Hawaiian-born children, offers new opportunities for Christian effort.

The new organization looks toward the emphasizing of the

Larger Parish Plan, stressing two elements: First, the cooperation of lay representatives of each of the churches in a Larger Parish Council, which would have as its responsibility all Christian work in its district; and second, the Workers' Council, composed of employed workers affiliated with the Larger Parish, for work which can be done cooperatively.

—*Congregationalist*.

## NORTH AMERICA

### Million Testaments Campaign

A "Back to the Bible" movement is going forward from coast to coast among young people of the United States and Canada. More than 100,000 students have agreed to read the Bible daily, while many hundreds have made the further choice of accepting Christ. A California pastor writes: "We are greatly rejoiced over the results from the Testament distribution. Of the 49 cards returned to me so far 25 are first acceptance of Christ. That makes a trifle over 50% on the whole number. Eight came before the session last Sunday and were received into church membership." A Kentucky minister writes that the response amounts to a revival. Another pastor sends this remarkable statement: "One interesting thing, noticed by a teacher, was that every Jewish student requested one of the Testaments."

The same enthusiasm is noted in Canada. In high schools girls are meeting at noon and reading aloud by turns.

### What's Wrong with Education

Warden Lewis E. Lawes of Sing Sing, believes that our educational system trains hand and mind but not character; reduces illiteracy but creates a fertile field for tabloid literature. Whereas the inmates of Sing Sing formerly were seldom graduates of public schools, having dropped out in the fourth and fifth grades, today the average prisoner boasts of a complete elementary school record. Even the high schools are contributing a constantly increasing ratio of

vicious offenders. Of new admissions to Sing Sing, 19.5 per cent in 1931, were high school graduates, while in the first four months of 1932 the ratio rose to 25.2 per cent. The youth of our day are more brazen, thinks Warden Lawes, more vicious and desperate than ever before in any civilized country.

—*Presbyterian Advance*.

### Educational Program

The Southern Presbyterian Board of National Missions has in its program 102 schools, including 34 primary schools, 66 high schools and junior colleges, and 2 seminaries, with a total enrolment of 19,289 students and an educational budget of \$846,652. The Board of Foreign Missions conducts 2,152 primary schools, 126 middle schools, 7 normal schools, 6 colleges, and 12 Bible training schools. It also cooperates in 19 universities. These schools carry an enrolment of 110,389 and a budget of \$1,002,745.20, practically met by local income.

The Board of Christian Education has 53 colleges, including 6 junior colleges and 3 academies, with an enrolment of 23,094, and a total graduate body of 76,442. It includes 12 theological seminaries, with 741 students, and 51 university centers, enrolling 32,000 Presbyterian young people. The budget of the Board of Christian Education for 1932-1933 was \$1,083,318.19. The total college operating budget for 1930-1931 was \$9,197,794."

The deficit for the year just ended was nearly \$50,000 and the deficit carried over from two previous years, amounted to \$217,000, making a total deficit on March 31, 1933 of \$267,016.13. For the year just ended expenditures were reduced \$263,000 as compared with the preceding year, and the budget approved for the year beginning April 1, 1933 is reduced about \$300,000 below the amount for last year. The total reduction in two years is more than 50 per cent, which means drastic curtailment of service rendered.

—*Presbyterian Advance*.

### New Social Problem

Added to their endeavor to improve conditions for migratory workers, the Council of Women for Home Missions faces an additional problem in caring for homeless girls—girls who have run away from home or are wandering because they have no family ties or means of support. Statistics of recent date show that on one night in March, 1933, over 12,000 homeless women and girls applied for shelter at various agencies in 800 American cities—fifteen per cent of them were under twenty-one years of age. It was further found that almost 2,000 women were found among the 33,000 sleeping in "hobo camps," thereby reaching the lowest level of our social life.

The figures of the National Transient Committee reveal that thousands of women, young and old, are learning to roam the country before they even learn to work—and their report further states that unless some action is taken, and taken promptly, many of the girls, fifteen or sixteen years of age, will become habitual wanderers and charges on communities far from their homes. This creates a new social problem to be dealt with.

—*Christian Advocate*.

### A Mosque for Indiana

The first Mohammedan mosque to be built in the United States will be built near Michigan City, Indiana, by an Arabian society. London has its mosque; there is one in Paris, but the first in the United States will be built in Indiana. There are about 350 Moslems in Michigan City, about 12,000 in Detroit, and about 8,000 in Chicago. The structure will be brick, one-storied and will have two minarets and domes of Mohammedan style.

—*Christian Century*.

### "All Nations Foundation"

Fifty thousand people of forty-two nationalities live within the bounds of the All Nations District, Los Angeles, California. The Church of All Nations, now known as the All Nations Foundation under the leadership

of Dr. G. Bromley Oxnam, includes in its program the following units:

1. *General Clinic*—manned by sixty-five physicians and dentists, making possible a total of 24,461 services to 5,462 individuals in a year's time, making 3,765 laboratory tests, filling 9,286 prescriptions and supplying 128 pairs of glasses.

2. *Children's Department*—serving over 500 individual children, up to nine years of age.

3. *Community House*—caring for 250 girls and women through club activities, craft work, music, dramatics, art and carrying on community and family-night programs.

4. *Boys' Club*—with 1,000 members representing thirty national backgrounds and fifteen religions.

5. *Child Welfare Clinic*—made possible through the gift of an unknown donor.

At a recent communion service there knelt at the same time at the altar a representative of every race on the face of the globe.

—*Christian Advocate*.

### Race Relations

The Federal Council's Race Relations Department has been active in combating the evils of interracial maladjustment and promoting a constructive program of interracial understanding, justice and goodwill.

Two of the most progressive steps taken by the department were the promotion of study and discussion groups of white and Negro leaders for better understanding of race relations in industry, and a study made of certain southern cotton-growing communities in Alabama, Arkansas and Mississippi, as a basis for constructive steps of betterment in those rural areas.—The far-reaching educational effects of Race Relations Sunday bring thousands of white and Negro people into friendly contact in many places through mass meetings. Through the cooperation of sixteen local radio stations and question-and-answer periods over national hook-ups, the theme and messages of peaceable race relationship reached nation-wide audiences. The activities of church women in removing superficial barriers, and aid to talented Negro artists were some of the other accomplishments. Partly through the influence of the churches in



arousing the public conscience lynchings have further decreased. Publication of material on race contacts has spread authoritative information.

### Salvation Steamboat Sermon

David Sallosalton was an Indian boy of British Columbia upon whom nature had bestowed the gift of eloquence. Jesus Christ became the inspiration for this gift, and although he died at the age of 19 such was his influence that his name holds an honored place in the records of missionary work on the British Columbia Coast. At a Chilliwack campmeeting a number of white people present were impressed by the kneeling Indians, and Sallosalton, thinking that they were not sufficiently concerned about their own spiritual state, stood up and addressed them as follows:

My dear white friends, you look at our Indian people here, you hear them cry very much and you say, "What they make all that noise for? What make them feel so bad?" Well, I tell you, my dear people just heard about Jesus now, and they all want to find Him and love Him. You heard long time ago, some of you; you find Jesus long time; you love Him. It all same as steamboat on this river. (The camp was on the banks of the old Fraser, and many had come by steamer.) When she going to start she whistle one whistle, then she whistle another, and if you don't get your things very quick and run, she whistle last time, and she go off and leave you behind, and you very sorry because you too late. Now Jesus like that; He whistle, He call, He whistle, and whistle, and if you don't get on board Jesus' Salvation Ship you be too late. I think some my people get on board before some of you, because they are not afraid to repent and come on board. Now, my white friends, you hurry up, have all your things packed up, be quick and get on board or you be too late. I think some of this poor Indian people go into heaven and you left out. Oh, come on board quick, come on board, come to Jesus now! This a very good ship, room for all you people, and Indian people, too, black and white; come now, all come.

—*United Church Record.*

### Forward Steps

Two forward steps have been taken by the Episcopal Church: its first missionary to India was appointed and two new men were appointed for Brazil. The India appointee is the Rev.

George Van Bibber Shriver, who will go to the South India diocese of Dornakal.

To fill vacancies in Brazil, Martin S. Firth and Roy Fuesle, young graduates of Virginia Theological Seminary will help to build up the work at Port Alegre. —*The Churchman.*

### Shrinking Budgets

By a process of cutting and elimination the American Board has reduced expenditures in five ways: (1) reducing the number of its fields through the gradual withdrawal from Czechoslovakia, Micronesia, Bulgaria and Ceylon; (2) combining stations and institutions; (3) seeking a larger measure of self-support, and asking five hospitals and one school to take care of themselves; (4) reducing the cost of personnel through salary cuts averaging 12½ per cent, and the withdrawal of 100 missionaries; (5) by cutting the already seriously depleted "general work" budgets of the missions.

In a similar manner the M. E. Church, South, has reduced its mission budget by more than \$246,000, thereby balancing the budget unless further decline is suffered. A special committee of bishops and others is still studying the question, and will be prepared this month to begin the disheartening process of closing stations and calling home workers.

### Hadley Rescue Hall Closed

Hadley Rescue Hall, the famous Methodist Mission in the Bowery, has yielded to the depression and closed its doors, which was first opened at 295 Bowery in 1904 as Wesley Rescue Hall. John Callahan and his wife brought human sympathy and divine love to the physical and spiritual salvation of hundreds of despairing men. Mr. Callahan continues to exercise his helpful ministry as Protestant chaplain of the City Prison —the Tombs.

### "Pocketed Americans"

America's Southern Highlands cover an area 600 miles north and south by 200 miles

east and west, embracing West Virginia, southwestern Virginia, eastern Kentucky, western North Carolina, eastern Tennessee, northern Georgia, and northern Alabama. In this area are clusters of isolated communities almost inaccessible to one another. Pittman Center activities of the Methodist Home Board have enriched the life of twenty of these "pocketed" communities in Tennessee, resulting in the establishment within the past decade of six accredited high schools, with a total enrollment of about 500. The state school program for grade school groups is also supplemented with religious training. Quoting Dr. J. S. Burnett in the *Christian Advocate*:

There is improvement in every mountain community where home missionary work is being done: better homes and health, higher standards of living and of morals; less or no moonshining, more income. In another Tennessee community work began less than six years ago, with two women in charge. At that time over one hundred families were financially interested in moonshining. From a Sunday school of twenty and an active church membership of six persons, we now have more than a hundred of the former and eighty of the latter. There is a two-year high school and all the grades, with three teachers. Our community house is a social center.

## LATIN AMERICA

### Training Camp in Mexico

For three years Senor Ganzalo Baez Camargo, Director of Religious Education for the National Council of Evangelical Churches of Mexico, has held camps for training leaders among young people, selected from schools, churches and young people's organizations. One camp is for boys, another for girls, each lasting one week. This year a third camp was held for fathers and sons. A ranch owner who is not a Protestant, but a sympathizer and friend of Mr. Camargo, has given the land and a little house to be used for the camp each year. Supplies are furnished from this ranch.

The general theme this year was "Jesus As the Teacher of Joyous Living." A course in Camp Organization was given, to fit young people to be leaders in

other such camps, for it is Mr. Camargo's hope to have them all over Mexico.

—*Presbyterian Survey.*

### For Lepers in Mexico

A school for lepers and a prophylaxis station were started in Jaurez, Chihuahua, recently by Dr. Victor Ocampo Alonso, representative of the Mexican department of health. The school will teach those afflicted with the disease how to prevent infecting others.

During May six Mexican lepers were deported from the United States to the colony in Jaurez. Dr. Francisco Espinosa is secretary of the commission, and Dr. Daniel Quiroz Reyes and Jesus Cuaron are members.

### Work in Jamaica

The Christian and Missionary Alliance work in Jamaica, British West Indies, dates from 1897, when a mission work located in Devon was transferred to this Society. For several years past there has been but one missionary assigned from this country, a retired English Judge sharing with him in the chairmanship of the field. The past year has been one of outstanding blessing in revival throughout the field. There were 152 converts baptized, and there are now 652 members in the six organized churches. The field entirely sustained itself, and in addition is contributing to the support of foreign missionary work in other Alliance fields.

—*Alliance Weekly.*

### Baptist Work in West Indies

Baptist work in the West Indies comprises a grammar school and high school in Cuba; a theological seminary and academy in Puerto Rico; fourteen churches, sixteen chapels and sixty-five outstations in Haiti; forty-nine churches and ninety-two outstations in Puerto Rico; fifty-five churches and sixty-five outstations in Cuba. A total of 356 preaching points for the three islands report 9,285 members and 936 baptisms.

—*Watchman-Examiner.*

### The Araucanos of Chile

The *Araucanos*, warlike aboriginal tribe never wholly subdued by Spain, have their home in southern Chile. In 1895 the Araucanian Mission was founded by the South American Missionary Society. Its development has been along medical, educational and evangelistic lines. About twenty years ago outstations, under native workers, were undertaken in a humble way, the aim being to keep in touch with those who professed Christ during residence at boarding school. These have Sunday Schools and regular services. Within ten years the number has greatly increased. Central stations hold periodic conferences, attended by 100 to 150. There is also a Young People's Conference on the order of a summer camp and conducted with the advice and cooperation of the missionaries. Of more recent growth is the Teachers' Conference, its object strictly utilitarian, to provide a short course of instruction for the benefit of rural teachers.

These Araucanians are not intellectually brilliant nor gifted orators, but quietly exhort their hearers to accept Christ. One of the most faithful, addressing a conference, closed his discussion in these words: "The fact of the Bible is God; the fact of God is Jesus Christ, and the supreme fact of Jesus Christ is the Cross." —*Church Overseas.*

## EUROPE

### United Methodist Statistics

The Methodist Church in England has issued its first statistics of membership since all English Methodists united last year. There are 835,266 full church members, nearly 200,000 Sunday scholars. Local preachers number 32,000 and class leaders 33,000. There are 1,229 local women preachers. These figures reveal a church with vast resources, splendidly organized, yet preserving a family feeling.

### The Situation in Spain

Roman Catholicism is not dead in Spain, but the disestab-

lishment of the church, the secularization of cemeteries and of education, and the laws restricting the activities and property of the religious orders show that the Roman Church is in disrepute. Protestantism has thus an open door in a sense in which such a thing never existed in Spain, but there is not as yet any pronounced activity among Protestant forces, partly because it is hard to realize that the door is really open, and partly because of a vast indifference to any religion in modern Spain. There is also present a very fiery communism at work on Soviet lines, enthusiasm for class war, and a violent hatred of God and religion as symbols of the old régime. Protestant missionary work in Spain suffers from this movement, to which Romanism and Protestantism seem but different brands of the same hated despotism, and of the same "opiate" for the poor and depressed. However, the numbers in attendance at Protestant services are actually increasing: hardly a month passes without new communicant members being reported from one congregation or another. —J. E. DAVEY, D.D.

### Portugal's Possibilities

Forty-six millions of the world's population speak Portuguese. This is the language of Brazil, whose size is so immense that if industrialized she could accommodate all the inhabitants of the world. But Portugal, whose influence extends to South America and to large tracts of Africa, is worse off for evangelism than her African territories. Only ten per cent of the 400 cities and towns of Portugal have regular preaching and only one per cent of its six thousand villages and hamlets is in this way reached with the Gospel. There is only one full-time or part-time worker to each 70,000 of the population, and it is a century since there was an evangelical revival in Portugal. Six million people live in Portugal and there are 100 evangelical workers. Angola, West Africa, has a population of 4,000,000, with 250 missionaries. In Portugal there are five thousand Sun-

day school scholars, but there are thirteen thousand in Angola and ten thousand in Mozambique.

—*World Dominion.*

### Appeal for Religious Peace

Orders have been issued that all German churches must display the Nazi emblem and the revived flag of monarchist Germany at their Sunday services, and that prayers must include words of gratitude "for the Government's great work in reorganizing the Protestant Church." This order was accompanied by threats of prosecution for all clergymen who criticize state measures from the pulpit or otherwise in public. In spite of a protest by von Bodelschwingh, coupled with an appeal to the commissioner that these orders be rescinded, the press reports that thousands of churches throughout Germany displayed the Swastika flag on Sunday and that an "Episcopal" statement was read condemning acts of opposition to the Government pending the formulation of the new "constitution for the Protestant Church of the whole reich."

President Von Hindenburg has sent the following appeal to Hitler:

The differences which have developed between the Prussian Government and the Evangelical churches fill me, as an Evangelical Christian and as Reich's chief, with grave concern. The Evangelical churches are profoundly anxious concerning the Church's inner liberty. This situation, if allowed to continue or aggravate, must cause the most grave prejudice to our nation and fatherland. Before God and my conscience, I feel obliged to do all possible to obviate such an outcome. I trust your statesmanlike vision will find a way to restore peace to the Church and the Government.

—*Christian Century.*

### Moslem Work in Bulgaria

About 500,000 Turks are grouped in northern and southern Bulgaria, nearly 120,000 Pomaks in the southern part and 135,000 Mohammedan gypsies live in the cities and towns. German missionaries have several small preaching stations among these people. Pastor Constantine Murvakoff, supported there by the American and European

Fellowship, is doing a real pioneer work among the Pomaks. He is a sort of "jack of all trades" and proves himself very welcome among these simple folk. His method is a simple one: he is their friend, a helper to all in their trade, teaches them to read about God (Allah) as revealed in Genesis, a counselor on their home life, social life and eternal life. He is one of them, and in many respects like them. His field comprises about ten villages.

There is legal freedom for Christian work in Bulgaria.

### Albania and American Schools

Until a few months ago foreigners were allowed to conduct technical and agricultural schools in Albania, and Roman Catholic Albanians maintained their own schools. A bill passed on April 11 made the education of Albanian nationals a state right. An exception was provided for seminaries preparing the clergy, on condition, however, that they abstain from anti-Albanian propaganda. As a result, all private schools are to be closed.

Religion is put to one side in the effort to unify the nation which includes 615,000 Moslems, 200,000 Greek Orthodox, and 100,000 Roman Catholics. Among the schools closed is that of the Albanian Evangelical Mission, conducted for many years by the Rev. and Mrs. Phinneas B. Kennedy, of Kortcha, the only school where the Bible was taught.

### Youth in the Near East

Bishops, priests, theological professors, and representatives from the Y. M. C. A. of Greece, Yugoslavia, Bulgaria and Roumania, met in conference with Dr. John R. Mott in Bucharest, May 19-22. The object of this meeting was to find ways in which the orthodox churches and the Y. M. C. A. can more directly and adequately meet the needs of youth. In preparation for this Conference Dr. Mott held extended conferences with ecclesiastical authorities throughout the Near East.

Three common convictions were agreed upon at the Bucharest Conference:

1. There must be a new social order. The test of the validity of the respective world views will be the effectiveness of the establishment of a world society which eliminates injustices, inequalities of opportunity, and undeserved suffering of the present order.
2. The new social order requires of its advocates world-wide understanding, cooperation and unity of purpose.
3. The method of realizing the goal will be through capturing and enlisting youth in the new program.

—*Congregationalist.*

### Religious Interest in Russia

Dr. Julius Hecker, a professor under the Soviet Education Department in Moscow, has been lecturing in England, and has been telling something of what is happening to religion in Russia. Dr. Hecker says that although about 15 per cent of the churches in Russia are closed—chiefly because they cannot support themselves—he believes that about the same proportion of the population attends church in Russia today as in England. The younger generation are showing interest in religion; they are seeking something which will meet the needs of life, not being satisfied with the negative aspect of the anti-religious movement. He reports that the only actually repressive methods now being used are those which make it hard for a congregation of workmen to maintain a church. Churches may not own property, nor receive endowments or bequests, nor make investments, but they must pay land rent and the cost of heating and maintaining their buildings. Dr. Hecker thinks the people may yet react against secularism and find again refuge in the Church.

—*The Christian World.*

### Beyond the Arctic Circle

Rev. J. A. Ohrn, Baptist worker in Norway, writes: "We have twelve churches north of the Arctic circle, some of them being located on islands. There have been 152 baptisms there. We report additions up to the number 984 for the past year. The work for the deep sea fishermen is the

most northern work in this country, on the border line between Finland and Russia."

—*Watchman-Examiner*.

## AFRICA

### A Challenge from Egypt

In 1854, Mr. Thomas McCague and his bride arrived in Alexandria, Egypt, to begin their missionary life work. A group of five young Germans, under the C. M. S., had preceded them in 1825, but finding Egypt a hard field had left without making an impression. About the year 1750 some Moravian missionaries, although bearing faithful testimony, had finally given up. There were therefore no friendly converts to welcome the McCagues in 1854, but today, as a result of their persistent beginning, there is in Egypt a living, growing Evangelical Church of over 20,000 members, in 136 organized congregations and 180 unorganized meeting places; having 115 ordained ministers, beside 25 unordained preachers, who are helped in their work by 76 Bible women and 61 lay evangelists. There is a system of 213 church and mission schools run cooperatively, having 912 teachers and 18,935 pupils, including 3,423 Moslem boys and girls, all of whom are given the Gospel daily. It is an indigenous, self-supporting, self-propagating, independent church. The membership is composed of men and women with high ideals of life and service. The first part of the plan made by those early missionaries is already an accomplished fact. There is in Egypt today an enlightened, Bible-loving Church prepared and equipped for the service of evangelizing the land. They are scattered up and down the Nile from Alexandria to Assuan, with a good congregation in nearly every important center.

### Izam Calling

In the hinterland of Nigeria live a densely ignorant tribe called Gbari, without church, school, hospital or any ray of light. Their river Gurara is such a tempestuous stream that many

lives have been lost when attempting to cross, so that the native administration has built a \$50,000 bridge across it and the village of Izam has been moved to the bridge. With unconcern for cost the Public Works Department built houses for the laborers during their nine months' stay. The District Superintendent of the Sudan Interior Mission sees this village as a strategic evangelistic center and the officials, in sympathy with the mission, offer these buildings as a Mission Compound for £50. For about \$40 additional they can be put in excellent order. This is less than half the usual cost of mission buildings. It is earnestly hoped that this opportunity can be seized.

—*Evangelical Christian*.

### One Church's Problem

A Baptist missionary, L. A. Brown of Vanga, Belgian Congo, asks what a church of 250 members would do with 123 converts on its hands. He adds that the difficulty is increased because the 250 members of this church live in 50 different villages, and is an outpost church. Large groups of native folk are coming for examination before baptism.

—*Watchman-Examiner*.

### Interesting New Periodical

*Listen* is a curious little periodical, published by the International Committee on Christian Literature for Africa to provide simple material which can be easily translated into the various native tongues, and used in papers issued by the different missions. Matters of health and sanitation, methods of agriculture, information about trade and products are set forth in its pages, as well as bits of religious teaching. An effort is made to include something about interesting activities of Negroes in America, as such news is always welcome in African missions. The matter must be simple and entertaining. It must begin with their own limited outlook and lead to an understanding of their own world. There is, for example, a fable of two cockroaches who discuss the new method of

sweeping houses and burning rubbish, a custom which is being taken up by progressive housewives to the great discomfort of cockroaches, flies, rats and mice. The African responds to this way of presenting the idea of cleanliness when scientific argument might leave him cold. A series of articles describes proper diet in terms of "food clans." There is advice about "good medicine" for gardens as well as for people, about the care of children, about modern agricultural methods, which provide one of the great tools for fighting famine: and there are pictures and paragraphs on geography which introduce the world outside the narrow forest trails and clearings. —*Southern Workman*.

### Centenary of Missions

The Paris Evangelical Missionary Society celebrated during the months of April and May, 1933, the centenary of the founding of its work in Basutoland, Africa. The society was formed in 1822, due largely to the efforts of a British naval officer, Robert Haldane, who upon his retirement from the service carried on evangelistic work among French Protestants in France and Switzerland. Eleven years later missionary work was begun in Basutoland at the request of a native chief who asked the Governor of Cape Colony to send a missionary to his people. The missionaries on the field include not only French, but British, Swiss, Italian, German and Alsatian workers.

—*Alliance Weekly*.

### A Clever Reply

They were studying St. Mark's account of Herod and the daughter of Herodias, in an African school. "And he swore unto her," the teacher read, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. Now you," she said, to a sixteen-year-old African boy, "you may very likely be a chief some day. What would you have done if you had made that promise and she had asked you for the head of St. John the Baptist?"

"I should have told her," the young African answered promptly, "that St. John's head did not lie in that half of my kingdom which I had promised her."

—*Protestant Episcopal Bulletin.*

### Church Union

The Presbyterian and Congregational Churches of South Africa are again considering union. There is little material difference in the doctrine or government of these churches; both are comparatively small. In some centers they are maintaining separate causes, and it is thought that both would gain immensely from a union of forces. It is calculated that in the United Church there would be approximately 113 European congregations with 20,000 members and with these would be associated forty-one colored congregations with 18,000 members, and forty native congregations with 12,000 members, making a total of 194 charges with 50,000 members. The conference of delegates is submitting unanimous proposals to the assemblies of these two churches and it is expected that authority will be given to draft a basis for union.

—*South African Outlook.*

### African's Method of Giving

The vast majority of Africans do not handle much more money than their annual tax and a few shillings for clothes. The gifts to the church therefore are varied. They bring food, that is corn, flour, vegetables or eggs. Others bring firewood, and those better off bring a chicken, goat, sheep, or on special occasions, an ox. In some places is observed the custom of setting aside an extra handful as the day's supply is measured. At some stations the church has its garden in which members work and the produce is sold for the work. The collection plate is unknown. It would require a sturdy set of men to carry some of the things contributed; besides, the African enjoys coming up in line to deposit his offering. One church which had a few carpenters in

its membership has built a large frame with five boxes, each labelled to receive the proper article; also a small table with shelves for eggs and small articles. Great is the consternation of the congregation when an old lady tips flour into the corn box, or puts a chicken in with the money. At the annual harvest offering no regular receptacles are large enough; all available missionaries' bath tubs are borrowed, and heaped high with food.

Churches are built by voluntary labor. Almost the only cash contributions are made by those at work for Europeans.

—*C. M. S. Outlook.*

## WESTERN ASIA

### Christian Converts in Turkey

The following incident seems to indicate that the Turkish Government really purposes to enforce religious liberty.

In a large provincial city during 1932, some fifteen or eighteen Moslem men and women, practically all adults, were reported to the authorities as having deserted their Moslem faith. They were called to the Government, their testimony was taken, and practically all of them frankly asserted their Christian faith. For some weeks they were troubled by repeated summons to the police, by investigations and threats. A group of three of them, all young men, traveled to Angora and officially petitioned the Ministry of the Interior, setting forth their difficulties and the illegal treatment meted out to them by the local governmental authorities. It is religiously significant that the Department of the Interior stated that such persecutions because of religious opinion could not take place in Republican Turkey, and orders were sent from the Capital to the city in question which completely put a stop to official and governmental persecution of these converts.

—*News Bulletin, Near East Christian Council.*

### Rapid Strides for Women

Here are some of the most recent stages in the emancipation

of Turkish women as told by the *London Times*:

The decision to employ women in the Turkish police force follows closely the appearance of women as barristers in the courts and the appointment of women as judges to the bench. As soon as the Turkish Republic was firmly established polygamy and the veil were abolished, and marriage and divorce laws based on those of the most highly civilized countries were adopted. Henceforward, too, girls were required to follow a proper course of education, for which primary and secondary schools were opened throughout the country. Today women are admitted to the universities on an equal footing with men, and are eligible for practically all the professions. They vote at municipal elections, and it is expected that the Parliamentary franchise will shortly be extended to them. They mingle freely with men in the streets, in restaurants, dancing halls and cinemas; many work in shops and offices. Turkish women now marry into their own class according to their choice, and divorce is becoming the exception rather than the rule. Family life is growing up and exercising an increasingly important influence on the character and minds of the rising generation. In the county districts, however, the old system of marriage and the old attitude towards women are dying more slowly. The peasant is a conservative, and feels very strongly that a woman who has ideas of her own, even when married, will not gladly labor all day in the fields at his command, and walk to the scene of her labor, while he, as a man should, rides on a donkey.

### Turkish Press Changing

The changing attitude of the Turkish Press is a significant phase of the missionary situation in the Balkans. All except two of Bulgaria's Turkish newspapers are breaking away from the former policy and ideals of Islam. Some are even protesting against certain Koranic usages as a hindrance to progress. The following extract from the *Voice of the People*, printed in Sofia, is illuminating:

Lately we have observed that the pulpits of the mosques from which religion and morals should be preached have been transformed into political platforms; Moslems who believe in God and in Mohammed, His prophet, have been called heathen because they wear hats. A Moslem may wear a fez or a hat, these being simply external things and of no religious significance. Moreover, certain *hodjas* have been giving themselves airs on the score of covering their heads with a turban, though they pursue their own selfish and sordid inter-

ests, even selling indulgences like the Jesuits of the Middle Ages. Lacking even elementary intelligence, we have heard them say that those who think that all men—Moslems or non-Moslems—are brothers, thereby prove themselves to be the greatest of sinners. The Turks of Bulgaria feel that such nonsense preached in their mosques is an affront.

—*Moslem World.*

### Hebrew Christian Colony

Five hundred acres of ground have been secured in Palestine, on the road from Gaza to Beer-sheba, for the purpose of establishing a colony of Hebrew Christians, under the auspices of the International Hebrew Christian Alliance. Sir Leon Levison, who purchased the land for the Alliance, states that as soon as legal formalities are completed steps will be taken to fence in the land, secure an adequate water supply, and erect houses. The chief value of the settlement is the fact that a Hebrew Christian Church will be established in the midst of the Jewish National Home, and it is believed that the witness of such a church—the first of the kind in Palestine since the days of the apostles—will be potent throughout Jewry. One of the first appointments will be a Hebrew Christian minister as pastor of the church and director of education.

—*Alliance Weekly.*

### Devil Worshipers in Iraq

Some one has discovered a peculiar sect in Iraq whose adherents are known as *Yezidis*, or devil worshippers. They live near Mosul, and number about 36,000. *Shaitan*, or Satan, is considered by them to be the supernatural being who rules the earth with the approval of God. As the Supreme Being is too remote for direct worship, prayer and sacrifices are offered to *Shaitan*. Their ceremonies include the worship of the peacock angel, the bronze figure of a peacock representing the devil. In this they visualize Satan who is for them, not the spirit of evil, but the spirit of power.

—*Alliance Weekly.*

## INDIA AND BURMA

### Mixing Religions

Many in India feel that the authors of "*Re-Thinking Missions*" have not expressed themselves with clarity when they say (on page 44) that "he (the Christian) will look forward . . . . to the continued co-existence of these (non-Christian) religions with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth."

No better answer need be given than is given by that Indian Christian member of the Servants of India Society, Mr. S. P. Andrews Dube, a member of the editorial board of *The Indian Witness*, who writes:

If a Christian is convinced that Jesus Christ is the best he has, he will be untrue to himself if he does not present Him to those round about him, or if in any way he compromises Him with others, however eminent. If any missionary or Christian looks forward to continued coexistence of other religions with Christianity, he is merely offering the Christian skeleton with the nerve center, the heart, gone out of it.

The best antidote to communal bitterness is "speaking the truth in love." This will also avoid the dangers of two popular religious fallacies, one that "all religions are the same" and the other that "any religion is better than no religion at all."

—*Dnyanodaya.*

### Fellowship of the Followers of Jesus

A new movement has been started in South India to unite all who seek to follow Jesus Christ. The members of the Fellowship earnestly endeavor, whatever their communal affiliations may be, to live up to the standards, principles and ideals of Jesus, and seek to understand His personality. The objects of the Fellowship are to promote unity and fellowship among the members on the basis of their common attachment to Jesus; to encourage a corporate as well as a personal life of communion with God as revealed by Jesus; and to cultivate active cooperation with every movement tend-

ing towards the establishment of the Kingdom of God among men. Periodical meetings will be held at which the prominent feature of the proceedings will be a study of Jesus in relation to our environment and to the problems of personal and corporate life. A common meal or *preethi bhojan* will be arranged whenever possible. To further the objects of the Fellowship, public meetings will be conducted on subjects relating to Jesus and the problems of personal and corporate life and tracts will be published on related subjects. The Convener is Mr. O. Kandaswami Chetty, 264 Thambhu Chetty Street, Madras.

### Raising Standards

A Presbyterian missionary in Fatehgarh, North India, thinks one of the most difficult of all tasks is to christianize the social customs of a people, and that success lies more in substitution than in opposition.

"One of the things we have particularly been trying to do," she writes, "is to fully christianize the wedding festivities, weeding out things which would seem to root in idolatry or which betray low standards of morality. In the Hindu wedding, the bridegroom's party is expected to bring with it some sort of entertainment, and the usual wedding entertainment among Hindus in this part of India is a *nautch* or dancing party, which performs all sorts of immoral dances. This winter we have experimented with religious dramas for some of our Christian wedding parties where otherwise social pressure would have been strong for dancing. I took a drama party to one wedding where they presented a dramatization of 'The Prodigal Son.' We fixed up a stage with some curtains and our group of amateur actors did themselves proud with their work. A group of about fifty high-caste Hindus and some Mohammedans, sat through to the very end of the performance, and all agreed that it was much more interesting than the immoral dancing shows of the past."



### Evangelist Mechanics

The India Industrial Mission, Cossipore, Calcutta, was organized by Edwin Lawrence, one time an engineer in the firm of Jessop and Company, of Calcutta. After his conversion in Calcutta, he felt called of the Lord to devote his engineering abilities to the training of Indian Christians as manual workers. This led to the further step of combining manual work with evangelistic work after the fashion of the tentmaker of Tarsus. He believes that India can be won to Christ by evangelists earning their living as workmen. In 1925 he obtained the use of the Church Missionary Society divinity school at Cossipore, then closed. Twenty young men have now passed through this mission into the world, and are earning an average of ninety rupees a month. Twenty-four are in training. The excellence of their work is recognized. Special emphasis is laid on Bible teaching and evangelistic training. The mission is more than self-supporting, all the profits going toward Gospel work.

—S. S. Times.

### Salvation Army Jubilee

The Salvation Army last fall celebrated their jubilee in India, and General Higgins went from London to take part. He reports that the Army is becoming more and more a part of the life of India. The greatest opportunities lie in the villages and among the depressed classes. He predicts that in another twenty years barriers of caste will present little difficulty. Work done for the criminal tribes alone baffles description. Thousands of men and women who were looked upon by all as hopelessly criminal have been remade."

—Record of Christian Work.

### A "Living Epistle"

A family of Hindus came recently to a pastor in Poona and asked to be prepared for baptism. They were asked why they wished to be Christians and replied: "Well, what really made up our minds was an experience we had in a government hospital

in Poona. First one member of the family and then another spent some time in the hospital as in-patients and it so happened that both times we had the same Indian nurse attending us. She seemed different from the others. She was extraordinarily alert, sympathetic and helpful, and always seemed to enjoy her work, as you could see from her face and manner. She was never tired, never unready to do some little thing we wanted. One day we asked her about herself and she said, 'I am a Christian, but as this is a government hospital I cannot say anything to the patients about it.' When we saw that girl, it made us want to be Christians ourselves."

—The Mission Field.

### Kachin Enterprise in Burma

The Kachin churches of the Bhamo district have developed a very laudable spirit of independence. Since Christmas, they have dedicated no less than six churches. These houses of worship were planned, built and paid for without ever consulting the missionary in charge of the field. The foundations, instead of being placed on the ground, were placed on stone pillars, out of reach of the white ants. Sheets of iron six feet long were carried by the men from the foothills up the mountainside, from ten to twenty miles. As result of this united action on the part of the villages, no American money has been required for these permanent houses of worship. These men and women take pride in working under the direction of their own people, and not as employees of the foreigners.

—Burman News.

### Among the Tai in Siam

Rev. Hugh Taylor, Presbyterian missionary in Nan, made a two and a half months' trip among the Tai people along the Cambodia River, accompanied by four Bible Society colporteurs and the evangelists from Nan. He writes:

I doubt if in any of the annals of missionary work there has been recorded a more eager, earnest reception of the Word of God than we have had since we crossed the border of

Siam until we recrossed it. This trip I had my victrola and it is certainly a marvel to the people. They fairly go wild over some of the records especially those in the Lao language. But the victrola is forgotten when we begin to present the Gospel message. The older people crowd the children out of their place of privilege in the front seats (on the ground) so as to be able to catch every word. At night below me on the ground were 100 heathen men repeating over to one another the story of the Cross and the way of salvation as they had heard it during the evening. So long as we stay, begging for copies of the Gospel continues. The official of one district, after the day's stock was exhausted, begged so insistently for a copy of Scripture to study it for himself and take back to teach the people of his district, that he got a copy out of the supply of twenty-six reserved for the six centers still to be visited.

## CHINA

### Student Attitude

Orrin Magill, of the Y. M. C. A. staff, writes that the student attitude since Manchuria was attacked has run a course something like the following: (1) Hot indignation followed by an active campaign to influence political leaders. (2) Pent-up resentment at the inaction of Chinese leadership, and restless bafflement because there seemed no way open for students to affect the situation. (3) Apathy and inactivity. At the first Japanese threat to Peiping the majority of the students fled. They were severely criticized through the press. The minority which remained showed great courage. (4) Readiness to serve the country as opportunity offers. The Ministry of Education has received telegrams saying, "You have criticized our actions in the past; please tell us what to do." The tendency among thinking students is to set aside any hope of bringing about a solution through political change. The only way out is to set to work to bring about fundamental changes in the present order which produces such an impotent leadership.

### A Chinese Educator's Aim

Ching-Jen Lin, president of Fukien Christian University, writes: "We in Fukien believe that character is the key to

China's regeneration, and that character-building should be the central task of educational institutions of any kind and grade. A Christian college must maintain the highest standard of scholarship. Its graduates must be reasonably intelligent and capable of making certain definite contributions to society. But the present-day China calls for more than this: it needs men of clear vision and enduring courage, with utter devotion to unselfish service to their fellow men. How can personalities with these traits of character be built? We dare not say that we have the final answer, but we have been making definite attempts along that general line. Judging by the lives of some of our graduates and students we have reason to think that we should carry on further the task which we have set for ourselves in the past. The experience of last year gives further encouragement. By God's grace may we be able to discharge the chief mission of Christian higher education in the upbuilding of a new China in spite of present financial difficulties and certain other material handicaps." How many American college presidents could offer an equally convincing statement of their aim?

—*The Congregationalist.*

### A Test of Christianity

An aged Christian of Tsining was plodding home from market. Suddenly, in the dust of the road before him, he saw a leather money wallet. He picked it up and examined its contents—nearly two dollars, Chinese money, equivalent to the earnings of a workman for five days. In the distance he made out two men with a barrow, evidently returning from the market town. They had passed over this road but were now in a road in another direction from his home. He started to run after them, and when within hailing distance called them to stop, but their only answer was to quicken their pace. When he finally overtook them he asked if they had lost anything. They said, "No."

"Search your barrow," he advised. They did so and at first found nothing missing, then noticed that a hole was worn in one corner of the basket. Investigating, they declared that their money bag was gone. The description tallied exactly, so he handed over his find. Surprised, they exclaimed, "You must belong to some religion." He answered, "I do, I am a Christian." "It must certainly be a good religion," they said, "we would like to belong."

### Crusade Against Slavery

Under the able leadership of the Hsu Ch'un-ts'au, a group of public-spirited Chinese in Amoy are carrying on a fearless crusade against the ancient evil of girl slavery.

Beginning in 1930 a little group of crusaders has grown into an organization of 39 officers and 3,000 members, willing to take a vow never to use or countenance the sale of slave girls, and to try to rescue slaves who are especially abused. They will endeavor to cleanse society of this custom of holding household slaves; they will hold themselves guilty of faithlessness and be willing to receive a severe censure if they disregard these vows.

Since the establishment of the Rescue Home, two and a half years ago, eighty-seven slave girls, varying in age from six or seven to over twenty years, have found their way to freedom and the protection of the Crusaders. Eighteen have been honorably married. If a girl is eighteen or twenty when she enters the Home, she is kept there only seven or eight months, during which time she is taught to read, and given Christian teaching.

—*Christian Intelligencer.*

### MISCELLANEOUS

#### The Gideon Idea Spreads

In 1928, the Scottish Commercial Travelers' Christian Union placed some 3,000 Bibles, especially printed and bound, in the rooms of hotels in Scotland. This practically finishes the task

for Scotland. In New Zealand, by the end of 1930, a total of 6,888 Bibles had been placed in hotel rooms. Practically the whole of the Dominion has now been gone over. Captain Swineheart, working for the Gideons in Korea, has placed 1,500 Bibles in Korean hotels together with 300 Japanese Bibles in Japanese hotels in Korea. As these hotels are generally without tables a wooden holder to attach to the wall is supplied with each Bible. In Bombay and its neighborhood eighteen hotels have been "Bibled" with 327 copies, and, at the expense of the Gideons, 1,163 Bibles in English, Dutch and Chinese have been placed in the guest rooms of hotels in Java, Borneo, Singapore, Kuala Lumpur and Penang.

### Product of a Christian School

Bible classes and their associations have brought many intelligent and influential young men into the way of faith. One of which the Christian Church may feel proud is Mr. Shintaro Fukushima, who is now a member of the Staff of the Embassy of Japan at Washington. Here is his own account of his conversion to Christianity.

The three years spent in the college dormitory were the turning point of my life. I thought about the life and society of mankind and sought for something mightier than human power. I felt a power, superhuman and supernatural, covering this earthly world, yet I could not realize what it is, and the general tendency of my sentiment was pessimistic and melancholy. Now and again I noted the element of pain in things and incidents and the thought of the concentrated sorrow of the world seemed suddenly to lie heavily upon me. I found solace in reading books and in talking with friends concerning this problem. . . . I recognized that I could not wipe out the religious tendency in all my thinking; indeed, my thinking and speaking were always from the religious standpoint. After three years of college life I entered the law department of the Tokyo Imperial University. Here I was suddenly brought into a real chaos of thought; materialistic, sociological, philosophical, etc. However, amidst this confusion of thought, I did realize that I was a Christian. All of my thinking and doing could not be interpreted from any point of view except from the viewpoint of a Christian.

—*Evangelical Messenger.*

# Our Missionary Bookshelf

*Recent Books Reviewed for the Readers' Information*

**Materialism.** By J. E. Haldane. 8 vo., pp. 121. \$2. Harpers. New York. 1933.

This is a collection of papers and addresses repeating and reinforcing one central theme, namely, the contention that the world cannot be interpreted adequately in terms of physics and chemistry, that our experience of the world is *our* experience and includes *us*, and that we, with our memories and our hopes, are more than physics and chemistry. "Our actual world is a spiritual world, this meaning a world in which values are being realized." So far, so good. And this means that there is room and need for religion. "None of the scientific interpretations of our experience are anything better than tools for particular and limited uses; but the nearer they take us to a spiritual interpretation of experience, the less do they become finally unsatisfactory. They lead us up towards a final conception of God as the supreme and only reality, and of God present in each of us as Personality and giving to each of us the only reality which we possess." So far also, good, but not altogether good. And beyond this not good at all; for, according to Haldane, God is Personality, but not a Personality; He is the immanent spirit of the world but not a Personal Father and His transcendence is gone. There is no historical revelation. Jesus was a man like ourselves. There is no individual immortality. The "Galilean" view of life and the world is inadequate. There is no soul apart from the body. Materialism is rejected but we have instead, if labels are to be used, a pantheistic monism.

There is a noble tone in the

book but it is a wan message for the mind and soul of man.

R. E. S.

**The American Indian and Christian Missions.** By George W. Hinman. 12 mo. 176 pp. \$1.50. Revell. New York. 1933.

This is the most significant book on Christian missions among the Indians of the United States that has appeared in recent years. The author has had long experience in this type of mission work, supplemented by a wide range of information and by recent visits to many fields. It is a sympathetic study but the difficulties in presenting Christianity to the Indians are not overlooked nor the mistakes of missionaries omitted. The discussion is frank and fair, but friendly.

The opening chapter on "The Religion of the Indian" attempts to appraise the primitive religious beliefs and customs. Some of the idealistic interpretations which have appeared in recent literature fail to be substantiated by the facts, though Dr. Hinman shows appreciation of a natural religious element in the Indian. The most recent forms of "peyote" and "Shakerism" are described. The conclusion of the matter is clearly stated—"the Christian message is sorely needed."

The chapter on "Missions and Wars" is a sad recital of dishonor and a quiet but scathing commentary on the cruelty and greed of a part of the white population. A brief analysis of the principal mission fields in the west and south presents the historical perspective; the outstanding leaders and the progress in establishing the Christian community follows and is very illuminating.

The chapter on cooperation between the Federal Government and the home mission boards show what can be done when the Indian question is really removed from the political arena.

The book closes with a review of present conditions. Some groups have been little affected by Christianity while in others the work is practically as far along as in the average white community. The question of the dependence of Christian development on economic conditions and the disadvantage of the segregation of Indian young people in the government schools are recognized. Within the church the important questions are those of missionary subsidies, relief work by the missionaries, the emergence of a native Indian leadership properly trained and supported—these are frankly discussed.

The Christian churches of America have been doing missionary work among the Indians for a long time and have spent considerable money; but the inevitable impression from reading this book is that, in spite of mistakes in policy and the errors of a few misguided missionaries, wherever the Christian Gospel has been given a real chance, it has resulted in untold good for the Indian. FRANK A. SMITH.

**The Red Flag at Ararat.** By Miss A. Y. Yeghenian. Pp. 170. \$2. Illustrations and map. Womans Press. New York.

This small book tells of people seen and places visited by its author, during a trip to Soviet Armenia in 1930. Such a book would scarcely have been dreamed of ten years ago. What Armenian young women could

Any of the books noted here may be ordered through the Book Store, Third and Reilly Streets, Harrisburg, Pa., and will be sent on receipt of price—cash, check or money order.

have attempted in 1923 a trip into Russia and through the Caucasus as tourist and correspondent! Miss Yeghenian's story pictures people of the Armenian race proving themselves an asset to society through their constructive effort and their service to the common good. She calls attention repeatedly to the Soviet policy which uses national consciousness as a basis for local solidarity, but then subordinates it to the overwhelming class consciousness characteristic of the larger whole, the Soviet Union.

JOHN E. MERRILL.

**Our Heritage.** By Frank Whittington Creighton. 165 pp. \$1. National Council, Protestant Episcopal Church. New York. 1933.

This year the Protestant Episcopal Church is commemorating the one hundred and fiftieth anniversary of the election of Samuel Seabury, as the first American bishop, by a little handful of clergy in an obscure village in Connecticut. This fascinating study follows the results of that beginning made a century and a half ago. Bishop Creighton presents not only accurate history, but fascinating narrative and impressive appeal. The ten chapters portray different phases of Church's life and experience, and readers will find the story of various types of Christian service illustrated in the lives of men who have devoted themselves to the building of the Kingdom. The book is of especial interest to American Churchmen.

HUGH L. BURLESON.

**Fact-Finders' Reports on India-Burma.** Laymen's Foreign Missions Inquiry: Volume IV, Supplementary Series Part Two. Pp. 762 + xxiii.

**Regional Reports of the Commission of Appraisal on India-Burma.** Volume I, Supplementary Series Part One. Orville A. Petty, Editor. New York and London: Harper and Brothers, 1933. Pp. 258. \$1.50 ea.

These two volumes form a valuable compendium of information for everyone interested in India and Burma. They take the reader behind the scenes of that much discussed report, "Re-Thinking Missions," and furnish in many cases the answers to those questions which arose

when reading the condensed popular Report.

The Fact-Finders in their intensive study of mission work in India and Burma collected much up-to-date material by a study of available literature, from questionnaires, and by interviews. This is presented in Volume IV of Part Two which gives the background of the mission enterprise; the environment in its various aspects—political, economic, social, and religious—the present problems of missions in this changing environment; and the probable future trends in the advance of the Kingdom of God in these lands. Each chapter is really the report of a Fact-Finder upon the particular phase of the mission work which he studied, covering mission work and conditions including village life, industrial development, the relationships between the missions and the young churches, missionary education, medical work, and women's activities. The editor has molded these various reports into a homogeneous and attractive volume, with many tables of statistics and histograms of each phase of the work. It is made more complete with a good index. The chapters on "The Church and the Mission in India," "Mission Education in India," "Women's Interests and Activities," and "The Church in Burma" are particularly well presented and would be worth the generous price of the book in themselves.

"The Regional Report of the Commission of Appraisal on India-Burma," Volume I, Part One, covers the same types of mission work as in the Report "Re-Thinking Missions." However the writers are not limited by space in this volume and so their evaluation of and recommendations for further missionary endeavor in these lands is clearer, and certainly of more help to the missionary himself. Dr. William E. Hocking, in the Introduction of this Regional Report, writes that these supplementary volumes will atone for previous omissions and "will provide concrete pictures of the working mission . . . in its his-

torical setting" (p. xii). It seems rather unfortunate that Dr. Hocking believes it necessary to use two-thirds of the Introduction in an attempt to explain more clearly, in the light of the many criticisms of "Re-Thinking Missions," just what the Commissioners meant in that Report. Whereas Volume IV gives the background and essential data about the missions studied, this volume sets forth the recommendations of the Commissioners for the continuance and advancement of missionary work. Chapters on theology are not included in this volume although in some of the recommendations the theology underlying "Re-Thinking Missions" is unquestionably manifest.

We have treated these books solely from the standpoint of method and have recognized the practical suggestion which, for the most part, may be carried out by both those who agree with and by those who differ from the theology of the Report. Every missionary in India and Burma will find it helpful to study these volumes; and to all interested in the missionary cause they offer much pertinent and enlightening material. They should prove very useful handbooks not only to missionaries, but to Board secretaries, ministers, and earnest laymen. GEORGE B. LEEDER.

**The Holy Bible.** King James Version. Key to Pronunciation. Alphabetical Index. 12mo. Cloth, 50 cents. American Bible Society. New York.

Here is unusual value for the money. Clear print, unbreakable back, good paper, attractive binding. It is better than any other whole Bible we have seen for double the price. It makes a good gift book.

**Holy Bible.** King James Version. 16 mo. Key to Pronunciation. Cloth. 25 cents. American Bible Society. New York.

In smaller type but clear print, this handy Bible offers remarkable value. Here are over 1,100 pages of the most widely read and most influential book in the world for the price of an ordinary magazine (half advertisements and half trash). Excellent for Sunday school classes.

**The Open Road in Persia.** By J. R. Richards. 12mo. 68 pp. 1s. Church Missionary Society, London, 1933.

This interesting and well informed little book gives a rapid and comprehensive picture of present-day Persia, with special focus on the Christian enterprise. It appropriately begins with the setting—the national developments of the past decade, in which, largely through the vigorous leadership of Reza Shah, the country has achieved great physical improvement, a large measure of unification and security, and considerable social liberation, including the steadily enhancing status of women. The author goes on to show how the present grows out of the past—how the broad heritage of Cyrus the Great is reflected in the characteristic, and often incongruous, penchant for religious synthesis. This is particularly exemplified in Bahaism. It points out the great need, in the shifting scene, for men of ideals and character—by no means an automatic product of the other phases of what we consider progress.

This leads naturally into the "Task of the Church" in which, among other things, is brought out the need for an intellectually adequate approach and the possibilities already happily being realized in Christian literature. When we come to the chapter on illustrations ("Living Epistles") of individual Christians, such as the famous mendicant, Mansur Sang, and groups of Christians in different places, there is a heartening array which helps to balance off against certain governmental handicaps of the present moment, such as the severe restrictions on the lower schools.

The chapter on "Methods of Evangelism" presents a sympathetic, well-balanced discussion, including the newer visualization methods of motion and still pictures, as well as the older methods of hospital and school—the importance of both of the last being stressed.

The closing chapter is on the emerging church and church unity. The Persian inter-church conference of 1931 brought delegates from 19 Evangelical

churches—in itself an evidence of unity. The author puts forward a moving plea for making organic church unity possible, without creating a situation in which the Persian Christians would feel impelled to break away to form their church, irrespective of the approval of the parent body or bodies abroad. There is, as many of us know, a very real reason for such a plea which it is hoped will be heeded in high ecclesiastical quarters before it is too late.

Mr. Richards sums up:

"Persia is at the cross-roads. Islam cannot help her; Bahaism has nothing to offer her. Christ or materialism—that is the choice that lies before her; which road will she take?"

In this year 1933, we know of no book which gives such a concise and informative picture of the Christian task in Persia, as is given here. E. M. DODD.

**The Little Green God.** By Caroline Atwater Mason. New Edition. 12 mo. 146 Pp. 60c. Revell. 1933.

"The Little Green God" was inspired by the popular, if passing, vogue of superficial sympathy with the Hindu religion, caused by its presentation by certain Swamis who came to America some years ago. This movement has been superseded by the more serious tendency to substitute "world culture" for the Gospel of Christ. Instead of the effort to convert the heathen we are advised to "share" our educational, philanthropic and cultural ideas and practices on a broad humanistic basis with all the ethnic religions. This represents an attempt "to blend opposite and contrary tenets into

one system to produce union and concord."

There is no Christianity without Christ and the Cross. Christianity is not simply one of a number of religions, all of fairly equal permanence and value. "The Little Green God" was written to show the claims and essential features of Hinduism, which has held India under its domination since 900 B. C. Over 300 million of its followers are

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**His Own Received Him Not, But...**  
By Donald Grey Barnhouse. 8 vo.  
185 pp. \$1.50. Revell. New York.  
1933.

This first product from one who has become nationally known through his broadcasting is not a series of sermons but an unfolding of some of the more pertinent features in the teaching of Christ based on John 1:12 from which the book gets its title: "His own received him not, but to as many as received him, etc." This, declares Dr. Barnhouse, is the watershed of Christ's earthly ministry. He came first to the Jews to set up His Kingdom as the Promised Messiah; then, being rejected by

them, he turns to the Gentiles to call out His Church. This break, says Dr. Barnhouse, takes place chronologically at Matthew 11:20-30 after which we find Christ taking an entirely new attitude and using seven new words which set forth His ministry to the Gentile world. To each of these words practically a whole chapter is devoted; they are "woe," "come," "Gentiles," "viper," "whosoever," "parables," and "church." The book is the development of the theme that all of Christ's earthly ministry prior to this rejection had to do with the Kingdom which He came to set up, and therefore does not apply to what might be termed specific church doctrine.

The author opens by stating his amazement that so far as he knows he is the first to unfold this view of the life and teachings of our Lord. The Sermon on the Mount is for the Kingdom age rather than for the Church age and "does not fit into any phase of our civilization" (p. 45). This position has been taken by other Bible students and has been subject to much criticism. Dr. Barnhouse, however, has handled the subject more tactfully and sanely than others. The precepts of the Sermon on the Mount, however, as they have been sincerely lived by Christ's followers have been some of the most potent forces of Christianity; even as our Lord Himself allowed His enemies to smite him and to pluck out His beard without lifting up His voice; by His very nonresistance he conquered.

This book will undoubtedly have a wide reading among the friends of Dr. Barnhouse. The style and material are on a par with his radio messages. It does not lack for orthodoxy and it abounds in an evangelical appeal.

GEORGE W. ARMS.

**Christ's Eternal Sonship.** By W. E. Vine. 123 pp. 1s. 6d. Pickering & Inglis. London. 1933.

This book is deeply Scriptural. Its author is that type of an English clergyman who knows whereof he speaks, taking us back into the original tongue without being pedantic, but

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rather making the text and thought lucid, and in a quiet and devotional way leading us into a deeper understanding of a great theme.

Beginning with the Apostle John's prologue, and going into some of the major passages of the Epistle to the Hebrews, the author shows that our Lord's Sonship did not begin at the birth in Bethlehem, but that the relationship of Father and Son existed from all eternity. Sonship does not necessarily always mean offspring; it signifies expression of character, e. g., "sons of this world," and "sons of light." As used of our Lord it means "He shares in the unoriginated substance of the Father's nature, and is the revealer of His character...." "If there was no such relationship before the Incarnation, the conclusion seems unavoidable that one God made use of another God to make the worlds," but Deity is monotheistic. This leads Mr. Vine into some most helpful remarks concerning the Trinity.

The book is not written to prove the deity of Christ. It exalts His deity and gives one a new devotion to Him who is not only like God, but is very God of very God. The book can be read quickly and with great profit.

GEORGE W. ARMS.



## Obituary Notes

The Rev. Stephen van Rensselaer Trowbridge, for sixteen years Near East Secretary of the World's Sunday School Association, and located at Cairo, Egypt, died in Clifton Springs, New York, on July 12, 1933, at the age of fifty-two. He was born in Aintab, Turkey, of missionary parents, entered Princeton University in 1898, and upon his graduation returned to do missionary work in Turkey. In 1911 he was invited to become pastor of St. Paul's Congregational Chapel, later St. Paul's Church, Brooklyn. In 1914, he resigned to take over the work of the World's Sunday School Association in Syria, Egypt, and North Africa. During the World War, Mr. Trowbridge did remarkably effective service among the Armenian refugees in Egypt but overwork undermined his health. He is survived by his wife, formerly Blanche Horton, of Brooklyn.

\* \* \*

The Rev. Harry Carmichael Jett, for twelve years a missionary of the Methodist Episcopal Church in Yungchun, South Fukien, China, died there on July 25 of broncho pneumonia. Mr. Jett was born in Wayne, Neb., October 13, 1890, and was graduated from Baker University and Garrett Biblical Institute. He was a delegate from China to the 1928 general conference in Kansas City.

\* \* \*

Bishop Oluwole, of the C. M. S. diocese in Nigeria, died on July 22. He was one of the two Africans consecrated as Assistant Bishops to Rev. J. S. Hill, at the death of Bishop Samuel Crowther. Bishop Oluwole completed 39 years in the episcopate and more than sixty years of active church work. He and his wife visited England seven times, pleading for their African peoples.

## New Books

**The African Laborer.** Major Browne. \$5. 240 pp. Oxford University Press. New York.

**Angola—The Land of the Blacksmith Prince.** World Dominion Survey Series. John T. Tucker. 180 pp. 3s. 6d., paper; 5s. cloth. World Dominion Press. London and New York.

**Builders of a New World.** Robert Merrill Bartlett. 166 pp. 60 cents paper; \$1.00 cloth. Friendship Press. New York.

**Protestant Home Missions to Catholic Immigrants.** Theodore Abel. 143 pp. \$1. Institute of Social and Religious Research. New York.

**Christ's Eternal Sonship.** W. E. Vine. 2s. 6d. 123 pp. Pickering & Inglis. London.

**China. Vols. II and V—Laymen's Foreign Missions Inquiry Regional**

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